

VISHNUDHARMOTTARA PURANA

Dr. Priyabala Shah

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PREFACE

The text of the Vishnudharmottara published by the Venkates-vara Press, Bombay in Samvat 1909 (i.e. A.D. 1913). This Vishnudhoi-mottara is divided into three Khandas.

This work is a translation of the first Khanda of the Vishnud-harmottara. It begins with the well-known verse -

"Narayana Namaskrtya Naram Chaiva Narottamam, Devim Sarasvatim Vyasah tato Jayamudirayet", This (first) Khanda, which contains 269 Adhyayas, very much resembles the first Khandas of other Puranas. It narrates the creation or rather the successive creations of the world, gives the usual Pauranic accounts of geography, astronomy and time, numerous geneologies and legends and some stotras, as well as rules regarding certain vratas, the Sraddhas and the pacification of planets and constellations in details. Among the legends, along with account of the loves of Pururavas and Uravashi, which fills Adhyayas i 130-137, deserves to be mentioned, as it comes a little closer to Kalidasa's story than the other known versions. Moreover, some leg-ends throw light upon the rebirths due to their Karmas. e.g. story of the transformation of the Gandharvas Haha and Huhu into an elephant and a crocodile respectively as a result of Devala's curse. Rama's order to Bharat to chastise the impious Gandharvas living on both banks of the Sindhu. The story of Ravana, and his exploits, his meeting with Vishnu who told him that he would be born as a human being and kill Ravana. Thus this Khanda widely utilises the Ramayana and incorporates a large number of verses from the Mahabharata, the Bhagvadgita and the Upanisads. There is no exaggeration in saying that this Vishnudharmot-tara is an encyclopaedic work discussing so many different topics. Moreover this work narrates the birth and rebirth according to one's actions. (Karma).

I am regretfully aware of the fact that inspite of best care a few mistakes crept into this work. I crave indulgence of the scholars for these lapses.

My heart-felt thanks to Dr. I. J. Bhatt, Shrimati Prof. Kunjalata Ghodadra and Shri Ronak H. Joshi. I thank Shri Babubhai, Shri Parshva Publication, Ahmedabad, for the prompt publication of this work.

"Jeevan-Kala"

(Dr.) Priyabala Shah

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INTRODUCTION

The Vishnudharmottara

(1) The Vishnudharmottara is an encyclopedic work consisting of three Khandas and dealing not only with various stories, myths and legends but also with varied subjects, viz., cosmology and cosmogony, geography, astronomy and astrology, division of time, pacification of unfavourable planets and stars, omens and portents, genealogies (mainly of kings and sages), manners and customs, penances, results of actions, rules about vrata and sraddha, description and praise of various kinds of donations law and politics, science of war, anatomy, medicine, treatment of diseases¹ of human beings and lower animals, cookery, manufacture of perfumes, horticulture, grammar, lexicography, metrics, rhetorics, dramaturgy, dancing, vocal and instrumental music, sculpture, painting, architecture, vaishnava theology and so on.

The Vishnudharmottara is avowedly a Vaishnava work claiming to deal with 'various duties of the Vaishnavas'. It belongs to the Pancaratras and is not a production of the Bhagavat sect as Buhler² takes it to be. It recommends the Pancaratra method of Vishnu worship, adds great importance to the due observance of 'panca-kala', holds the scriptures of the Panca-ratras in high esteem and extols one who honours or makes gifts to, those who are versed in these scriptures. According to the Vishnudharmottara, Narayana³ is the highest deity and Supreme Brahma (param Brahma). He is the original source of both matter and spirit. For the sake of creation he takes to gunas and appears as Brahma, Vishnu and Hara. Vishnu who carries on the work of protection with the help of Lakshmi, exists in different parts of the universe by assuming different forms through Maya. In the world of mortals he resides with Lakshmi in Svetadvipa, which is said to be situated in the ocean of milk lying

(1) Indian Antiquary XIX, 1890 P. 382

(2) Each Kanda of the Vishnudharmottara begins with the wellknown Bhagavata Mantra:

Narayanam namaskrtya naram chaiva narottamam I Devim Sarasvatim Vyasam tato
jayamudirayet II

on the east of the mountain Meru. The Vishnudharmottara calls Narayana 'Caturatman' and believes in the doctrine of Vyuha as expounded in the Panchratra samhitas. It states that by persistently worshiping Vishnu with absolute devotion (ekanta-bhava) according to the Panchratra method, one can pass to Svetadvipa after death, reside there for long in a divine form, and then attain final emancipation by entering Vasudeva after passing successively through the Sun (aditya-mandalam), Brahma, Aniruddha, Padyumna and Samkarshana. It lays special stress on image worship. (' and recommends to the Vishnu-worshippers both the vedic mantras (viz. Savitri etc.) and the sectarian ones ('Om namo narayanaya' and 'Om namo bhagvate Vasudevaya' of eight and twelve syllables respectively) but says that women and shudras are allowed to use the latter

(2) mantras only. v ' As it regards Vishnu as 'Sarva-devamaya' and

'Sarvarupadhara, it recommends the vows and worship of other deities also and thereby tries to infuse the worshippers of these deities with Vaishnava ideas. It looks Krsna as one of the manifestations of Vishnu and seems to add little importance to cowherd krsna (of vrndavana), who is mentioned very briefly on two occasions only. ^ ' It adds special importance to the Pasupatas, whose scriptures it mentions along with those of the Pancaratras in more places than one, O but it subordinates Sankara to Narayana. So it seems that the Pancaratras had the Pasupatas as their most powerful rivals.

The Vishnudharmottara is practically free from Tantric influence. It advises the Vaishnavas to worship Vishnu and other deities in images, pictures, altars, Pitchers (full of water), or lotuses (drawn on the ground) (' and recommends the use of vedic or

I.V. D.165,32-

2.V. D.1155,27-28,1157, 16-17,1163, 8-11 and so on

3.V. D.III126-3

4.V. D.11185,71 and 106, 117-125

5.V. D.I74.34, II22, 133-4, III 73.48, III 257.40 and so on

6. For the different mediums of worship see V. D. II, 90.9, II 153.6, II 158.3 and so on. For 'Padma' See V. D. II 44.17ff. II 47.26ff, II 50.20ff and 77ff, and II 54.4.

Puranic Mantras or both in vows and worship. But it, does not recognise the Tantric 'Yantra' as a medium of worship, nor does it prescribe the use of Tantric mantras. The Tantric bijas, found in some of the stotras and kavacas contained in the Vishnudharmottara, ^ ' are most probably due to the influence of the Pancaratra Samhitas, which Vishnudharmottara follows in form and ideas.

Although the Vishnudharmottara decries the Pashandas as extremely unnoly and detestable, it seems to have been influenced by Buddhism. It recommends the worship of Aiduka, Dharma and Vyoman and describes their images. By its recognition of Mayura (\ Hamsa(' etc. as manifestations of Vishnu and by its statement that whenever there is decline of dharma, Vasudeva is born, accord-ing to necessity, among gods, men, Gandharvas, serpents, birds or others and behaves like those creatures among whom he is born ^ \ the Vishnudharmottara reminds us of the Jataka stories.

The Vishnudharmottara is written mostly in verse but some of its chapters or parts thereof, are written in Prose (-12') Regarding the language of this work it may be said that like many other Puranas it contains a number of ungrammatical forms. For instace, it has 'vartata' for 'vartamanena' (11.14), 'Yatrasthani' for 'Yatra tisthan-tam (1.4.38), 'tatrastham' for tatra tisthantam (1.6.58 and 61), 'Sand-hyasaha' for 'SandhyayaSaha', (1.26.8) 'Prathame' for 'Prathamam' (I 139.1) 'duhitam' for duhitaram' (I 252.8), 'Patnayah' for 'patnyah' (III 67.15 a and III 103.21) and so on.

Now we see in some passages, the mention of the river Taushi i. e. the modern Tohi, sacred lake Bindusaras &c. show an intimate acquaintance with the geography of Kashmir, and make it probable that the book has been written or received its present shape

7. See V. D. I Chaps. 137, 196, 238 and so on. 8. See V. D. III Chaps. 84, 77 and 75. 9. V. D. I 188.7 and 9

10. V. D. I 180.8, 1190.19, III 118.7, III 119.9 and so on. 1 I. V. D. I. 38, 10-13a and I 172 8.10

12. See V. D. 1. 237 (Partly), II 166 174 (Paitamaha-Siddhanta); III Chaps. 6, 18-19, 32, 36, 95 partly, 97-101, 109-117, 344 (partly), 346 (partly),

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in Kashmir. The whole is stated to have been communicated by the Rishi Markandeya to king Vajra, a son of Aniruddha and the great grandson of Krishna and a contemporary of Parikshit. As is usual in this class of works, there are, however a good many other

interlocutors. The language shows the slipshod Sanskrit, common to all puranas and the author does not shrink from coining the most absurd forms, when they suit his convenience.

Now this Khanda (I) very much resembles the first Khandas of other Puranas. It describes creation of the world, gives the usual Puranic accounts of geography, astronomy, chronology as well as geneologies of kings and sages and legends about them. It also contains "What is known as Shankargita. Among the legends,- a long account of love of Pururavas and Urvasi is to be specially noted (chapter 130-137), as it comes a little closer to Kalidasa's story than the other known versions." In Chapters 148-156 Puroorava's penance and worship of Vishnu on the Dvadasi Tithis in the Himalaya in his previous birth as a king of Madra, his performance of the Rupa-Satra-Vrata according to the method described by Atri, his consequent attainment of uncommon physical beauty through Vishnu's favour is discussed. It also contains rules about Sraddha ceremonies and Vratas and Stotras to various deities are collected.

The method and result of dipadana in Vishnu temples and other places are given in Chapter 166-7. The descriptions of Ayodhya and the story of Rama are given in details. At the end Bharata's (Rama's younger brother) performance of Vishnu's Shayanotsava and Jagaranotsava for five days each from Asadha-Suklaikadasi and Karttika-Suklaikadasi respectively are given, his construction for his sons Puskara and Taksa, of two cities named Puskaravati and Tak-shashila on both banks of the Sindhu, his return to Ayodhya and worship of Vishnu is given in details.

(2) Vishnudharmottara, Vishnupurana and Vishnudharma.

Vishnudharmottara belongs to the Purana type of literature, It is however not found mentioned in the usual lists of Mahapuranas

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and Upapuranas. The question therefore, arises to what is its place in Sanskrit literature?

In Alberuni's India, Alberuni quotes from two works (bearing the title Vishnudharma. Thus in Alberuni's time there were also two different Vishnudharmas. What is however, important for our purpose is that Alberuni quotes passages which Dr. Buhler ' has identified with the passages of our Vishnudharmottara. It appears that Alberuni either to be brief or being confused has referred to two different works by the same name, Vishnudharma.(' But it is quite clear that the name of our work is not Vishnudharma but Vishnud-harmottara. ('

We find a reference to Vishnudharmottara in the Naradiya

ei7)

Purana, where various religious stories, vows, rules of conduct etc. are called Vishnudharmottarahvayah i.e. having the name Vish-nudharmottara. This Vishnudharmottara material alongwith Dhar-mashastra, Arthashastra, Vedanta, Jyotish, Vamshakhya etc. are

(13) "The remaining three passages in which Beruni quotes the Vishnudharma, have been taken from a work which, though likewise a production of the Bhagavata sect and though likewise called both Vishnudharma and Vish-nudharmottara, has nothing to do with the tripartite Vishnudharmottara." -Indian Antiquary (Vol.XIX P.402)

(14) "It is evident that in, the beginning of the eleventh century two works with the title Vishnudharmottara or Vishnudharma existed and that both were considered to be canonical by Beruni's Pandits who, one and all, were Vaishnavas".

Indian Antiquary. Vol.XIX (P.407)

(15) For further discussion of this interesting topic, the reader is referred to the learned article of Dr. Bihler in Indian Antiquary (PP.381-410) Vol. XIX.

(16) ?fir sft f^yroffftg nf* u^ ^sw^

(17) ^ftl^H -Wq Tigfs^T; MR+lfdd:l

^HT «rf ^TSJl: 'jrcn Scnft fwu W: II \C II quins' ^sferra ^RT ^TfcP? cTSfl I cJSHiteMH
y+CJII^WHlhtm^STT II U H HHlfasJTRTsn atrfiT: «4c?I*1m+|R+I:l

^fcuj^iuj \$ ucTyneirf~qvfi ii 3° ii («iff<sius3?. %f)

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taken by Naradiya as constituting Vishnupurana. Thus according to this tradition Vishnudharmottara becomes a section of Vishnupu-rana.

Mr. T. G. Kale in his Marathi work 'Purana niriksana', supports the view of Naradiya Purana by saying that Vishnupurane ^ , which consists of 7000 verses, should according to the Matsya, the Bhagavata and the Naradiya, consist of 23000 verses. According

to Mr. Kale the remaining 16000 verses are those of Vishnudharmot-

(19) tara. The Venkateshwara v ; Press edition also seems to regard

Vishnudharmottara as a part of Vishnu Mahapurana.

We have, however, seen that Alberuni quotes passages from our Vishnudharmottara under the name of Vishnudharma, as if, it were an independent work, similarly we also, find that not only Hemadri, Apararka and Shankara's commentaries on Vishnusahas-ranama and Sanatsujatiya refer to this work as if it were independent but also do it under the title of Vishnudharmottara. This would go to show the independent character of Vishnudharmottara. But on account of its glorification of Vishnu and subject matter, Vishnudhai -" mottara might have been regarded as forming a part of Vishnupurana. It must have been probably for this reason that, it was not mentioned in the usual lists of the Puranas and upapuranas.

(18) Wilson and Aufrecht are of the opinion that Vishnupurana in its present form consists of 7000 verses.

^j ^m •sra^rfo jrm ^m -^^ i

' ^falRI ^T^si WmV fcfjfel: II \V> II HcW^I"! (3T. I^)

#^TO^-5Rtfer5^(%fa'^r^ii ts ii *mraa ^ft Op£. \r) 3?. u

(19) In the beginning of printed text of the Venkateshwar press the

following lines occur:

and also at the end it is stated that ^fi? # fawprohR mmihhj *wm ^i ^5

»4^t|<i|H.II

In the same way in the beginning of the first Khanda it is stated that - sa ?ft ftropfcrc ttrwi: i and at the end it is stated that tfo & i^yr^rgrFt fefto »mt «ft

(3) The Provenance of the Vishnudharmottara

It can be said that our Vishnudharmottara must have been compiled either in Kashmir or in the northern most part of the Punjab. The evidences supporting this view are as follows.

(i) The law of inheritance (with regard to the right of the father and the son to the property inherited from the grandfather), as given in the Vishnudharmottara (III, 330.19-200) is the same as that of Mitaksara school.

(ii) The incidents of most of the stories given in the Vish-nudharmottara (I Chaps 20, 148, 162, 164, 167-170 and so on) have been located in the Western part of Northern India, especially in or about the land of the five rivers.

(iii) Camels have been mentioned in connection with dona-tion etc. (III 301, 32 and 312.5)

(iv) Vishnudharmottara III.314 mentions different kinds of rice, of which Rakta-Shali (which is a variety of Shali rice) is said to be the best.

(v) In giving an account of the distribution of tribes in India the Vishnudharmottara (1-9) divides this country into several parts, viz., central, eastern, south-eastern, southern, south-western, west-ern, north-western northern and north-eastern. The localities com-prised in these parts; show that the author of the Vishnudharmottara must have lived, somewhere about the land of the 'five rivers'.

(vi) The rivers Sarayu, Yamuna, Iksumati, Sarasvati, Drsad-vati, Devika, Sindhu, Vitasta, Candrabhaga, Iravati, Vipasa and Satadru especially the last seven have been mentioned and praised as divine on many occassions. (I.II, 1.69,1.11 -13,1.164,23-26,1.167, 1.170.4,1.207. 40-65,1.215. 44-52, II 22.158, 163 and 167-171, III 125.14) For instance, the Devika (I.II, 10-11, 168. 15-16, and 207. 55-56) and the Vitasta (1.164. 23-24) have been identified with 'Uma, wife of Shankar), and the Iravati, Satadru and Sarasvati have been called 'Devi' (I.II 15-16 and 18). As a matter of fact, the author of the Vishnudharmottara seems to have created occasions for prais-ing these rivers whenever possible.

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(vii) In Vishnudh. I. 162 61-65 the meeting places of the following rivers have been described as highly sacred :- (a) Ganga and Sarayu, (b) Ganga and Sona), (c) Ganga and Iksumati, (d) Ganga and Yamuna (e) Gomati and Sarayu, (f) Kausiki and Gandaki, (g) Vipasa and Devahrada, (h) Vipasa and Satadru, (i) Sindhu and Iravati, (j) Candrabhaga and Vitasta and (k) Sindhu and Vitasta.

(viii) In Vishnudh. I 162. 33-45 the confluence of the Can-drabhaga and the Tausi (a small river in Kashmir) is praised.

(ix) The sacred lake Bindusaras has been mentioned more than once (I 19.19; I 80.18; II 22.159; and so on) and said to have been created by the drops of water of the Ganga when she was falling of Shiva's head (I.19. 18-19).

(x) Vishnudh. 1139 states that Vishnu assumed the form of Varaha, raised the earth after killing Hiranyaksha and stationed himself on the Varaha-parvata (in Kashmir) and that it was at this place that the custom of offering Sraddha to the deceased was first introduced by him in the Vaivasvata Manvantara.

(xi) A study of the Vishnudharmottara shows that the author or authors of this work had an intimate acquaintance with the geography of Kashmir as well as of the northern part of the Punjab. In Vishnudh. III 125. 10 Kashmir has been mentioned as a seat of Vishnu.

From the evidences adduced above it is highly probable that

the Vishnudharmottara was composed somewhere in Southern

Kashmir. Buhler and Winternitz also take it to be a work of Kashmir. (1)

(4) AGE OF VISHNUDHARMOTTARA

We shall now try to determine the date of composition of the Vishnudharmottara.

A textual comparison between the Vishnudharmottara and the Matsya Purana shows that the later work has adapted the chapters of the Vishnudharmottara to its own interlocutors often by (1) Indian Antiquary, XIX, 1890 P. 383 Winterniz, History of Indian Literature, LP. 580

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using unsuitable words. For instance for Vishnudharmottara 1148.8 (Pururava madrapatih Karmana kena bhargava/babhuva karmana kena kurupasca tatha dvija) Matsya. P 115.9 reads 'Pururava madra-patih Parthivah / babhuva virupascaiva sutaja//' in Vishnudh. II 24-62 Puskara addresses Bhargava Rama as 'Manujashardula' ('a tiger among the descendants of Manu i.e. among men'), and this word ('manjua-shardula'), though not applicable to Manu himself, has been retained in Matsya P. Chap. 215 (verse 88) in which Matsya speaks to Manu and so on.

The story of Savitri in Vishnudh. II 36-41 naturally follows chaps. 33-35 (on the conduct and duties of chaste women, and the treatment they deserve from the king). But the Matsya P. though containing this story in chaps. 208-214 has no chapters corresponding to chaps 33-35 of the Vishnudharmottara. Moreover, in chaps 208-214 the Matsya P. has a large number of additional verses which are not found in the Vishnudharmottara.

The story of Pururavas in Matsya P. Chaps 115-120 ends abruptly, whereas in the Vishnudharmottara it is continued through a few more chapters to its logical conclusion.

In Matsya P. Chap. 195 (which is practically the same as Vishnudh. I. III), but the second verse, (' as occurring in the Matsya P. has no preceding story or statement to refer to, whereas in the Vishnudharmottara it occurs in chap. III of Khanda I and refers to Vishnudh. I 110.28.

The above evidences are perhaps sufficient to show that the Matsya P. borrowed the above mentioned chapters from the Vish-nudharmottara.

We shall try to determine the date of composition of the Vishnudharmottara.

The work is quite familiar with the Greek terms 'hibuka', 'kendra', 'lipta', 'sunapha' etc. (' and mentions 'hora' (3) 'dresi-

(1) "Mahadevena rsayah 'saptah svayambhuve' ntare I tesam vaivasvate prapte sambhavam mama kirtaya" (2)V. D. II 167 ff. (3) V. D.I. 83.47ff; II 168ff; III 96.97 and so on.

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kana', and the names of the rashis (' and week days ' in several places. By its mention of Mulasthana [™] as a place of sun-worship, as well as of girdle called 'aviyanga(-* worn by the sun-worshippers, it betrays in knowledge of the persian elements in the method of worshipping the Sun. It utilises the language and contents of the Upanisadas', Mahabharata, Bhagvadgita, Bharata's Natyasastra the astronomical works of Garga, Vrddhagarga, Parashara and Brhaspati, the Dharmashastras of Manu, Yajnavalkya, Narada and Parashara and the Vishnudharma. By its description of 'Purana' as consisting of four Padas () it points definitely to the Vayu Purana. which only claims to consist of and is practically divided into four Padas viz. Prakriya, Upodghata, Anusanga and Upasamhara. In the story of Pururavas and Urvasi, as given in Chaps. 129-137 of Khanda I, it clearly betrays the influence of Kalidasa's Vikramorvasiya. V.D.I. 208 contains the description of the hurry and eagerness of women of Rajagrha to have a glance to Bharata when the later was

entering that city. This description bears the unmistakable stamp of the influence of Kalidasa's Raghuvamsa' (10) Hence the Vishnud-harmottara cannot be earlier than 400 A.D.

Again the Vishnudharmottara has been profusely drawn

upon by almost all the Smṛti - commentators and Nibandha-writers

some of these smṛti-writers have made their quotations under the

title 'Vishnudharmottara,' some of them (such as Bhavadeva and

Vijñānesvara) have done so under the name of 'Markandeya' (the

(4) V. D. III 67ff; III 96.97

(5) V.D.I. 72, II, 73, 84 and 94.11 18.11.167ff, and so on

(6) V.D.I. 59.2.5 and 60.5; II 47.4.50.68 and 52-84, 124 and so on.

(7) V.D. III 121.12

(8) V.D.III 67.3

(9) V.D.III 17.2-3

, (10) Compare for instance, V.D.I. 208 10-21 with Raghuvamso VII 5-12 (11) Bhavadeva, Vijñānesvara, Jimutavahana, Apararka, Aniruddha bhatta, Vallabha, Halayudha, Devanabhatta, Hemadri, Madanpala, Madhavacarya, Sulapani, Candesvara, Vidyapati, Vacaspati-misra, Govindananda, Srinathacaryacudamani, Gadadhara. Raghunandana and others.

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speaker in the Vishnudharmottara); (1) and the rest (such as Jimutavahana, Apararka, Devanabhatt, Hemadri and others) have ascribed some of the quoted verses to 'Markandeya' and the rest to the 'Vishnudharmottara'. In this account of India Alberuni refers to and draws upon the present Vishnudharmottara on many occasions, and most of these references and quotations have been traced by Bihler in the extant text of this work.

^ 3) The present Naradiya Purana (1.94) refers to the contents of the Vishnudharmottara and takes it to be the second part of the Vishnupurana. According to Shulapani, Balaka and

Srikara knew the Vishnudharmottara and utilised its contents in their respective works. *• The Vishnusahasra-nama stotra bhashya, ascribed to Samkaracharya, v ; names and draws upon the Vishnudharmottara as well as the Vishnudharma. From all these references, quotations and common passages it is evident that by the middle of eighth century A.D. the present Vishnudharmottara attained great popularity as a highly authoritative work in all parts of India. It has already been mentioned that the Matsya Purana has borrowed a large number of chapters from the Vishnudharmottara. Hence the Vishnudharmottara must have been written not later than 600 A.D.

The Vishnudharmottara Khanda III describes such arts as Kavya, Natya, Gita, Nrta, Citra, Pratima and Prasada. There are other works also which treat these subjects as their own. A comparison with these has shown that there is considerable similarity between what has given in V. D. Khanda III and, such works as the Natyasastra of Bharata, Kavyalamkara of Bhamaha and Kavyadarsa

(12) The verses of 'Markandeya' (the word 'Markandeya' being often used in the masculine gender), quoted in the commentaries and Nibandha are, except in a very few cases, not found in the present Markandeya Purana

(13) Indian Antiquary, Vo. XIX PP.381-410

(14) According to P. V. Kane, Balaka 'flourished before 1100 A.D. and Srikara 'must be placed somewhere between 800 and 1050 A.D. and probably in the ninth century. See Kane, History of Dharmasastra I PP. 283-4 and 266-8.

(15) According to S.K. Belvalakar, the ascription of this commentary to Sankaracharya 'is more or less debatable. - see Belvalkar, Shree Gopal Basu Mallik Lectures on Vedanta philosophy PP. 218-9

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of Dandin. The Vishnudharmottara names the Naksatras on many occasions and it does so invariably in the order from Krittika to Bharani, ^16) which, as the Yajnavalkya-Smrti, the latest books of the Mahabharata (17^ and Varahamihira's Brhat samhita indicate, held ground at best down to the latter half of the fifth century A.D.

The Vishnudharmottara has not been utilised Bhamaha's Kavyalamkara and Dandin's Kavyadarsa These two works mention a much greater number of Preahelikas and thus indicate the comparatively early origin of the Vishnudharma. Nay, there is ample evidence to prove definitely that both Bhamaha and Dandin knew the Vishnudharmottara and used it

in their respective works the V.d. gives only 18 Almkaras while Bhamaha gives 39 and Dandin gives 35; in the matter of Prahelikas the V.D. gives 24, while Dandin gives only 16. If we carefully study the history of Alamkaras, there is a general tendency to increase * the number, while in the matter of Prahelikas to lessen its importance in poetry, so much so, that Mammata pays no attention to it. On both these counts, we can conclude that the V. D. represents a stage in poetic which is earlier than the one represented in Bhamaha and Dandin.

If the above view is correct, we can place the Vishnudhar-mottara or at least this portion between Bharata on one side and Bhamaha and Dandin on other.

From the evidences adduced above it is clear that the Vish-nudharmottara cannot be dated earlier than 400 A.D. and later than 500 A.D. Buhler also is of opinion that the date of its composition cannot be placed later than about 500 A.D. * This early date of the

(16)V.D.I596-15,82,22-33m83.13-21,91.11-23,95,54-99,99. 11-24, 101 5-14; 102 11-23; 142.37 (Krittikadi - bharanyantam), II22 20-24, III 317 20-27; 318 1.32 as so on.

(17) MBH XIII Chaps 64, 89 and 110.

(18) Hemacandra recognises only 33 Alankaras but this is in reaction to the tendency of increasing Alamkaras.

(20) Indian Antiquary XIX, 1890 P. 408. Stella Kramrisch is of opinion that this work 'cannot date earlier than the 5th Century A.D.' and later than Sankaracarya (see Journal of the Department of Letters XI P.3)

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Vishnudharmottara is fully supported by its non-Tantric character as well as by the frequent use of the word 'Pradurbhava' instead of 'Avatara' which occurs only in two places (viz. in. V.D.I. 172.56 and III 353.8)

(5) AUTHORSHIP

The authorship of a work of Purana type of Literature is difficult to discover. Tradition would attribute all of them to Veda-vyasa.

SHRI VISHNUDHARMOTTARA PURANA

(Khanda-I)

1. Katha Prastavana

I bow down to Shri Ganesh.

I bow down to Shri Narayana.

Now begins the later part of Vishnu religion Vishnudharmottara. Having bowed down to God Narayana. I also bow down to Goddess of knowledge - Sarasvati and also Vyasaji and sing their victory (1) Krtavarma and Bhoj, Swet, Mahishmatipati, Kulinda, Sarvadamana, Malvi, Chandravardhana (2) Vatsanabha, Bana, Nandisha Darasatpati, Pratisara, Chitradhanu, and all Vayuratha (3) Dravida, kusumapida, Otra, Samarapriya, Shambhoo, Krtaraja, Ourasa, Nandiwardhan (4) Vatumula, Tunesha. Shalva & Janmejaya, Suhmaraj, Dadhikarna, Varchika, and Damana (5) Hiranyanabha, Kaushalyaba, Dasharha and Vijaya and hundreds of kings all very clever (6) They were all like full moon blooming faces, speaking like the Royal-Elephant, were seated all around in arc, before Vajra, in front of their lion-faced thrones (7) Many such kings and strong willed intelligent kings decorated the conference, headed by Vajra, the intelligent and Royal Yudhishtira decorated the chief thrones of Lion-faced-dias (8) Having seen the kings that way, the rarely being seen, or giving 'Darshana' the celebrated Darshana is rare and who are believed as steadily victorious in the cosmos (9) He solemnly spoke to Vajra and many thousands of audience, with loving speech as the royal kings existed in this Tishya-age, so did they exist in the Dwapar-age, the Brahmas and their family representatives have come here (10) Oh king, with the help of your mercy, in this Tishya-age, the king, who is of the same 'Gotra' as Lord Krishna, has called this conference, and has to conduct the conference (11) Great-Blessed ones, and those, whose wealth is only the "Tapas" or "Penance", such mysterious and fortunate ones, are being prayed in this "Holy-Conference", therefore they are not out of "Parakrama" or "Victorious Struggle" (12) With the help of their devotion, only the "Grace" and "Lust" of "Shri Krishna" is being enlightened, "Moksha" - or "Salvation" will be

2. Vishnudharmottara-Purana

given to them. There will come the "Tishya-age" or "Tishya-Era", the effect of which will be "Great-Danger" or greatly dangerous (14) Then will be the "Rare-Darshana" - or sight of such union of Royal-Rulers would be greatly availed of (15) Therefore Oh, Lions or Masculine Qualities, "Oh-Men-Lions" - You can ask any askable or inquisitive questions to these "Twice-Born" or "Dwijas", as you are capable and free to ask at your own sweet will, the mystery of the hidden nectar of the collections of - "Vishnu-Dharma" - (16) Having spoken like that "Vajra", left the Royal-Throne e. g. stood up from his "Royal-Throne" or "Seat", and then with the "Folded-Hands", being seen thus, with then entire assembly of "Royal-kings" (17) They will have no "Darshan" - of yours in the - "Tishya-Era" - Oh Rishis. There-fore, the Rishis spoke; Oh! The protector of this earth! You please stand up, and decorate this presidential chair or - "Royal - Grand - Lion -Seat" (18) Oh! Royal King, Vajra, in order to listen that mysterious fact of Vishnu Religion, we are purposeful specially, praying, you to get us the knowledge from these "Great-Munis" (19)

Having bowed down to the seated ones, the eager group of listeners, the "Great-Royal-Seat" being left by "Vajra" having stood up spoke with folded hands, These celebrated "Dwijas" - or the - "Twice-Born Dwijas" are prayed by you, "Oh-Lion-Man" or "Royal-Kings" (20) In order to be graceful and grateful and for the welfare of the world, or "World-Benefaction" - the mysterious facts and sermons of the "Great-Vishnu-Religion" (21) Having spoken like that to Vajra, these Rishis went to sit in the holy and sacred penance and Markandeya, the great Muni, spoke the essence of Vishnu Religion, to those kings or Royal Souls (22) So there are doubts, being aroused, in the different societies of Vishnuism and there are different beliefs in their mental understanding (23) Markandeya Muni, spoke the truthful one in this Brahma, or Cosmos, is the blessed one, who is got rid off their doubts, by all the souls internal enemies or doubtful problems. So Oh Vajra whatever is asked by you, in questions is to be answered serially by me to you, the doubtful problems to be solved in this manner (24) Now Oh King please be seated on your "Royal-Lion-Throne" and consequently all the kings also be seated in their "Royal-Thrones" or "Lion-Thrones". Being seated in these manner

Hiranya-garbha

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with great happiness, ask me, whatever is to be asked, in the serial manner or one by one. (25) Having spoken like this, the chief of the Yadava-ministers spokes to one amongst the chiefs of the assembly of Rishis or the Vipras, and also having bowed down to the holy Rishis, spoke with folded hands and took his seat in the "Thousands-Variegated-Decorated-Lion-Throne" (26) Vajra spoke, "Please explain to us. Oh the Full-Moon of the Bhrgu-Dynasty,.how the world came into existence, or as it has been, evolved, or came up into

existence, as it is, we all want to know it and listen to its story from the Chief of the "Twice-Borns" or Dwijas" - yourself and the Chief of the Royal kings, who are very much eager to know its mysterious story. (27) The Lion - Throne-seated chief of the Royal kings and the Royal-seated chiefs; all of them bowed down to listen to the sentences of mystery from the Chief of the Brahmins of Dwijas (28)

Thus ends the chapter 1 entitled Katha Prastavana during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

2. Hiranya Garbha or Golden Egg

Markandeya spoke : "I bow down to God Narayana, who is attached with Fatherly feelings and paternal Love to all the living beings of the universe and also who is in companionship with "Goddess - Laksmi", the giver of Vardan or the best donation of fulfillment of the desires and the one who is rested with the restful seat on the grand and Divine Cobra, "The Shesha-Naga" (1) Oh! King! Now we want to know the only cause of- The Creation, the Existence and the Destruction, as it can be known as it is within the capacity of our inner knowledge and as it is within the capacity of our inner knowledge and as it is experienced and believed in the throbbing hearts of all of us, who are seated here (2) Oh King! I want to know the story of the creation of this world, so, please, tell it to us, that can pacify all the sins, and the giver of all the welfare and the salvation. (3) The God-Narayana is the creator, destroyer and the protector. He is lulling up the world in this way and so this great world is his own world (4) It (He) is, "He", who is sung in the "Vedas", as the Pancha-Vinashaka Purushaha, the beginning of whom is unknown and who is unseconded first person and the bearer of this world and is known as the "Best Man" - or the

supreme masculine person or the God (5) Whose openings of the eye-lids, the days begin the whose closings of eyelids the nights begin and the best Brahmins follow this best desired timings of days and nights and in this manner the "Kalpa" or the "Era" - is created by his own "Divine-will" (6) That endless person has no beauty or shape, Oh king, as it is known, Oh the

owner of this world! no word or speech and no smell and no touch (7) There is no standard of measurement of him, and there is no beginning and no ending, (death) (Where can be this end, where there is no beginning?) and still everywhere, are his hands, legs, eyes, and heads and the mouths. (8) He is experienced in all the visible lives, and is all pervading and presented Himself, by uncovering all lives and protecting them all. His virtues can be experienced by all the organs of senses, and He also can be detached from all the qualities or the organs of senses (9) He is present in all the lives, is experienced, He is possessing no qualities or "gunas" - He can enjoy all the qualities or the "gunas"- himself. By attaining or achieving "Him" - all the Best persons, have obtained or achieved "salvation" - and are detached from all these worldly sufferings (10) It is possible that the "salvation" or "Sugati" can be attained or achieved possibly by those who are perfectly victorious in "yoga". By Him only the unknown can be known and the great souls also can be born from Him. (11) Only He can create the intelligence, mind, sky and the wind. He can create the light and the heat and the "Egg" has been created out of "Him" only. (12) Oh! King! That "Egg" is the Golden Egg" - and His end is also-He-Himself i.e. He can automatically end Himself. He can bear and wear this Body, i.e. He can create Himself, in order to create this universe and exemplify for continuing the worldly growth or the universal growth (13) The God created "Brahma" - the four-faced - "God-Brahma" or the first life created, always by a little more element for creation "Rajas". Having thus creating the "Body of Brahma". He created this movable and non-movable or immovable world (14) In this golden egg, is this world as a whole, with the Gods and Godly People, Seven People, Having a "Patala" or "Underground-world" and this world, encovering the "Seven Islands" - (continents) encovered with the salty oceanic waters. (15) That God, having created the world or the Creation, (Srushti), He plunged Himself in the ocean on the Satviki or shesh-Naga or

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Varaha-avatara

"Divine Cobra" and the god, like a dead-body, slept on the body in the salty-waters of oceans (16) He, with the help of the great Goddess Laksmi, protects all these people or the creation. He sleeps in the yoga-sleep or Samadhi, then after, hidden in all creatures (17) He sees all the good and non-good (bad) deeds of all the people and at the ending time, he becomes "Hara" and again destroys this great world. (18) This mischievous game is played by Him, for recreation, and it is most victorious and benevolent Really then Brahma goes into the world after going into the water and having a rest for a period, again creates this

world. (19) He saves or protects the people of sacrifice, - "Yajnatma" having seated his body on the - "Pig" - in this way in order to protect the world of Brahma, "God Vishnu", - takes the birth, on this world. At the time of destruction, He destroys this world with "Trikalayoga" - e. g. the knowledge of three times; past, present and future.

Thus ends the chapter 2 entitled "Hiranya Garbha or Golden Egg" during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

3. The Coming up of the Varaha Avatara

Markandeya spoke : When the Brahmaratri or Night of Brahma was over, or passed away, and when the Lotuses bloomed, with their petals fully opened giving out sweet smell and colorfully decorated, God Vishnu created the lives, having known them drowned under the waters overflowing over the lands (1) The old and welfare giving or benevolent habit of God Vishnu's love for the water-playing or water games, being seated on the "Divine Pig"-form; shaped himself in this mentioned form to save the world (2) He made the legs of "The Vedas" and (sub-tooth) Upadanstra, four crooked organs, and having four mouths or faces, with a fire-tongue and having the hair of "Darbh-Grass"-and having a head of Brahma and also having a great penance (3) Every moment, every day and night, Divine-"Vedanga" and ornament of Shruti, became like a Shruvtunda, and with the voice of "Samghosha" and great figure or personality was born by Him (4) He was greatly religious and truthful and also having good deeds done like that of Vikramaditya king. He was full of repentance over his minor mistakes and greatly steady and greatly

victorious over the rest. He was before the Aryans and having a detached and withdrawn passion and having collected the seeds and fruits of great medicinal plants (5) his inner soul was like the wind and changed with the pronunciations of Mantras and Som-resin, He bore the Vedas on His shoulders and the smells of the offerings and with the sacrificial elements, He rapidly speeded up. (6) His body was before the origin of dynasties, lustrous, first-bodied; unseconded and having covered with the Diksha and having a right side heart and also a yogi and great doer of great deeds (7) Having fondness for his daily deeds and the tool or ornament of great souls, He, with the help of his wife Maya, went to a great peak and roused up (8) The Great-Frabhu or God, went to a great salty ocean full of salty waters everywhere overwhelming the earth on the land overflowing with oceanic waters, and having peaks, forests and mountains on it. (9) He lifted the Earth with the top of his tooth, for the well-being and welfare of the people, He became first God and a great yogi, brought out the world again out of the oceanic waters (10) Having known this, the Pig, having become bodied like thus, for the welfare of the lives, in olden days or ancient days, He, brought up and saved the Goddess-Mother-Earth, that went in ancient times under the oceanic waters (11) Having lifted up the Earth like that, went in the form of Varaha, into the waters and God divided it into different divisions with the help of Sudarshan-Chakra, now and how it became, I will tell you Oh-Lion of Kings, you please listen the story (12)

Thus ends the chapter-3 entitled the coming up of the Varaha-Avatara during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

4. Patal Varnana

Markandeya spoke : When the sun went down in the water and when the dust is visible in the dim-dazzelings of the faint light, the orange-coloured glossy lights are visible (1) Such eight-"Trasarnud" make a "Likshika" measurement, and that is "Sasharpa" and such several make-"Gaurasarshapa" Such "Sasharpa" and eight finger marks make a "Ashtaka" measurement and such twelve finger marks measurement in a conical measurement-as we call it-and such two make a "Hand-

Measurement" Or "Hasta" (3) Four type of such is spoken as "Dhanu" and such thousand "Dhanu" make a "Sahasrika" measurement and such two measurements are called-"Gavyuti"-and such four are called as "Yojanas" (4) Now such proportionately three hundred "Yojanas" are -"Ayutas" and such "Panchashachehhepaha" are a beautiful place is arrived at (5) At that very beautiful enchanting place - as it is called by God, Himself-Varaha" bore and disclosed into a hundred multi-forms-God-Himself. (6) There and then "God Vishnu"-Himself, with the "Devotees" and "Great personalities" - and such people gathered together visible in an "Umbrellas-Form", connected with this "Golden Egg" (7) God-Himself, having miserably touched by the prevailing miseries of the people (having) gathered themselves together and went to "Hari"-was accompanied by them to Hari (8) These people were seated below all the pleasant were told by God Himself and above all of them, proportionately, desired best ones were seated (9) Really, they were worshipped as the "The Raudra people of Divine Fire"-People. He himself one only was there, self-enlightened, full of grace (10) From that only the fire "Divine-Fire" was enlightened and spread over this world at the end of the day and burnt everything there in the world-having body and nobody. (11) Beyond and above all, Patala first over known as it was (12) There, having seated with the "Yogmaya"-secondly-He was seated with the body, the "God of all; Janardana" was seated on-"Sesha-Murti" (13) With the help of the "Light of Shiva" or "Rudra Light"-He was seated over the "Patala-Lands" therefore, He, having seated on the lap of the Shesha Naga or "divine-Shesha Cobra" (14) He, who always, wore the flower garlands round his neck desired to wear to series Pearly-decorated-poisonous throngs-or "Poisonous Heads" round His neck (15) God, Himself, being decorated with the three Bhuvanas-Patalas, Earth and Sky or Heavens and decorated as Balrama, God-Shiva and a Swadman with Blue sky-cloth, and being prayed by or worshipped by the Gandharvas, Nagas and the Rishis, then, i.e. thereafter (16) Thereupon over and above the stone like inner Patala looked like or appeared as it was believed (17) Really, there, the "Mighty God" stood outside as the Prince or "God-ruler"-God Vishnu, Himself, originated that beautiful and enchanting and charming city (18) The palace of that best beautiful and enchanting and

charming city was specially peculiar. It was famous for "Vaishnav - Architecture-and as it is said that the same "Vaishnav Art" is born by the whole world (19) There over on the "hoods" - was restfully seated, full of good and evil, that-great self was with the "great goddess Lakshmi" - adjoining Him (20) All the Gandharvas, with the Apsaras and the Ganas, are doing their worship. There appears the "Murti" or "Idol" of "Shree Krishna" in His best manifestation (21) There over, beyond eight, in proportion, appears the "Land of Patala"-manifested as it appears full of blue pearls (22) Really that is the third famous place, where the "holy cows" is being spread in the holy atmosphere and were seated there on all the four sides on virginal form (23) Subhadra, like the form of fire and in the same manner Vishwarupa also along with Rohini, the fortunate one and blessed one were all around this world i.e. this world was uncovered by them only (24) God Vishnu created the "Milky Ocean" with the help of their milk and originated a charming and enchanting beautiful city, in Patala of all the three (25) There the "Lord Vishnu Bhagawana" was seated on the diadem of "Shesh-Naga" or "Divine Cobra", overwhelmed with the flames of fire, along with-"Laksmiji", in the most penanceful manner (26) Thereover, sight in proportion, in all the directions and beyond fourth yellow lands, marked with special yellow flowery decorative marks (27) Thereover-God Vishnu took the form of Haya (horse), was seen, along with the grace of hundreds of moons, like the gold ornament (28) That city was there famous place of "Famous Garuda"-the Great. There was the God of the Gods : - "Pralad", along with the "Great Bashkala" being decorated by them (29) Thereover and beyond it, as it is, the fifty "Raktabhauma"-famous in the "Mahatala" (30) In the centre of that lake, ten "yojanas" in proportion aggregately the whole piece of land was excluded by the waters expecting that land full of movable and immovable and water lives, all the things (31) There dwelled-"God Hari" - in the form of a "tortoise-Thereover and beyond, as it is (32) Oh ! Maharaja, The sixth of it is really-"Bhimatala". There also in the "Divine Lake," hundreds of yojanas of lands were submerged; and there dwelled the "God Hari" in the form of a "Fish-God" (33) Seventh black-land, Or "Krishna Bhaumaha"-by name was a hard land v/hereupon dwelleth-"He" by the name of "Kapila-Deva" by name "who Him self was

Demons or Danavas (35) These cities were ruled by the kings named viz. Virochana, Kumbha, Nikumbha, Hara, Shambara, Karala, Naraka and Haya (36) Hayagriva, Sunda, Ghase and Praghosa. Thereupon where the highest and the best and the finest cities were-First one of king Bali and the other one was of Yogesha (37) Another city inhabited there belongs to Ravana as is seen there, "Ravana" or "Loka Ravana" and also the best city of "God-Vishnu", best in brilliance and royal grace, shines there by the "God-Vishnu's" -Divine-Grace" (38) He was accompanied by the "Goddess-Lakshmi" and was wrapped and dressed in the fire coloured garments and the three crores of "Great Devotees" - or "Bhakta-Mahatmas" dwelled therein (39) He bore Shankha, Chakra, Gada and Padma, (Four things in four Hands) and dressed in the yellow garments or cloth viz-Pitambara (40) The-"Savarnas"-or the higher souls or _ "Mahatmas" - who are graced by highness of sky presentations, or heavenly presentations of high lives, and those ones are graced by the same illuminous and grace as of "God-Vishnu" are glad and pleasant children of "God-Vishnu"-are continuously with high effects on the world (41) In ancient times there lived and ruled-"Paulatsya Ravana"-he was really God with clear insight and vision; There was Bhogawati city there ruled by Vasuki (42) Here are the cities of the "Nagas" and they are really the different cities of Padma, Dhrutrashttra, Virakta and Kaurava were inhabited there (43) There were the cities of Takshaka, Elapatra, Karkotaka, Dhananjaya, Shamkha and Ashawatara rulers (44) There were also cities of Kandala, Surasa, Sumukha and Gaja rulers. There were all the directions of the "Directive - Gajas"-who protected all the directions. (45) This Earth along with the mountains and forests and the Kanana-upvanas was born on their "Shoulders or Backs" or Virupaksha, Naga and also of Mahapadma (46) and also of Sumana and of "Great-Rudra-Mahatama" all in the' proportion of "Five-Ayutas"-in proportion, this belonged to their kingdoms (47) and excepting as described above, the rest of the land belonged to "Patala" as half of the whole globe i.e. half of the hemisphere of the Divine-Egg-Circumference and half of its proDortion (48) was given to three

crores of the God of the Gods-the Rulers, as mentioned above and rest ten Panchangas of rulers, this fruitful and fertile land belonged to them under their great protection (49) The proportion of five-ayutas or "Panchayuta-proportion" of lands as the fertile land to the great

and famous rulers as mentioned above was reserved and the rest of the hemispherical lands were reserved for, like that those as mentioned above, the rulers were proportionately given the land (50) I was told this by "Nruvira", the "God Himself full of special mystery in the appearance of a curved moori. shape assembly of listeners, the stories of "Patala-Lokas" with different, interesting and enchanting facts with manner : So please, listen to me; Oh ! People ! as I tell you in a story form (51)

Thus ends the chapter 4 entitled Patala Varnana during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara

5. The description of Lokas

Markandeya spoke : The first king of the "World people" or the "Bhoo-Loka"-please listen to me speaking; was so famous that there was not so lofty and high a ruler like him even in the Patala (1) They were seen resting on the shoulders of wind or Vayu, being worshipped by seven great mahatmas, each one of them was as famous within five yojanas; (2) There were all the animals, birds, worms, human beings and kinnaras, Yakshas, Rakshasas, Gandharwas, Pishachas and those, who grazed on the earth (3) They were all well seen and described as above, were corn yielding grass-lands and of those who bore the knowledge, the famous was the first path of Vayu (4) The second was of those who were Siddhas or glorious in achieving knowledge, and the thirds was of the Garuda and the fourth atmosphere was famous for the Gandharwas (5) The fifth goes to the Vinayaka, the sixth to the crowds of elephants whose water-fountains were really famous (6) The fortunate one, the seventh of the Siddhas oh Yadava, above and thereover, as it is proportion (7) God stands there being famous as "Bhuvarloka"-more than a "Manvantara" they will be the kings by rights (8) Thereover, as it is in proportion, there above stands the "SwargaLoka" or "Heavenly-Lokas" who are chiefly or really enjoying the fruits of their merits there (9) The King of the Gods, who drink "Soma-Rasa" - and also of The "Shakra-Lokas"-

Description of Lokas

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etc. Thus the great men lived where God lived (10) Those who are completely retired from their respective position and who are as successful as the royal kings, dwelt thereover, there above as it is (11) There lived the people called-"Janaloka" or common men, where cows are physically and spiritually-religiously worshipped-stands a-"Brahma-Ratri"- where surrounded by lives (12) Thereover, as it is in proportion the "Tapas-Loka" or the people who did "Penance" lived there, the great souls and the great people lived (13) Thereover, in proportion, as it is, there over lived the people who spoke and acted-"Truth"- and being called the "Satya-Lokas" lived the great and desired best-The "Brahmanas" (14) Like this as described here, the seven lokas lived, are your people and they are the "Great

people". In this way, these are the rays revolving round the "Sun" (15) Such as those learned are mentioned by the signs given by the peoples, Like this, thereover, mentioned/in it. (16) The place of Rudra, as mentioned, the "Highlight of Rudra" is seated there in 'that place, "The great Rudra-Lokas" seated and dwelt over the "Brahma-Lokas" or "Brahma People" (17) Such thousands of plans, as per the strong, or dense opinions of the five lokas as mentioned before the "Temple of the Sun" - or Aditya-Mandir"-is situated and is only visible during the day-light (18) When this is seen as blue colorful is the dark only. "Oh Lord of the Earth" and beyond the darkness there is the "God - Himself - and the "Rudra Lokas" (19) "The -Great God Shiva" Or "Mahadeva"-alongwith His wife was enchanted by and deeply enjoying there, with "Hoisted-Flag"-on which was the "Emblem of Ox" being uncovered by the Devotees, where there was the Rudra and equally achieved position (20) Thereovre, as it is, mentioned "Thus famous Vishnu-Loka"-is extremely popular of all the unapproachable Gods (21) Thereover, shining like gold the universe over the Earthly people, the "Great Vaman-God" lived there (22) "The Great-God-Vishnu" lived in Heaven being the "Great-God of Heaven" in the Heaven itself, in the form of the "Man-Pig" form or "Nru-Varaha-Form" being glorious in the Great people over there (23) Having spoken like that, the famous popularity of the "Great king Trivikrama" - in the "Tapo-Loka"-alongwith-"Nru-simha" or "Man-Lion"-king in the -'JanaLoka" - was pervading there (24) The Loka named "Santanaka" - were famous in the "Satya-Loka" or "Truthful

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people" - like this ; The "Godly Lokas" and "Godly kings" lived and the predecessors of them alongwith-"God <P10>Indra" saw them all (25) The Great kings, who became Great by penance and the Devotees, constantly prayed God, they were all above "The Rudra-place"- and as described by me, "Vishnu-place" or "God-Vishnu's - Realm or Empire" existed over

there (26) The Greatest of Gods, to <P255>whom, nobody could be able to see, there, where "No-Sun"-shone or-"No-Moon" -existed there (as it was only cosmos beyond) (27) With the Light of that God, really that country existed, and above that country till the end, oh God of the earth (28) As described before, there was the place of the "Varaha" where there was the respect of, as I tell you-"Six-Crores"-plans or "Thirty Crores and thirty*" -as were planned were in existence there '29) Like this, the population of the Lives or peoples lived there being famous there, and like this only the peoples of the surface of Vloos existed there (30) The people like this only saw the God, the people alongwith the - "Indra God" and-"His"-predecessors, the really Great by the -"Penance of god" and the constant Devotees of God (31) The external egg was ten times greater than that existed and pervaded with water all around and ten times greater than that, the external-"Light Existed" or "Illuminated" area was pervaded by the "Tejas" - "Light" (32) There existed ten times the "light" the "wind" existed thereover, from external space, and ten times greater than "wind"-the - "Sky" existed. (33) One tenth of the "sky"-the -"Mind"-is over covered externally, "Mind"-is affectea by-'Tntelligence" Oh king, as is, one tenth part of the whole atmosphere (34) The Intelligence is, as in the proportion of one-tenth of the covered soul, and being unknown by the Atma or soul, is only one tenth part of it is uncovered (35) Really that has been uncovered by an unknown-"Purusha" or "Physically-Masculine-self' and that has been the "Best-Purusha"-or-"Purushottama"-in the all pervading egg or extensive universe (36) Having that much of the universe, half of the world is unable to speak and endless, really, is the "Great Purursha"-who is the chief in the endless cosmos (37) Having "One Form" that only egg, whose-"Great-Ruler" Is-"He"-with the division of the same countries or regions and the divisions of the same lives or living beings or - "The Insects" (38) Such different regions or countries are almost the same Oh king in the -"Great Brahmanda". At the time of

Dwipa-vibhaga

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Happiness and Miseries, their lives and deaths occurred as the case was (39) The number of the Kala of all the eggs in the cosmos, is almost the same, to be known, of all heavenly bodies or eggs, Oh Superior King and at the end of the day all the Purushas came and lived, having entered their own homes (40) Only one, but endless, is famous king Indra, of the kings, and no other. That is, as I mentioned before, is the Real King, lived there, in short He is only the king of all the-"Great-movable and Immovable world" His radius as famed by the "Great Vyasaji" only envisages and completes never this world any time (41)

Thus ends the chapter-5 entitled the Description of the Lokas, in the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara

6. Dwipa-Vibhaga Varnanam

Vajra spoke, "Oh, Bhargava ! The one who is the outcome of Bhrgu-Dynasty. I have a great doubt about the proportion of the creation of the world, so please tell me the proportions of the creations of this great round world or the "Bhu-Mandala" (1) Markandeya spoke, "Oh, The Rajendra ! In the middle of the great round world, there is a - "Great-Meru-Mountain"-There are hundreds of plans organized in the centre of it (2) There is-"Jambu-Dwipa"-five hundred in the proportion. Oh "Mahipati" ! -or The Ruler of the world" ! as determined in the plan and beyond it (3) There it is envisaged by the "Salty Sea" even in the double proportion of the salt, - Shaka-Dwipa"-(4) Oh, the Great King ! There is no doubt about the "Shankadwipa" existed there. The -"Kshirada" (milk ocean) also is existed there in proportion of the equal proportion of the "milk" (5) In the double proportion of the milk ocean by the "Kusha-Dwipa" -existed at yojanas of distance existed -"Kusha-Dwipa-existed in the equal proportion of the self (6) In the double proportion of the "Krounch-Dwipa" or "Grain Dwipa" there existed, it as it is, and in the equal proportion of the "Krounch-Dwipa"-there existed in equal proportions "The Dadhimandoka" (7) In the double proportion of the Island or Dwipa ! "Shalmala" is existed and in the double proportion of the "Suroda"-surrounded by "Gomeda" (8) There is a "Dwipa-Sansthana-Mandapa" in the centre of the "Pushkara" That is really a "Great Mountain", the - Great people is famous in the "Northern

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Direction"- of Manas" (9) There existed, half of the determined plan according to this proportion, the different and diversified, peaks existed and peeped up there only (10) In the eastern direction of - "Mount-Meru"-there existed a "Top-Peak"-called-"Manasa", in the "Northern Top", and there existed a famous city of "Shakra" or-"Indra", The King of the Gods, named as, indeed, "Amarawati" (11) There existed "Prabhavati" in the "Southern Eastern Direction" which belonged to "Fire God" and there existed a city named-"Sanyamani-Puri" in the southern direction which belonged to "God-Yama" or-"The God of Death" (12) There is "Vikranta city" or "Purvi Vikranta" of Virupaksha king in "The south Western Direction" and there is also a "City SukhaPrabha" of Varuna in the western part (13) There is a city called "Shiva-Puri"-belonged to "God Wind" or "Vayu Deva" in the "North West Direction" and there are famous cities named-Vibhavari Puri" and "Somapuri" in the northern direction (14) In the North East direction there is remembered a city called "Sharmada" which is-"Shaivi" - or "Welfare Bringing City" and "Pushkara-Puri" is as uncovered by self, uncovered by the "Tasty Lakes" of The Tasty waters" (15) There is a beautiful city full of gold (Kartasvara), which is better than the sweet watered earth and according to the proportion of the plan or yojana, there are twenty thousand such cities (16) Oh, the God of kings, ten more, as are famous in the lots of five, five have been famous, surrounded by a single rock in the Garden of Gods, or-"Devodyana"-is beautiful earth (17) There existed, amongst the families, the king whom belonged visible and invisible land, in the plan, as organised, has been described with extensive elevation (18) Oh, the - "Mahipala" or the king of the earth ! In the visible and invisible world, the-Protectors of the People" - (The Lokapalas) are still remembered. They were famous in-"Great Vigour"- "Maha-Virya"-from the very ancient times and they are permanently for an age, fixed, as the fixture on the earth (19) The famous and specially famous-"Gods of the Directions" are welknown are Sudama, Sheshapada, Ketuman, Sumahabala, Hiranyaroma etc. (20) Oh, the Great King ! the planets and stars like Avyakta, Mahi-Grass and Chadrarka, never shown and glittered beyond that (21) Really there is watery place full of Darbha grass, as envisaged by the visible and invisible world, Oh King ! There existed in the "Great Ocean" and its

darkness covering it (22) In the proportion of one sixty, as equally appointed, and even beyond that; Oh king ! Brahmanda or the Egg of Brahma is fixed and situated there. (23) Over and under it, as has been famous in the Brahma's Egg and has been bearing it; really in that proportion only, looking obliquely is fixed in proportion to it, as said above (24) Really beyond the "Garbhodaka" there existed, in the centre of "Meru"-in the ocean three crores plans, being executed and ten (25) and Test five, also, Oh ! the God of the kings ! that proportion is unframed. Oh King !....of it...only "Brahmanda" is being equally on all sides (26) ...Half of it ...and second....and also ten, Oh ! Such as, mentioned proportion was decided by

the philosophers (27) Really, in the Centre of the eastern direction, of Meru, in the "Salt Sea" -There are beyond the water or the ocean there exist "Vishnuloka" as mentioned Greatly appreciated (28) The nature of the existed God, is as can be described like that of a king, there he sleeps at the end of the rainy season the God of the Gods, Janardana (29) He is always with "Laksmi"- constantly, rested on the laps of-"Sheshanaga" - on the eleventh day of the bright half of the -Ashada Month", Janardana (30)

He is thereafter for five days specially worshipped and prayed by the Gods, Rishis, Gandharvas, Apsaras and the Ganas or the Divine Guards as they go there for five days and worship Him (31) There is a great divine and religious festival or ceremony, along with the prayer, songs, dance and musical notes and thereafter He goes to sleep "Yoganidra" for four months (32) To such a "Resting God", the Rishis and the Brahmans, worship and pray to Him and the Gods also observe that festival along with the Devotees, with the (recitation of) shastras (33) In the bright half of the Kartika month, there also for five days, they awake the God of the Gods, going along with the Indra, during that day (34) The Gods also observe a great festival, in the Eastern Direction of Meru mountain in the centre the ocean of milk (35) In the centre of ocean of milk there is another beautiful city or "Puri" there existed and rested God with Lakshmi resting on the laps of the Sheshnaga (36) There also for four months, in a year or during a year, the God takes a restful position, as being there with the weapons, only, the God is visible, giving-"Darshana" to the people (37) Therefore, in that part of that direction, in the centre of the "Ocean of Milk", really

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thousands of plans and twenty five mandalas or the associations (38) The "Shweta Dweepa" is famous there very beautiful as the people of there are like moon-grace and there shines the grace of the sun in the people (39) With the light of that, as being seen from far, they seem to be from Gods Oh Yadavas, being with the knowledge of - "Panchakalas" -or "Five times" worshipping and praying to the "God-Janardana" (40) They worship the prayers, with bowed heads, they offer to God; and the worship thus done in this way gives devotional merits to the bhaktas or the devotees (41) they are approaching to - "Hari" - or - "God" being inspired by the lonely position of God and they having gone there, they never think to return back or never return back (42) Having worshipped thus for a long time to God of the

Gods or Janardana and breaking the "Solar-empire"-or The "Aditya-Manadala" they enter the cosmos or the "Brahmanda" (43) They, in that way, resist the God of the Gods-"Pradyumana" Samkarasana and others, then "God-Vasudeva" and to Great one (44) Having obtained Vasudeva, they abandon all the behaviours, they rarely return back, having gone to the "sweta-Dwipa" or the "white island" (45) In the "North-east-Direction" in the centre of the ocean of milk, there is Vaijayanta and there is a "Great-Golden-Mountain" (46) There remembered, ten thousand and ten plans in proportion there exist the region in length and height in the proportion of which is famous (47) There existed, in proportion of a hundred yojanas in its extensive area, the five caves, in the thousands of the plans (48) In the Gate, covered by the "Darkness", as in the plans in hundreds, there existed one Divine and fully glittered aprons, and dresses, of their own, as she was really a great great one. (49) She was famous by the name of -"Timirawati-Puri"-famously called by that name, by the Rishis and there the -"Best of the Gods", "Vishnu"-rested and slept there as "Janardana-God" (50) Oh ! The Ruler of the Earth ! There are the Goddesses named "Nidra", "Kalaratri" and the excellent "Laksmi" (51) they worship to that "God-Vishnu", in the Great sweet and melodious musical instrument and "He" is there, protected by the embodied, body-bearing, protectors or the Guards with the weapons, there (52) From his sleeping body, or the resting body, there is respiration and "breathing-ins" and breathing-outs" and the Lines of the people or the crowds of the people fall down and fall up; (drop

down and up) in other words the people are born and come and died and go up. (53) Oh ! King ! His breathing in is as being called the birth of the lives and His breathing out is as being called the death of the lives, as is called (54) In the centre of the "Ocean of Ghee", there is at "Meru"s west, there exists the extensive number of-"Islands"-the planned and organised-"Dwipa-Parimandala" (55) There is the population of "Great God Govardhana"-as mentioned, there is also the memory of the "Divine Cows"-being remembered (56) Constantly with the sexual emotions with the -"Great Lustre" and "Grace"-God plays there in the centre of the-"Curd-Ocean"-in the islands, in the mentioned proportion. (57) Keshava, lives there always, bearings the form of beauty of Gold, "Hemarupadhara" and the Rishis, see Him, in that form living there in that golden-beauty form (58) There is a great island widely spread in the centre of "Sura-Samudra" and there are "God-Sankarashana" and strong and lustrous Gods and Demons on that island (59) There are adjacently, to -"Him"-there stood mind-enchanted and Divine women with-"Great-Beauty" and -"Liquor" or "Madira" and there was "Goddess of wealth (Karishini) (60) The "Masters of lords" of the people, always see such and there existed God, in this manner and position as it is said by you, this is the executed association of perception and it is like the full moon type of perception that has been in the sky, visible there (61)

Thus ends the chapter-6 named "Dwipa-Vibhaga-varnanam during the discourse between Markandeya and Vajra in the first part of "Shree Vishnudharmottara.

7. Jamboo Dwipa Vamanam

Vajra speaks, "Oh ! Great Muni ! You please describe to me, the colony of (Empire-controlled) Jamboo-Dwipa Oh ! Bhargwa ! I want to listen from you, only, as I want it, because you are born there "(1)

Markandeya spoke, "Oh ! The Great King ! there are six of these mountains in the Jamboo Dwipa having their birth between the two seas on the east and the west (2) Himavan, and Hemkuta; Nishadha and Neel; and like them, Meru and Shrungawan; also these are six seas (3) In the centre of the collection of these mountains, mountain Neela and Nishadha are there and the "Mount-Meru" is called the golden mountain and I want to listen it

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from you; the proportion of that (4) As it is said, being come up, eighty four heaps of thousands, below which, as said are sixteen and are spread and expanded only sixteen. (5) The area of it is doubled is attached with the land and the Earth, as is remembered, and the collection of Pushpanibha, above, being expanded in thirty two in number (6) The area of that is doubled and is remembered with more systematically, as it is said, to be ninety and the eastern mountains is said to be in proportion of thousands (7) Really a thousand yojanas away from it, there is a kingdom of Malyawan, the western of which are the kingdoms of Neela Nishadha (8) As shown or directed from here, to the Eastern Direction, there is the kingdom of Gandhamadana. In the Northern Direction of Meru, White : and in the Eastern Direction Ananta is being called (9) In the southern Direction is yellow; and as, is remembered, to the western direction is Black. That is, as it remembered, to is Brahmin and to the Eastern of it, is Kshatriya. (10) In the southern direction, Vaishya is remembered and

to the western direction Shudra is remembered. From there and from them Brahmins are sprout out and in the Eastern, in the ancient times they are supreme by their births. (11) In the southern Direction, Vaishyas and in the Western Direction, Shudras are remembered. In the Eastern Direction, there is Mahendra's City, named Amarawati, behind the "Mountain-Meru" (12) Taking a round about it, there is a city named Sabhavati of King Agni while to the southern direction there is a city of Yama, called Samyamam City, which is situated to the south of it (13) The city, which is specially inhabited in the south-western Direction and the city which is inhabited in the Southern-West Direction and to the Western Direction is the enchanting and beautiful city named "Sumukha-being owned by God-Varuna (14) Just nearby it and not to a long distance is the city named "Shiva" -owned by-"God Vayu", specially famous: While to the North of that is a beautiful city named "Vaibhavari-Puri" owned by "Soma (Deva)" (15) Just to a little distance and not very far is the city named-"Shankari-Shiva", of king-"Shiva, behind the "Mountain-Meru", as the God, in short, are available from any direction, as are commanded by-God-Vishnu (16) The direction-Protectors, or The Guards of the directions, are well known, in their specified directions; and God always rules His city, in the "Northern-Peak" of the Manasa Sarovara-Peak of His

kingdom or Empire (17) God sees Meru, from the city, existed in Meru-itself : to the half of it, is marked with or specified with water and horns, (Horn-like Peaks) in the south (18) As it is called, the -"Divine-Showers" - are showering from the Heaven : which is devoid of all the evils or the miseries. The White-Peaks like white horns, the well-known Golden Rays are showering upon it (19) The well-known showers are beautifully showering in the centre of white-Blue or Whitish-Blue sky and in the centre are "Nishadha and Neel" and at the back of which is Gandhamadana (20) Ketumala is remembered as the chief, excellent and most beautifully existing, amongst the centre of "Nishadha and Neel" and in the Eastern Direction is "Malyavata-Mountain"-(21) There is the division of the world, named "Rudramukha" which is fully of happy and pleasant people. On all the sides of "Meru Mountain" -there is a kingdom of the division of the world named-"Neelavarta" - (Oh King !) (22) Even, there also, there are four divisions of that Empire also and oh King ! Please let me know the name of those divisions. There are the name of Bhadrashwa, Jamboomala, Ketuman and Kurava (are these divisions of -"Neelavarta"-kingdom) (23) Oh, Yadava !

There is the most famous, eminent, tree called-"jamboo Vruksha" in the "jamboomala" Kingdom. There are thousands of yojans far away in the Eastern Direction are existed these lands (24) The most welfare bringing river named-"Jamboonadi"-sprout and origin from it and taking a round of the "Mount-Meru" with her flow, she dries herself into the own root or the footland (25) "The jamboo Dwipa" - is famously known after the Royal "Jamboo-Vruksha's" name and fame; and with the graceful fame of that-"Royal Tree"-; "Mount-Meru" is always shining on the earth (26) Neither the Sun, nor the Moon nor the Stars shine over that land: while always there is adversity of welfare in the Sharvat Colony of "Mount Meru"

(27) Very far from the Hemakuta region-"Harivarsham" is situated : While to the Southern direction of-"hemakuta" which "Purushas" are to be remembered (28) Bharata-Varsha or-Bharata, is the land of the Yadavas; to the southern direction of "Mountains of the Great Himalayas'. Oh king ! That is the land of our good deeds and where we are existing and inhabited over the great "Bharat-Varsha-lands" (29) "God-Keshava" has designed or created and organized this special

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condition of this age : and there are two colonies known as the "Northern Bharata" and "Southern Bharata"; but the wholeness or unity is only one ! (30) The third land is known and the fourth is the central one and even the longer is consisting of four (31) (As said by the Rishi Markandeya to the king Vajra) nine thousand years were a fixed period, as the great philosophers and thinkers, predicted-decided and told, as has been decided in the proportion (32) As is remembered, the two thousand years were a fixed period, decided for mountains and also accordingly, the proportion of "Mountain-Meru"-is nine thousand Yojanas, is a decided proportion (33) Jambudwip is famous and glorious in proportion of a fixed yojanas: and to the North of which, the proportion as told by me, as it is, in the Northern direction (34) Apart from that, in the Eastern Direction of it, Oh ! Parthiva ! you, please listen the proportion of it; as it is, thirty two thousands and several hundreds of yojanas, over and above it (35) Oh ! The best of the Parthivas ! Bhadrachalas and Ketumala, each of them, hundreds of yojanas : and hundreds of thousands of yojanas, extending is the area of both of them (36) Nine times of "Meru Mountain", there is a region called as "Gandhamadan" and "Malyawan" is mentioned to be nine thousand times of "Meru" (37) "Vishkambha" is told there, to be, thousands of yojanas of "Meru", that also is, as it is decided, "Jamboo Dwipa" - is gloriously famous (38) In the Himachalas, the best yakshas, are enjoying residence and really there in the Hemakuta, and chief of the Daityas or Demons enjoyed residence. The chief of the Gandharvas enjoyed their residence in "Nishadha" and-"Shaila" and the "Nagas" enjoyed their residence in "Neela" (39) The going or the motion of the "Pitrus"-is in the "Sweta" -enjoyed residence and thereafter entered the "Siddhas"-enjoyed residence behind the "Shrungawata" - The people with Indra and Dev-Ganas

enjoyed residence on Meru always with enjoyment and enchantment with picnics and tours.
(40)

Thus ends the chapter 7 entitled the "Jamboo-Dwipa-Varnanam" or the description of the "Jamboo-Dwipa" during the discourse between "Markendeya and Vajra" in the first part of Shri Vishnudharmottara.

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Bharata-Varsha

8. Bharata Varsha Varnanam

Vajra spoke, "Oh Bhargawa ! I want to listen, Oh ! god, about the-"Bharata-Varsha"-as it is the "Land of Deeds" or "Karmbhoomi"-of the-"Dead Predecessors" of all of us, Oh Bhargawa ! (1) Markandeya spoke, "Such a "Bharat-Varsha"-is gloriously famous in nine big Divisions or Regions. They are sheltered or protected by eight big mountains, and are mutually unknown by one another (2) They are the systematic mountains from Himachala to the (ocean) sea; and to the North of them, I am Rajendra and you please know or recognize me like that (3) Swamali, Hemamali and Shambhoo, Kartaswarakara, Vaidurya-Mountain and decorat.vely beautiful Manumadhava (4) Indradyumna, being in big. size and copper-coloured and beyond love and hatred between Gandharvas and then Varuna (5) These mountains and nineth in the centre, is the Island named really-"Madhyama" - as it is an esteemed and established in the seas on all the four sides (6) In the Eastern and Northern side of the Himachala, there is situated, the "Mountain Vaidurya" and to the back half is the "Golden-Mountain" or "Kanchan-Giri"-and the rising up from the salty sea (7) Oh ! King ! surrounded by the seas on all the sides, the protection being obtained by the small lands and their peoples; and Himalayas has divided the ocean into two bifurcated countries (8) The southern salty ocean or the Indians Ocean's north, at the back and to the south of the (Arabian) sea, -"Lanka-Puri" or the city of Lanka is situated, where the king Rawana was killed (9) where there is the salty-sea, that is saturated with salt, that is the same division of the south of Himachala, in this land of Bharata, Oh! King ! (10) There lies the Greatest Mountain Himalaya and second is Gandhamadana and Sweta's best mountain and the Great Mountain of Mandara (11) These are the great mountains seen by the Great Mahatmas and the Pandavas. In the centre of Himalaya there is a big mountain named Kailasa (12) Full of snow or snowy Ashrama of Naranarayana is famous, where there

is beautiful and enchanting Badarikashrama; served by different shakunis (13) The Ganga is flown with hot water and white pure water are also fully flowing Oh ! King ! the beauty of the Tapas is like Golden-flowering rays or the golden sand (14) Thus, there are the Dwipas told to you, by their chief

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importance in short. Such others are at the distance of hundreds and thousands of yojanas in distance also existing there (15) They are not describable even in hundreds of years, indeed. In order to have a full description of the "Great-Bharata-Varsha" in all these years in hundreds and thousands ! Oh ! Lion of the kings ! The Healthy are people, who are fearless or free from fear and all the people are passing their lives in detachment as are said above (16) Oh ! King ! The proportion of the longevity in the people as a whole is as high as said by me. By doing good deeds in the lands of Bharata-Varsha, all the people are progressing in their lives (17) Their lives are well dependent on trees and vegetation and their women were also beautiful. There was no one to punish them because they did not need it. Oh ! King, They were all the people going on right path (18)

Thus ends the chapter 8 entitled "Bharata-Varsha-Varnanam" or the description of the Bharata-Varshas land and people during the discourse between Markandeya and King Vajra, in the first part of Shri Vishnudharomttara.

9. Janapada Varnanam

Vajra spoke, "I want to listen and know the people of the inhabitants of "Sagar Dwipas" or the islands of the ocean. Oh ! The Best of the Bhrgus ! Please describe it to me at length, or in detail (1) Markandeya spoke, "The well-remembered are the people of Panchala, Kuravas, Matsyas, Yaudheyas, Savatashcharas, Kuntayas, Shursenas and people of Madhyadesha (2) also others vrashadhvajanas, Pannas, Suhmas, Maghdhas, Kashayas, Videhas and to the east Koshalas are mentioned well (3) Kalingavanga, Pundranga, Vaidarbhas, Mulakas, and Vindhya, Neelayas and well spoken people of Eastern and Southern Directions (4) Pulindas, Ashmakas, the inhabitants of Jimutas Nara-Rastras, Karnataka, Bhojakatas and the

inhabitants of Southern (5) Ambastas, Drawidas, Nagas, Kambojas, Strimukhas, Shakas, Anantavashis and all those who are known in the Southern and Western Directions (6) Strirajyas, Saindhavas, Mlechas, Nastikyas, Yavanas and to the western well known with the Patumanushadhis (7) Mandvayas, Tusharas, Mulikas, Mukhas, Khashas, Mahakishas, Mahanasas, Deshas, are the inhabitants of Northern and western Directions (8) Lampagas, Talangas, the

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Description of the rivers

incomers of meru and Gandhara lands, Himavat-Neelayas Mlechhas, Udichis and the sheltered people of the directions (9) Trigrtaminas, Kaucatas, Bhrahmaputras, Satiganas, Abhisaras, Kashmiras and famous people of eastern (waters) water regions (10) The Royal kings of the Dwipas or the islands of the seas and the chief ministers of these Dwipas and the kings of the lands and all those whom I describe to you from all these directions. So please know it from me (11) Panchal Natha, Magadhadhipa, Kalinga-Raj, Bhojakateshwara and Anantaka, Saidhavaka, Tushara, ruler of the counry Madra, and the ruler of Kuluta, all these are the chief rulers and kings of their lands or kingdom (13)

Thus ends the chapter 9 entitled Janapada Varnanam (the description of the Janapadas) in the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

10. The Description of the rivers springing from seven

mountains

Vajra spoke, "There are seven mountains which are situated on the islands or Dwipas of the oceans. I want to listen the names of the rivers born of these chief family of mountains of seven dwipas

(1) Markandeya spoke, "Mahendra, Malaya, Sahya, Suktiman, Ruksha Parvata, Vindhya, Pariyatra are the seven chief mountains

(2) Trisamma, Rushikulya, Ikshuga, Tridivalaya, Langulini, Vanshadhara are the rivers, really, born of these great Mahendra

(3) Krutmala, Tamraparni, Pushpaja, Utpalavati, Shitodaka, Girivaha, are the rivers born of Malaya or Malayachal mountain

(4) Tungabhadra is of a good category in its flow and Kavery is also there. There is, in the centre of the southern way there are a few rivers flowing from the foot of Sahyadris (5) They are Rishika, Sukumari, Mandaga, Mandavasini, Nrupamala, Shri and Shuktimat started from its foot (6) Mandakini, Dasharna, Shona and Narmada the Goddess, Tamasa, Pippala and others are started from the foot of Rukshawat (7) Vena, Vaitarni and Narmada and Kumudwati, Toya, Setushila and others are started from the foot of Vindhya-foot. (8) Para Charmanwati, Pada, Vidisha, Venuwati-also, Sipra, Hyawanti, Kunti and others are started from the foot of pariyatra (9) These are the chief rivers mentioned to you, are the meritorious, holy and worshipped by Rishis. There are thousands

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Description of the rivers

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of other rivers, which are impossible to be mentioned, Oh ! the Head of the Society of Yadu-Vansha ! (10)

Thus ends the chapter 10 entitled Saptagiryudbhvanadi-Varnana (the description of the rivers springing from seven mountains) in the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

11. The Description of the rivers of Himavana

Vajra said, "You describe me the rivers, which are chiefly capable of uplifting us from sins and fearfulness and which are originated from the foot of the mountains of Himalayas and are meritorious and specially Brahman (1) Markandeya said, "One with tenderly and beautifully colorful waters flowing and mixed with Kush-plants residues, beloved of Kaushika, the river Kaushiki is eternally the best river (2) The sin washing, by holy plunging, Shubha, holy and purifying, unchanging, best river, which is always loved by the great Munijans (group of sages) flows here (3) Really the river, which is having the different families of the best elephants, which is as good as Ganges in merit; which is full of the musical notes of the groups of Gandharvas and which is with the holy-cows-families is the River-Gandaki (4) In order to purify the people, and designed by the-"God of the people" - the great river Lohita, the pleasant in the eyes of the people and pleasing the minds of the people (5) Drshadwati is constantly flowing and worth having its Darshan of flowing waters, is attended and worshipped during the day by the people; as it is worshipped by the group of Gods in Heaven (6) River Mena is flowing mostly with innumerable lives and it is competent of having destruction; while River Bahuda is having broken or non-constant flows; as is written here (7) Dharmapada is for the worshippers, Dhutapada is a very big river, Gomati, Gokulakirna, and Gajendra-Ganga are also said here (8) The River is seriously solemn with the songs of the Gandharvas and having the Groups of the Yakshas and having sweet notes and specially musical chirpings of birds like cuckoo in the fragrant breezes of Kadamba Trees and vegetational glory of God (9) river Akulodaka is full of beautiful petals of the Kumuda (lotus) flowers and the sweet and cool waters and winds; is the divine or Godly river of Gods and Goddesses and the daughter of God Shankara (10) Oh King, River Davika is the river that brings

the sublime updrive motion to Godly-Heaven or Devalokas; is extended to River Mahakula and victorious in the dwipas (or Islands) (11) and River Chandrabhaga is pleasant with the beautiful rays of the moon and with the enchanting cold waters, is palatable to Vishnuloka and destructive to the people of the surroundings of extensive-rear (12) Its bath leads the person to Chandraloka and the benevolent giver of Immortality. River Saryu is a big river with the pilgrimage centres and Saroj flowers (13) It is always constantly attended and worshipped by the good people of desirous of the people of soma or Chandra. Its banks are protected and worshipped by Indraloka as it is the giver of the Heavenly Indralokas (14) It is with the waters fragrant with Indivar tress or Fig trees and Goddess Iravati River, is especially flowing with broken waters and others are rivers Vipasha and Kushala rivers (15) It is also the uplifting river to those people who have done all sorts of sins. The River vidruta is worshipped by Vashistha and River Shatadru is a swiftly and speedily flowing river (16) river shiva is the giver of welfare and good or Rudralokas or Shivalokas, to the people who are fearfully tormentors and repenters. River Krishnatoya is blessed by Krishna and the yellow-waters-flowing river to (children) or its progeny (17) River Yamaswasa (Sister-Yama)

and River Yamuna are the rivers who destroy the unhappiness. There are also Saptaprakara (of seven types) River. and Saraswati River also (18) Oh ! My King, you please listen to the names of the rivers on all the seven parts of them, as they are Suprabha, Katarakshi and wide river Manasahruda (19) Saraswati River, having a strong stream, Guvenu and Vimalodaka (transparent water) is in Pushkara and also in the Naimisha and in Koshala in Gaya (20) Know the rivers (in order) in Kurukshetra and at the entrance of Ganga in the Himachala are the rivers which are originated in the Himalayas and are chiefly existed: as are described; Oh-"Brave Man"-Bold man ! These are the rivers and thousands of rivers and others are all holy and are contacted with the highest of the Rishis (21) These are the rivers in this land in the seven types and also of three-way-going. They have entered the Dwipa or the Bharata's land, Oh King ! and worshipped by king Bhagiratha and are said the lotus-born (Brahma) (22)

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Thus ends the chapter 11 entitled Himavananadivamanam, the description of the rivers of Himavana in the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

12. The description of Koshal

Vajra said, "Oh, God ! In the ninth part of the Bharata's land how is famous the sea that has been made by the Sagaras ?" (1) Markandeya said, "In the ninth part of the Bharata's land, Oh, king ! In the parts of the nine directions, in the Eastern Direction, Oh, Yadava (2) There is a land named Koshala, with abundance of wealth and grains. That is full of decent villages and full of happy and enjoying people (3) The land that is born by the Earth, is full of sweet waters and full of grains and milky supply. The women of the land are enchanting and charming and the men of the land are forever masculine and bold (4) The land is full of matured, clever and smart people, who are easily co-operative with the meritorious of all aspects; and here are the specially pleasant and beautiful more than the specialities of the cities (5) When the sun is setting, the evening, there are the entrance of returning cows and with the particles of the dust of land with their walking, the pleasant atmosphere is created

while returning from the forests (6) While going to the Western Direction, first we arrive at the land beneath the sky, where there is Brahma-Dhwani or Divine-Notes from sky (7) There are innumerable forests of fruit-trees and the families of tall trees, whose shade is thickly cool; and where there are innumerable water-pools, wells and tanks; teeming with the travellers, Oh ! Yadava ! (8) There is absence of diseases, thieves, scarcity of food and water and the fear of other nations. People do not know the death without matured times (9) There is the land of Gods, whose steps are fossiled in the land, where there is the land full of the best wells and step-wells are richly decorating the place (10) Where there are the musical notes of sweet tunes of the flutes of the Gandharva's music in the gardens, over there and the musical sweetness is mixed with the virtues of sweet and melodious music of the divine notes and tunes (11) Where there is no, any low man who is devoid of his own religions and there is absence of a mean man in the land. There is also no sightless or blindman or even man with weakened limbs (twisted limbs) and

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Description of Ayodhya

the name of vasundhara is really quite capable of virtues of her names (i.e. where there is wealth-bearing Earth.)

Thus ends the chapter 12 entitled Koshala Varnanam (the description of Koshal) in the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

13. Description of Ayodhya

Markandeya said, "Oh ! The Best Masculine one Besides the wealthy of Koshala's land, there is a beautiful city beloved of Gods, whose name is the city of Ayodhya (1) This city has an enclosure of wall and ditches and is situated on the banks of Saryu; and really it is decorative by the big-Edifices and buildings of chief category, which is owned by the best devotees and worshippers of fame and going on the great divine good path (2) The divinity adorned by ever-pleasant elephants, ever-ready for romantic-enchancement, steadily constant and in the numbers of hundreds and born of the families of Divine elephants or family are pleasantly embellished (3) The Horses; adorned by the wealth of God Vishnu; slender, are like with unfattened muttonless curved bodies with good alert ears, pleasing the minds, long necked (or having long necks) having good eyesights, smart looks are

decoratively seen there (4) Where, there were hundreds of prostitutes, having the limbs & organs like petals of the padma-lotuses, with padma Garbha and having the faces so beautiful as the full moon, very expert and well-practised in elocution and offering enchantment or romantic joy (5) One who is without merit, without learning, there is no culture, there is no activity or work and whose aspirator, having gone to Ayodhya, becomes disappointed or desired-less (6) That city (of Ayodhya) is having built with hundreds of gardens, and having the festivals of socially importance and having brave and diseaseless persons, having overcome all complications of logical disagreements and complaints (7) The city is always with the musical notes and tunes of Beena, Mrudanga (drums) and flute constantly, always fast smiles, on pleasant person, adorned by many precious pearls and jewellery (8) It is adorned by the groups or teams of Brahmins like -"Brahma-Ghosh-and-Maha-Ghosha"-and that neat and pleasant atmosphere with the sweet and tonic smokes of holy sacrifices in the land (9) With the smell, sweetened with the smoke

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sweetly fragrant with the breezes of winds, brought up by the people with their daily routines of holy duties (10) Where there are neither poor people, nor dirty and weak or thin persons, having no disliking grivences on "The vedas" down-trodden means, worthless and differentiated in their bondages and faithless persons (11) At a distance often yojana there is a big city in the centre, on the river Saryu, situated in three yojana of square area (12) Oh ! the Leader or the God or Master of the People of Yadavas ! That is got built by the king at the period of a "Manvantara" and rebuilt also, and the whole world is also built and rebuilt is being observed (13)

Thus ends the chapter 13 entitled Ayodhya-Varnanam (description of Ayodhya) in the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

14. Dynasty of Ikshvaku

Markandeya said : "Manu, the Vaivasvast designed a city and inhabited and he also reigned it for long times, having the Royal Ceremony of Commemoration of Rajyabhishaka to Ikshvaku (1) Having given the burden to his son he expired and thereafter his sons reigned

the - "three lokas" or-"Trilokas" the movable and immovable world (2) Therefore this whole world is to be reigned and ruled by him and Ikshwaku is his son, reigning and ruling these Triloka or Three-people-world (3) He was religious deedful, truthful, controller of the organs of senses, handsome and expert of the knowledge of taking and bringing to all the lives (4) He was the helper and lover of Brahmas, protected ones and sympathetic master of the poor people and blessed & envisaged by the competent energy with the Divine-Mantras (5) He was the possessor of six virtues, full of great enthusiasm and speaking with smiles of proper virtues. There were proper punishment; no punishment and there was no high punishment under his rule (6) He was the philosopher knowing all the vedas and sub-vedas, the doer of many sacrifices and with a great joy in penance or Tapas. He was of the opinion of healthy sports or activities and non-violent to all the lives (7) He was the believer of humanly possible happiness and the worshipper of respectable ones; and the winner of passion, anger, pride, respect and lust for attachment and ever-joy etc. (8) He had won all the six enemies effecting the body and

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The death of Madhu and Kaitabha

was visible in all the dutifulness in all his deeds, well-fortuned and with a loving sight or Priyadarshana (9) He was the possessor one, of abundance of grains, abundance of wealth, innumerable elephants and innumerable horses. He was a great ruler and guiding sun to the Ayodhya city and pleasing the group of the enemies also (10) He always protected and ruled the subject in whole as his own son and there was not any irreligious deed in human beings, in the rule of that king or ruler (11) There was no unhappy man, who was either poor or diseased or less-lived or one with a short life or foolish, or ugly or fortuneless or even having no figure (12) I have seen all collected virtues in him, with a specific intelligence of high honour. He produces and creates a great kingdom or Empire, being a great soul, the protector of his subjects and the chief administrative monarch to all the world (13) Thus ends the chapter 14 entitled Ikshvakukulvarnanam, the description of the dynasty of Ikshvaku in the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

15. The death of Madhu and Kaitabha

Markandeya said, "there was born a son to king Ishwaku and was named Vikukshi, He was religious. His son was Kakustha and other son (1) was Pruthu and his son was Shreeman-Vishwadesa and his son was named Shravatsaka and Shravasty was designed and constructed by him (2) His son was Bruhads and kuvalashwa was his son. Kuvalashwa was very bright and lustrous, by killing Dhundhu, he became a giant in waters with a huge body (3) Vajra said, "How Dhundhu, with great light and luster, was wounded by Kavalashwa, and who was the enemy of Dhundhu here as "Water-giant"? (4) Markandeya said, "In ancient times, when the movable and immovable things were destroyed in the people, in an ocean; (5) and when there was the destruction of the moon and the planets and stars, whatever was remained, was saved and put in the lap and Janardana, the God, slept (6) There sprout out a divine good lotus, from the navel of Him and from that only God Brahma was self born, with good (four heads) four faces or four mouths (7) There he was seated and while God Janardana was sleeping, they worshipped, -"The Vedas" bearing the bodies all around (8) Where he was in the full study of the Vedas, there were born the drops of perspiration, so He having taken a lotus-leaf, the king was full of

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Vishnudharmottara-Purana

The Slaughter of Dhundhu

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many doubts (9) There arose and born two giants from that, from the dust, and darkness, with the strongest of vigour, with names of Madhu and Kaitabha and full of strength and super deeds (10) Then they both, having the decision of sin, forcefully plundered the Vedas and Brahmins, with the body plundered the grandfather (Brahma) (11) In order to preach the God of Gods, Padmanabha, He became wise and bore the head of a horse (12) He, second body of a horse, was like hundreds of full moons and brightly decorative with different jewels and ornaments, with the second body went to Rasatala (13) He, with the head of a Horse, went and brought all the Vedas, permanently and presented them to the great grandfather and he became a guru or preceptor of the world or Jagatguru (14) Then having the head of a horse, or Horse-Head, God went into Antardhana (disappeared) in order to save the country from the giants, Madhu and Kaitabha (15) God Vishnu bore two bodies, viz Vishnu and Jishnu as are remembered and Jishnu fought with Madhu and Vishnu

fought with Kaitabha (16) Then, with the good fight of both of them, God Janardana was satisfied and He said to those huge bodied giants-Madhu and Kaitabha (17) The strongest and the best is attained by or achieved by the Best one only and becomes the supreme and unconquered. Then to ask for (Vardana) boon then said, to God Vishnu, with the eyes like a lotus or Lotus-eyed Vishnu God (18) Our Son should become so powerful in great strength and super deeds and when the son was born to them, those both of them in ancient times were destroyed by Vishnu and Jishnu (19) and they were protected in the waters and they were submerged or drowned and pervaded there and the Earth or Mahi has come out of them (20) Then it became famous as Medini, as by the people and the philosophers; and then in the form of a pig or Varaha, this earth is uplifted (21) Therefore, the God of the Gods has put forward this land in the eastern direction of the Earth, in the establishment as in the wheel of revolution, by the orders of rule of God of the Gods (22) In this way in the fight between God of the Gods and Madhu and Kaitabha, both Madhu and Kaitabha are defeated; and they both went to the Home of Vishnu-God in this salty ocean, in the neighbourhood of God Vishnu (23)

Thus ends the chapter 15 entitled episode of the death of Madhu and Kaitabha (Madhu-Kaitabhavadhopakhyanam) in the

discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

16. The Slaughter of Dhundhu

Markandeya said, "Oh ! King ! In this ninth part of the Bharata-Varsha, the sea became full of sands and was heard to be overcome out of waters (1) In the centre of that sea, Dhundhu is established eternally and at the end of Samvatsara, he lets out a great breath or-"Maha-Uchhavas"-(2) While and when the earth destroys herself, along with the mountains, vegetations and forests, the lives which are less in strength or longevity are destroyed and go to-"Yama-Sadana"-or die themselves (3) When this world becomes a little more active or lively, then the water gaint-the sinful-soul-attacks devouring for food (4) At that very time, indeed, the high-lives or lofty souls, are in full-penance and at the end of penance, they have the Darshana of Madhusudana (5) Oh Bhargava, God Hari speaks to Him, to obtain the best boon and with the folded hands, satisfied God Madhusudana (6) He said to the benevolent and boon giver that is my best desire, that I would like to have the Darshan of the lotus-like best of the God of the Gods" (7) Shree Bhagwan said "Really, you shall get the Vara (boon) or the best, by me, Oh the Bearer of Bhargu-Kula ! You shall be non-decaying or Ajar, with no old age, and also become immortal by my varadana (boon) (8) Wherever and whenever you want water, that will happen there and then by you. Then the great deeds of the God will be realized or done in that manner" (9) He does great injuries to the Ashrama, always, so having gone to Kuvalashwa, kill Dhundhu at the earliest (10) I shall perceive the

battle in Kuvalashwa's war and with the help of my lustre, he will kill Dhundhu And Aja (11) Oh ! The Best one of Bhregus ! Dhundhu is unable to be killed by any one with less vigour or light. Markandeya said, "Having spoken like this Bhagwan went to meditation or went out of sight (12) Then he went to Ayodhya and Uttanka was also with great penance, was worshipped by Brahmadashwa, as said by Brahmadashwa (13) Uttanka said, "oh Rajendra, how can you sleep happily? Get ready and gird up your loins, on hearing the deeds of Dhundhu (14) Oh ! by my word I assure you that you will kill Dhundhu. as powerful are you; why are you back from the industry again, to do so (15) Kill Dhundhu,

who is greatly strong bodied and who is a great obstacle to the Dwijas, having heard this word of the Muni, king spoke to Kuvalashwa (16) I have determined to go to the forest, left the "Rajadanda" or power to rule, you kill the best of the demons; who is pet by Uttanka (17) Having been spoken like this and having the nature loving father being detached, gone with Uttanka, to the Rakshasa to the water to fight with (18) He fought with him; Oh ! Keshava ! being Dharmatma, fought with Dhundhu and according to the opinion of Uttanka, afterwards killed him with Brahmasra (19). Having killed that gaint and other thirteen best ones and having love and devotion to Krishna and the same position to Dharma, he went to the Heavenly Dwellings and immortality (20) Oh ! Best-Ruler, having killed the son of Madhukaitabha, he went after killing Dhundhu, entered the city being welcoming gloriously (21) The Gods were pleased and happy and all the directions were pleased, at the destructions of the best demons; as the obstacle was destroyed, world became obedient, king got the credit of a very high honour (22)

Thus ends the chapter 16 entitled (the episode of the slaughter of Dhundhu)
Dhundhumaropakhyam, in the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

17. The episode of Sagara

Markandeya said, "Having killed Dhundhumara and having rode his horse, indeed and his son Haryeshwa, Nikumbha is his son, and his son is Subita (1) His son is Bhurashwa and Mandhata is his son and with the Divine desire or will the king was born of his body (womb) (2) His son was Purukut and Trasad was his son; Shambha was his son and Shreemanaranaya is well spoken or well heard (3) He was killed by Ravana, in the ancient time and he became the victorious in the Tri-loka or Three worlds; Darshadashwa was his son and Vasumana was born of him (4) His son is called Hridhanva and Ayyarani is remembered thereafter; his son is Satyavrata who is known as Trishankar (5) Harishchandra is his son and Rohita is his son and his son Harita, who is known as Chanchuharita (6) Vijaya is his son and Alarka is his son,

Alarka had an ugly son and was born of his arms (7) He as fond of women, hunting, gambling and full of many intoxicants,

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His intoxicants were disliked by the enemies of Narendra or king (8) His kingdom was snatched by a cunning tricks by Haihaya and Talajangha and uncovered by all the Mlechha people; being snatched away of his kingdom he went to the forest (9) His wife was full of virtues and she followed the steps of him and accompanied him to the forest. He dwelled with his virtuous and proud wife who was pregnant (10) Then she born son Sagara; well in behaviour and gone to the forest and having born the son, the king joined with her, as the deeds of the times (11) She was descended from Yadu (Yadavi) queen and he followed the religious loving Yadavi queen, she was cultured from all the sanskaras by the Sagara and Yavana (12) She was eloquent in religious dialogues (shastra) and also expert in the archery; she followed only one king after having attained youth (13) With the graceful gift of Yavana, thirty positions were full of active bondage of legs and the penanceful and holy one ! Haihaya and Taljangha ruled happily (14) Then having obtained Ayodhya, they enjoyed the kingdom thornlessly. Sagar, having obtained the kingdom with power of fourfold army (15) and having won all the Mlechhas and having won the world, enjoyed the thornless kingdom (16) He began to worship Chyavan with well respects again and again and having the permission of him, he began to collect women (17) He had two good wives to Sagara Mahatma and he along with them, the king went into penance for son (18) At the end of Tapas or penance, Hari said on seeing the king slendered, "Only one son for dynasty shall be born to one (19) and the second one shall bear sixty thousand sons" Like this, having obtained the great vardana (boon) the king returned with his wives to the city (20) The great and semenful king or Vigourous king who was religious got son and sons; He had the prince by name Asamanjasa with grace and by deeds (21) From the kingdom, ruled and inhabited by forefathers his son named Amshuman, who was full of virtues of high rising power, satisfied their father and predecessors and he became the king, ruler of the world (22) The grandsons and great grandsons of great vigour ruled the great world quite happily and pleased the good names and fames and having won the best rulers, and enemies, the great soul ruled the world (23)

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Thus ends the chapter 17 entitled Sagaropakhyanam (the episode of Sagara) in the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

18. The Sub-story of the Sagaras

Markandeya said, "Really those sons of Sagara, were most powerful and united, became by the will of the fate, thorns of the Gods and Brahmins (1) Having been sorrowful minded, the Gods, all they went to the great father Brahma and spoke that the collected and powerful sagaras are killing us (2) Brahma, being spoken like that, the great grandfather of all, spoke, to all the gods, who were displeased with all the Sagaras (3) The permanent and great master of the world is really Vasudeva, He is Kapila, of Gods and will kill them (4) having been spoken like that by Brahma, all the Gods went to Vasudeva, at that time Sagara was the Ruler of the world (5) He was initiated into the Vedas by Vajimedha, and the horse for the worthy of sacrifices was grazed on the world (6) While he saw grazing the horse, Kapila snatched away the horse and the confused persons knew that the horse was not snatched away by Kapila (7) In spite of great search; when the horse was not obtained or searched out, they went to their father and complained about the lost horse and dugged into the surface of the world (8) Oh ! King ! In the ninth part of this land of Bharat-Varsha, when they searched out, completely everywhere, they with all their power and capacity started to dig into the earth (9) From the extensive yojanas, while going to the way of Patals, from the Himachalas in the western-northern direction from the mount Vaidurya mountains (10) and at the back of Kanchan mountains and towards the north from the salty seas the country is divided into two countries, Oh King ! (11) After digging the part of Himachala-they entered the land after digging the earth of it, there is sea and the peaks of snow or Himashaila of a very dangerous avalanches dropping; (12) Like this they entered (in search of the horse in

different ways) where they were gathered there, by divine will or by accident, Kapila was there and (13) They found the Horse standing by the side of Kapila, when seeing at the horse, standing by Kapila, they were all enraged (angry) with kapila (14) With the desire of killing him (Kapila) they attacked him with axes and

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hammers in hand, they harassed him, these wicked were seen by the Rishi (15) The sagar were burnt to ashes, indeed, only by the sight of the eye and all of them went to the Hell or the Naraka, as they were the thorns to Gods and Brahmins (16) Having known the sons killed, king Sagar wanted to send for Anshuman, with the help of Narada as Anshuman was religious (17) Having obtained Anshuman, Kapila muni, the best of the Munis was pleased with great lustre, oh son of Yadus (18) the sage Kapila gave the horse with happiness. Then Anshuman spoke with water in the hands for ancestors (19) Having greeted, he, with great light and with the penance of that very great one's high-light. That Goddess, with the girdle of sky, will come there (20) She will wet the ashes of the Sagaras, the cruel souls (21) When it will happen, then the Sagaras will go to Heaven and when the bones of others will fall in the waters of Gangas (22) They will also go to the Heavens, undoubtedly; having spoken like this Anshuman, soon, having greeted to the father of the world, jagadguru (23) As per the determination, having come to great grandfather, on horse back, Sagar, the great king of the earth, accomplished the sacrifice (24) Like that overjoyed the Sagaras, oh best ruler this ditch is known as Sagara by the king (25) From the salty sea, with the waters was produced the king. When it was over then was produced the people's master or the king (26) He conquers many kingdom and becomes the Emperor. Then he becomes great religious man and afterwards goes to heaven (27) Having transfared the kingdom to Dilipa, he went to heaven himself and even Dilipa, having taken the reign and ruling well he handed over it to his son Bhagiratha

(28) Then the king, having left everything, went to the forest and observed great penance and having left the rule, Bhagiratha also went to the forest to observe the great penance and went to heaven

(29) Oh ! The Master of the Yadava dynasty or Yadava Group of society, having plunged the ashes of the Sagaras in the waters (30) and having plunged the ashes in the holy waters of

the Ganga the princes went to the Heaven and having reached the Heaven, they lived there, eternally, happy in that way, collectively (31)

Thus ends the chapter 18 entitled Sagaropakhyanam or the sub-story of the Sagaras during the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

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The narration of the Jahnu' s daughter

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19. The descendant of river Ganga

Markandeya said : The son of the glorious king Dilip, after getting the kingdom and after knowing that his ancestors were in -hell, entrusted his kingdom to the ministers and courtiers (1) began devout austerity, worshipping the Ganga constantly sitting on one seat for ten thousand years following rules and restraint of senses for his ancestors' salvation. On that when the holy Ganga was pleased (2-3) Bhagirath asked the favour. On that the Ganga asked him to please Lord Ashutosh Shiva to bear the force of her fall because when she will come down to the earth, the earth will not bear the force of her flow. Oh King ! only Shiva can bear the force of my flow (4-6) saying thus the Ganga disappeared. Then the religious king Bhagiratha started the hardest and toughest devout austerity to please Lord Shiva. As a result Lord Shiva gave him his Darshan (7-8) The Lord of the Lords said "Oh king, I have been pleased with your hardest and toughest penance. I bestow your ancestors' enormous fame and my best devotion" (9) Markandeya said "When God spoke thus, the king Bhagiratha whose ambitions have been fulfilled, worshipped Shiva went to the Ganga (10) When the Ganga realized that the Lord Shiva was pleased, she came down from the sky to fulfill the ambition of Bhagiratha (11) knowing that the Ganga was going down on the earth Brahma too came to the earth. The great glorious Yama, Indra, Varuna etc. and the famous hermits men like half faced serpents, Gandharva and Vidyadharas, Suparnas, kinnaras and Apsaras came down in their own planes (12-13) So the sky was covered with hundreds of planes. The Gods and serpents showered flowers and the whole scene was quite beautiful and attractive because of the charming handsomeness of Gods. There, blew all three kinds of wind with its coldness and flavour. The surrounding area was filled with the musical notes. At that time there came the Ganga to the earth from the middle of the sky (14-15) "I will drag Lord Shiva to the world under the earth."With this evil thought in her mind the Ganga fell on the head

of Lord Shiva (16) On knowing the evil thoughts of the Ganga, the four faced Lord Shiva inserted her flow in the curling of His hair (17) Thus the Ganga who lost her way arrested herself there and there for years to come (18) The king made a beautiful lake out of the scattered drops of showers of the Ganga

waters. Lord Shiva freed the Ganga from the curling of his hair on seeing the starving and thirsty king Bhagiratha for his ancestors' uplift (19-20) Lord Shiva-bearer of the Ganga, disappeared then. Freed from the curling of the hair of Shankara, the Ganga entered into a fine pond (21) and flew forward in her seven flows. She proceeded further in the East entertaining the mind with her jingling sound and with her large breath (22) Her second flow was towards the west sea in the zig zag fashion. Her one flow followed the king Bhagiratha southward. The Ganga's flow was swift somewhere and was slow some where (23-24) Somewhere it was silent, somewhere it was with whirling Its sound was great somewhere its sound was less. There were geese on either side of her bank somewhere and flocks of sheldrakes too. (25) The swift flow of the Ganga look very beautiful. The Ganga that gives happiness to Gods and accomplishes. The pure water of the Ganga has become like nectar because of the touch of Lord Shiva (26) This Ganga, flown through the legs of that Lord Vishnu washes the sins of the sinners. It passes through the Vindhya and enter into the eastern sea (27) When it reaches the Patal from the sea it wets the king Sagar's sons who had been burnt with its holy waters and gives the salvation. Thus the daughter of the king Jahnu the Ganga who is worshipped by hermits began to move in the three worlds (29-30)

Thus ends the Chapter 19 entitled the descendant of river Ganga during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

20. The narration of the Jahnu's daughter

Vajra said, "Oh King ! I have listened from you the description of the divine river Bhagiratha Ganga, now I wish to know the reason why the Ganga the wife of this sea is called Jahnvi (1) Markandeya said, "There was a king in the country named Panchal. He used to live this homely life following his Vamashram religion and routine work (2) He got the city constructed with hay and poles. The city decorated with jewels is called Kanyakubja (3) There was a benevolent king named "Janhu" whose fame spread all over the universe (4) The king began to perform the "Ashvamedh Yagna" (A horse sacrifice). At that time the Ganga wetted the whole of the arbour of the "Yagna" with her forceful

fall of her water. On making the harbour wet the king Janhu told the Ganga (5-6) Oh sea-wife Ganga ! "You will get the fruit of this evil deed of your soon. I will just now drink up all your water" (7) Saying this, the king with his strength of his great penance and meditation drank up the whole of water of the Ganga (8) Then the recluse on seeing the waterless and unhappy Ganga pleased the king. The king then allowed the water of the Ganga to flow through his ears and accepted the Ganga as his daughter. So Oh Yadunandan ! Bhagiratha is called Jahnvi (9-10). The Ganga wetted the harbour of the yagna because the king became proud of his all round fame (11) Thus the inhabitant of all the three worlds, the daughter of the Himalayas and Adripati, a great pious, remover of pains and bestower of favour, offspring of the foot of Lord Vishnu and the wife of the sea was considered as the daughter of Jahnu.(12)

Thus ends chapter 20 entitled the narration of the Jahnu's daughter during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

21. The incidence of Trivikram

Vajra said, Oh leader of Bhrgu race ! Please tell me in detail why the learned people of the world call the Ganga 'Vishnupadi'. (1) Markandeya said, In old days during the time of an epithet of Brahman Manu the four Gods among which Jaya, Ajit and Shukra achieved great fame (2) One among them who was worshipped by people who maintained the universe became Tndra'. Their relatives and friends were of demoniacal activities (3) From among them there became a king named "Bashkali". He snatched away the kingdom of Indra by winning Him (4) Indra, whose kingdom was snatched away sought the protection of Brahma who took him to Lord Vishnu (5) Four faced Brahma talked about the victory of Bashkali to Lord Vishnu (6) said Vishnu, Oh Brahman ! I will get back the kingdom of Indra Oh religious souled God go back, I will not make any delay in this matter (7) I will come to the king Bashkali in disguise of a Brahman. On seeing me with surprise Oh Devraj, you tell Bashkali (8) Oh Bashkali you have taken away all my three worlds. Now give three steps of the earth to this dwarfish man for the sacrificial fire (Yagna). When Indra will tell this he will grant to give three steps of the earth. (9-10)

The incidence of Trivikram

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Said Markandeya, when Lord Vishnu told thus, Brahma returned to His own residence. The Lord Vishnu went to the king Bashkali in disguise of Vamana(dwarf) (11) Surrounded by many demons and engrossed in his work, the king Bashkali was surprised on seeing Vamana's arrival (12) At that very moment "Indra" came there. Bashkali worshipped Indra by getting His feet washed, giving respectful offerings and rituals (13) Then he spoke with respect. I am greatly surprised on seeing you, what caused you to come over here ? (14)

Then replied Indra, you have snatched away all my three worlds by winning me, so give me only three steps of the earth for making an Altar for sacrificial fire ceremony (15) Oh-Bashkali, I ask for the Vamana. I agree to give three steps. On hearing this., the king of God was pleased (17) Markandeya said, then Vishnu, the good wisher of people and God, disclosed of his disguise and showed his vast appearance (18) Then Vishnu put his one step in Brahmaloaka and his right leg in the world of demons (19) Then, O, Yadava ! The world-Lord Vishnu gave the first (step) to the sun, the second to the Dhruva and the third to the Gods. (20) Then Vishnu strongly kicked in the Brahmanda resulting into making a hole into it (21) The water above the Brahmanda, entered into the earth through the hole (22) The flow of holy water that flew from the hole of "Angusta" made a river which is called the "Vishnupadi" river (23) Bestowed with all the happiness O king the river Ganga made her flow ahead for the sake of welfare of all in the entire universe (24) Thus when Vamana measured all the three worlds in his three steps the angry demons left this earth and made their way to under part of the world 'Patala' filled with water (25-26) After snatching away all the three worlds, Vishnu disappeared at once and Bashkali used to live a happy life into the "Patala (27) The king of God Indra by avoiding the troubles of the people used to maintain the world. This incarnation of God is known as Shri "Trivikrama" (28) The whole episode of coming down of the Ganga is helpful in getting rid of all the sins (29) Moreover, the same Ganga spread her existence again in the time of Vaivshwat Manu (30) The Ganga, the offspring of the foot of Vishnu in whom the whole of universe and all three worlds are contained is called "Vishnupadi" (31) I have described the evolution of such Ganga listening which would

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destroy all the sins. One who is sunk in sins would gain the world of God by worshipping the Ganga (32).

Thus ends the chapter entitled the incidence of Trivikrama during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

22. The perversion of Ganga

Vajra said, Please narrate the description of the Ganga which has been born from the foot of the great Vishnu and which has been spread all over the three worlds (1) Markandeya said, O King, the pious maker Ganga entering into the land of Brahma, achieving the land of Vishnu, wetting the harbour of Brahmi, arrived, at the penance grove (2) From there she reached "Mahat Loka" then after reaching the Heaven she reached the "Lunar Mandala" (3) Falling from the Lunar Mandala she reached the Bhuvārloka, there she is called the celestial Ganga (4) There one can see the clear route of the Ganga in the clean sky and this celestial Ganga falls on the middle part of the "Meru mountain" (5) Flowing through this Meru mountain, somewhere visible and somewhere invisible halting in all the year round (i.e. Satya, Dvāpara, Treta and Kali) It flows on and on (6) O King, the Ganga Devi stayed at a lake in Kurukshetra in the name of Jaya and divided herself into two branches of her flow in the names of 'Shanta' and 'Sadhvi' (7) she flew in the beautiful countries known as Jyotsna, Mrugmāda, Hiranyavati, and Pundrika (8) Flowing according to the will, she is known as "Bhadra" and "Gandharvi", besides the same Ganga is known as splendid "Jambuvati" on coming to "Ilavarta" (9) The divine persons-residents of her banks at that place, wear golden crowns on their heads. It became famous as Nadwala in the country full of trees called Ketumala (10) In the country named Hari it became famous as "Manswini" and "Jyotishmati" then it was known as "Rambha" and beautiful 'Chandrawati' in the country of 'Kimpurusha' (11) Then the holy maker of brain Ganga became known as "Kashika" in the country named Indradyumna. Then flowing according to the will of the king Bhagiratha, Ganga celebrated for her pearls made her name famous as 'Gabhasti' and "Matimalini" (12) It reached the "Rudraloka" after becoming known as Nagavati in Nagdwipa and Somaprabha in the south and went to Brahmaloka (13) It became

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known as Gandharvi in the country of Gandharva and Varuna Sarovara in the country of "Varuna" (14) Maker of mind pleasant, with pious water, flowing in the eastern countries, making the eastern sea famous, the Ganga, is worshipped by all immortals, all fishermen, all Rishis, persons with awkward lips, men with peaceful appearance, people with big ears, people with big stomachs, earless people and all other (15-16) The residents of Khervad and Vegvad to fulfil their desires used to worship the Ganga by making the lake named "Indradyumna" (17) All the residents of Darad, Jahud, Kashmir, Niras, Kuru, Gandhara, Daiada, Abhira Kupaṛva, Bhimrauva, Shivapārva, Indrapārva and all other residents on the seashore worship the Ganga (18-19) Gods, demons, Kalkeya, Gandharvas and Kinnaras, along with mind pleasing learners, snakes, Suparvas, the residents of Kalpagrama and Naranarayanashram, Kiratas and Pulindas and the residents of city of Maya. (20-21) Kulun and Bharatas residents of the part of Pulinda, Panchola, Kashi, Vatsa, Magadha and the residents of Tamradesha (22) The residents of northern parts Vang and the residents of

Shravasti, Anga, Banga and the residents of Pundra worship the holy water of the beautiful Ganga. (23) Thus O King, pleasure giver to mind-the Ganga-the daughter of the king jahnu entered into the eastern sea (24) Oh, King, one part of the Ganga made its way to the western sea named 'Sitachkashu'. This way I have narrated the description of the perversion of the Ganga (25) Oh King, now listen to its flow in other parts and islands. She flows into seven seas in Shikdwip named Sukumari, Kumari, Sukruta, Sevini, Ikshu, Venuka and Nanda (26) Oh son of Yadu the river merged itself leaving its form of a river into the Shalmali, Gaumedh in Pushkar islands. Oh Yadunandana There is not a single river in any of these three islands (27-28) The fall of its water turned into thousands of falls of water and wetted the entire earth and the black soil of patala (world under earth) (29) From there it flew towards the white land near the Patala and from there to the reddish land (30) From there it flew to 'Site Bhumi' and Rukmabhumi and from there it flew to the very harsh Rudraloka (31) Then emerging itself into one it came to Varahaloka and separated itself again returned to her own place i.e. in her own hole (from where it came) (32-33) thus moving in the entire universe the Ganga remains constant ever. Only on listening to her

description all the sins of humanbeings are destroyed and listeners get eternal space (34)

Thus ends the chapter 22 entitled "The perversion of Ganga" during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

23. An episode of Sahasrarjuna

Vajra said : I wish to listen from you the description of the best king Bhagiratha's generation who brought the Ganga to the earth. (1) Markandeya said : Bhagiratha's rich and religious son's name was Vishrut. Vishrut's son named Nabhaga was famous and wealthy. (2) Nabhaga's son was Ambarish and Ambarish's son was Giriyum His son was Rutuparna who was brave and friend of the king Nala. (3) His son's name was Sarvakama and Sarvakama's son's name was Sudasa. His son was Mitrasaha and Mitrasaha's son was the king Ashmaka (4) His son was the most intelligent king named Mulaka who was killed by (Parashu) Rama during the great terrorism and destruction of the Kshatriyas (5) (Parashu) Rama filled with anger because of the death of the father Bhrugunandana before made this earth without Kashtriya 21 times (6) In the generation of Bhagiratha there became a king named Mulaka equipped with weapons. Said Vajra : Oh Mahabhaga ! Why did (Parashu) Rama made this world Kashtriyaless before ? I wish to listen to this from you. (7) Said Markandeya : There was the king named Yayati born in the Soma dynasty. His son named Samhat became the king. (8) His son's name was Nabhijit. His son's name was Haihaya and Haihaya's son's name was Kunti. (9) He had a son named Samhat too. His son's name was Mahishman who set up

the beautiful Nagari named Mahishmati (10) His son's name was Durmada. Then Durmada had the son named Kanaka who had the son named Krutavirya (11) Krutavirya's son's name was Arjuna. Then his son Dattatraya who had the form of Vishnu became the owner of seven islands (12) He captured the unattainable kingdom by doing the hardest penance and worship (13) He, the possessing of the highest moral thoughts and gifted with a thousand hands, thought that the God Janardana used to kill the practitioners of sins, began to rule the kingdom with morality after winning the entire universe (14) He won the entire universe and all the seven islands and brought them under his control by

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ritual ceremony and his duty of Kshatriya (15) No one could stop the chariot of this Lion-like king in any places of Patala mountains, earth or hell (16) He made trenches in all the islands for protection. Equipped with swords and guns the military of the king made tracks because of their movements of going and coming and set up celestial fire poles at all places. (7) He kept watch on the thieves of his kingdom (18) He, Sahasrarjuna used to bring rain out of his strength of his own deep meditation. His skin of his palm became stiff because of stretching of the string of his bow.

(19) The king shining like a thousand rays of the Sun appearing in the season of autumn won demons and imprisoned Ravana too.

(20) He won the Bhagwati Nagari and kidnapped the daughter of Karkotaka. Even the sea shivered because of the thousand handed king. All the lakes depended themselves into Patala without hesitation. (21) The serpents living in the sea had gone away to the Mandrachala mountain fearing as if there will be changing of the sea again (22) Oh king, the king Sahasrarjuna who was religious minded and saint like used to protect the earth and perform ten thousand "Yajnas" in each island (23) The brahmins were given a lot of "Dakshina" for performing the Yajna adorned with golden Altars for a sacrifice and golden poles (24) In these "Yajanas" Gods themselves take part in the performance of Yajanas and serving the dinners to the brahmins taken part into the yajans (25) The great devout Muni Narada used to sing his praise. Even Vikrama who was a great devout and the performer of yajnas and bestower of alms and kirtiveri famous for his fame could not surpass the king Sahasrarjun (26-27) The king Sahasrarjuna who was like the almighty of all the seven islands used to rule as a sovereign for eighty five thousand years (28) In his kingdom there ruled other sub kings. The king Sahsrarjuna had many brilliant sons who looked after many other horses, elephants and cows. The earth became confused and bewildered because of their pressure. (29-30) The earth became unhappy and stuffless because of fame of the king and the pressure of the people (31) Thus the earth protected by the king but troubled with the pressure, went to the "Paradise" (Indraloka) populated with gods and saints (32-33)

Thus ends the chapter 23 entitled Sahasrarjuna Upakhyana (an episode of Sahasrarjuna) during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

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24. The killing of Vrtrasura

Vajra said : The incarnation of Lord Vishnu does not take place without any cause or reasons of deities, for what purpose did God incarnate in the name of Dattatraya ? (1) Markandeya Rishi said : When the king of God Indra killed Vrutasura, alerted by his valour (2) After getting rid of him, the creator of the universe created Vishvarupa and on seeing him doing penance the king of God Indra killed him (3) As a result Indra became the sinner of killing Brahmana, painful as he left the Indra Heaven (4) He concealed himself into the third of lotus. The deities headed without Indra, made Nahusha Indra. (5) That Nahusha became

desirous of Indrani the beloved wife of Indra. To pass time the chaste wife asked Nahusha (6) Oh, the king of God ! come to me by an extraordinary (or a unique) vehicle. So Nahusha set out to meet Indrani, by getting his palanquin lifted with some Rishis. (7) The wicked Nahusha kicked Rishi Agastya who was walking slowly lifting the palanquin (8) So Rishi Agastya cursed Nahusha, "Oh king, turn into a serpent, you will be from this generation only after your contact with Yudhisthira (9) In saying this by the saint, Nahusha sinner became a serpent. (10) The kingless deities were filled with 'rajoguna' and 'tamoguna' (the second and the third of three Gunas (eg. 'Sat, Rajas and 'Tamas')) So there was the most horrible drought in the universe (11) The deities began to suffer from the drought and the disease of plague. The celebrations of Yajnas were cancelled and the 'Shatkarmas' were postponed (12) the entire world used to suffer from drought. The masses at large courted death because of hunger and thirst. (13) The roads and ways were covered with skulls and bones and the limbs of the bodies of corpses were snatched by the wild animals (14) The entire path looked horrible because of the corpses and trades and agriculture hampered a lot. The earth became barren for lack of agriculture. (15) The great Hell too were filled with people. (16) For want of corns

even the demons had to wander here and there carrying their children on their shoulders (17) On drying up water even the big lakes became useless. In this critical situation all the three races eg. Brahmins, Kshatriyas and Vaishyas abandoned their own traditions (18) and exiling Aryavarta they went away to 'Mlechha Desha'. For their survival they put away the thought of

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eatables or uneatables. (19) Because of wandering with hunger and thought of survival they lost their lustre (20) So the entire mass changed itself to Mlechhas and on being Mlechhas they avoided doing pious acts (Yajnas) (21) Deities too like common people becoming workless and full of troubles because of hunger began to pray to Vishnu (22) Desiring the welfare of all the three worlds they prayed to God for Indra (23) The God asked them to go to Manasarovara, you will find there Indra hidden into the poisonous thread. Don't delay in going there (24) Oh Deities, I will make free from sins after being Ashvamedha Yajana done by him (25) And he will divide the sins of killing of Brahmanas into four parts. (26) One part will be attached to one who is offering to fire who was offered undue offerings, the second part will be attached to one who has left excrement and urine into holy waters (27) The third part of Brahmahatya will be attached to the destroyer of trees without any reason. The rest part will remain with the menstruate woman. (28) for the cause of Deities, I in one of my portions will take incarnation on this earth and re-establish the religion again that has been destroyed (29) The lord Vishnu told the deities thus and the killer of Vrtrasura Indra again became the king (30) This way, Indra hidden in the poisonous thread on contemplating the God Hari, becoming free from the curse of Brahmahatya gained again the kingdom of the tri(three)worlds. (31)

Thus ends the chapter 24 entitled the killing of Vrtrasura during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

25. The episode of Dattatraya

Markandeya said : On account of the blessings of Brahma-the father of the nation then Atree had the son named Prabhakara virtuous like his grandfather (1) At that time the sun fell down on the earth on swallowing it by Rahu. On spreading darkness, Prabhakara with his power of penance increased the light of the Sun (2) And said : "Bless you, to be happy". Oh Brahmarshi ! On saying this he fell on earth from Heaven (3) That Great glorious Prabhakara spread 'Atree gotra' that has been praised as 'Atreevanam' by deities (4) That Atreemuni had the sons in the forms of Lord Shankara and Lord Vishnu known in the world as Dattatraya and Durvasa (5) The Lord Madhusudana after being

Dattaraya, taught Vedas to the Brahmins with the best character (6) Because without the knowledge of Vedas and on being the holy sacrificial activities stopped, the religion became lost in all the four sects (varnas) (7) And on increasing lies and decreasing truth, having destruction all around the entire population was suffering from pain (8) At that time that deity Dattatraya brought back the Vedas by performing yagnas and ceremonies and that deity Dattatraya saved all the four sects from the great disaster (9) Not only that but on his being incarnation on this earth, there abolished famine and plague and the thousand eyed Indra was pleased and poured rain (10) Oh King, the entire world became just like before and the people on the removal of their sins, turned themselves on the path of truth (11) The devout Brahmins started doing yajnas, the brave Kshatriyas began to protect the kingdom, Vaishyas began doing agriculture and commerce and sudras began to serve all the three sects (12) Thus all the (three) tri-worlds being happy Kartavirya Arjuna, who gained enormous strength by the blessings of God began to do profound penance for ten thousand years in the Dattatraya's hermitage situated at Prayaga (13-14) Kartavirya Arjuna, on worshipping Dattatraya, gave him the boon, got the kingdom void of thorns (15) And that Arjuna made the Mlecchaless earth known as "Aryavarta". He got victory over deities and demons (16) The earth after the deities being defeated, on suffering from unhappiness, went to Indra with the desire of Darshana of Indra (17) Vajra said : Tell me what the king of God Indra said when the painful earth went to Heaven for Indra's Darshana (18) Thus ends the chapter 25 entitled the episode of Dattatraya during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

26. The departure of the earth to Indraloka

Markandeya said : The earth on reaching Heaven saw Lord Vishnu. There Vishnu is seen enthroned on the throne with jewel and seated Himself with Lakshmi (1) Lord Vishnu, who was worshipped even by God looked well in the council and was praised by twelve Adityas, eight vasus, Vishvadevas and Marutganas (2) Rudras, Bhṛugu Angira, Nasatya etc and Ascetics who were glorious like the sun because of the power of their own penance (3) He was worshipped repeatedly by Gandharvas and

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Apsaras. He wore the crown set with Jewels, garland on the neck and armlets on arms. (4) Adorned with jewel & garland. He looked very much handsome with body flavoured the perfume of sandal liniment, sky like blue, Hari (5) whose forehead that was somewhat side

long looked handsome with the third eye, the cause of the tri-world everready for religion and deeds, attachment with the welfare of cows and brahmins. On coming to the Heaven the earth saw such-handsome Lord Janardana along with Laksmi (6-7) The earth, panic by the pressure of devils greeted "Narayana" who was free after doing his evening worship and sitting with Laksmi (8) After getting the earth cleaned the feet of Indra with water, offered prayer and done rinsing the mouth, welcomed Indra, Vishnu, seated on a beautiful throne asked the reason for her coming there (9) Then being asked by Indra the earth began to say (10) The earth said : Oh God of the universe! I am just like the sky and the Heaven, Oh, Great fortunate (God) I am at your command and you are being the god of Gods, competent (11) Not only that but the four faced Brahma, after entrusting you the responsibility of maintaining the three worlds has been reciting Vedas with happiness and contentment. (12) Besides Lord Shiva too, entrusting the work load on you has been engrossed in doing penance on the best Kailasa Parbat. (13) Moreover Lord Keshava too, giving the workload to you has been sleeping on the bed of serpent in the Ksira Sagara (14) Oh God ! What ever splendour possessed by Prajapati Brahma, Keshava, Kailasvasi Shankara splendour is in you who are like one souled of all and the destroyer of enemies (15) Only you could kill Vrutrasura and drop down Bali too. Along with the demon you have killed many demons (16) You, the removal of pains of the brahmins and their protector, bearer of Vajra and thousand eyed are only the beloved of the world (17) I don't find in the world any one superior to you in splendour penance yajna, veda and tranquil (18) Vedas, full of mystic doctrines, too have praised by you repeatedly and they have been engaged in sacred prayers and seasons. (19) Oh, King of God ! the demons who had been often given defeat by you have again been kings by getting shelter of Kartavirya (20) Oh God ! They cause me trouble every now and then. Being troubled by them, I have come here to get your shelter (21) Devaraja Indra said : Oh excellent woman ! I Know that you are suffering from the pressure

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of demons, we will meet Brahma for the plan of their massacre (22) Markandeya Rishi said : Oh, Rajan ! Devaraj Indra, telling thus to the earth, went to the court of the most profound intelligent Brahma with the Deva Guru Bruhaspati and the earth (23)

Thus ends chapter 26 entitled the departure of the earth to Indra Loka during the discourse between Markandeya and Vajra in the first part of shri Vishnudharmottara.

27. Going to Brahmaloaka

Markandeya said : Devaraja Indra, alongwith Guru Deva and the earth, going to the meeting of Pitamaha, saw Brahma seated on the throne of lotus (1) The earth reached Brahma who was like lotus with white-red petals, glorious like blossomed lotus, four faces in four directions learning four vedas, worshipped by all the four kinds of age groups (2) Bearer of all the four castes, performer of all the four "Deva Yagnas" having put on Krishna Mrugacharma, able of the ablest, having peaceful appearance (3) Self emerged (born) and being worriless creator and destroyer of the universe (4) They began to worship the greatly praised (Brahma) to please him. Deities said : Oh God of Gods who is the cause of creation and destruction, support of the vedas, the idol of veda, yagnas own self, doer of yagnas (5) The face of yagna, cause of yagna bestower of the greatest fearlessness, the God presiding over the creation, the seed like of the universe, is greeted by us (6) Oh, self existent ! Himself being one like the creator, soul of all living beings, best of all the beings and God of all the animals (7) Oh Brahma ! being unconsiderable infinite, the appearance of light possessing the great soul, you are the only Lord of the universe and everything is contained in you. (8) Nothing exists without you in this universe, facilities of senses and their importance and even more than these whatever exists or non-exist have all been created by you, Oh Jagannatha ! You have made the best fire like rays, religious observance and rules like "Chandrayana" etc. (9-10) Oh Purushottama ! You are the distinguisher of time-the mover of time round and the mover of the universe round (11) Four faced God You are the bestower of boon to Gods. Oh creator of universe ! Religion and Rudras (a group of Gods) are the creation of you (12) Oh Brahma! You have given birth to Rishis like Bhrugu, Angira, Marichi, Pulesti, Pulai, Krati, Atri, Vashistha. (13) You

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have created all Gods like God Sanat Kumaras, Sanaka, Sanandana, Akruiti, Ruchi, Shraddha. (14) Oh God ! Rigveda that is glorified like nectar, has been emerged from your eastern mouth (15) and from your western mouth Samaveda and from your northern mouth Atharvaveda like "Agniras" a celebrated sage (to whom many hymns of the Rigveda are ascribed) (16) Brahmins have been emerged from your mouth, Kshatriyas from your arms, Vaishyas from your two thighs and Shudras from your legs. (17) Lightning (Asansi) cloud, rainbows etc. are all created by you and all of them disappear in you (18) you, yourself being the God of Gods, Lord Vishnu who is the Truth and Perpetual and who fascinate the world just by the name are no body but only you (19) Oh God of gods ! The Devils whom I have won because of your favour in the battle have been born as Kshatriyas on the earth and harassing the earth. (20) The earth having been painful because of the pressure has come to you. Oh protector of the earth ! we pray to you to protect us (21) Markandeya Rishi said : When Devaraj Indra prayed to Prajapati Brahma like this, Brahma welcomed Indra along with Guru (22) and the earth too, and asked Indra to go to the God of the Gods Lord Shankara (23) After going there narrate all the matter of the earth. He will tell the plan of getting rid of the Kshatriyas (24) On saying thus by Pitamaha, Indra, Devaguru and the earth reached the religious Rudra Loka (25)

Thus ends the chapter 27 entitled "Going to BrahmaLoka" during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

28. Hara Darshan

Markandeya said : Indra and others saw Shankara, shining like a mass of fire adorned with matted hair in Rudra Loka (1) The young moon was shining in the head with vast matted hair in which shines the third eye just like the light of the sun (2) Nageshwar Shiva, bearer of a sacrificial thread (Yagnopavita) of a serpent having blue neck, having broad eyes wearing the skin of an elephant (3) Companion of Parvati, bestower of the boon, cause of the births of all the animals, rider on the river the demigod of the troupe of horses attending on Shiva (Pramathgana) (4) who has been adorned with innumerable faces, heads, necks and multiple weapons and ornaments, on. seeing Shiva adorned with all these

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things Devaraja Indra along-with DevaGuru Bruhaspati greeted him and said (5) Indra said, Oh God of the Gods, remover of the pains of the sufferers, fortunates Nilkantha, promoter of Parvati's beauty you are greeted (6) Beautiful looking with beautiful matted hair constantly being washed by the white ripples of the Ganga, glaring like hundreds of the moon and crores of the suns (7) bearing the form of Vamana, bearing matted hair and being worshipped by the hairless troupe of horses attending on you (Pramathagan) unmeasurable valours, God of Gods (8) Unmatched in practising terrible celibacy, all the Gods are ever-ready to worship your Linga (9) They always absorbed in meditation of you and get the most excellent emancipation, you are the incomprehensible (Achintya) existence of Vishnu who created you for the destruction of subject (10) Protector of all the Gods and yourself God, you are the greatest of all the Gods and the beautifier of all the animals (11) You are the only Mahadeva, the God of all the immortal Gods, God of all the creatures, the great ascetic, victorious, the great ablest (12) Having most intelligent, greatest strength, a lot of brilliance, great fame, religion like four footed, rider of Nandini (13) Residential of the cremation ground, applier of the ash of the burnt dead bodies on your body, doer of dance after applying the ash (14) The earth, the sky, the sun, the fire, the wind, the host, moon, the vayu with whom the whole universe is filled, worship you Oh, Great God ! (15) There is no existence of this universe without you. We greet you who maintain the earth suffering from the pain of the pressure of demons (16) Markandeya Rishi said : When Devaraja Indra said to God Shankara in this way, Shivaji said : I am not capable of killing Kartavirya by fighting (17) Oh, devaraja Indra ! I will tell you how he will be slaughtered. He has been given the boon by lord Vishnu so I can not kill him (16) I will pray to Lord Vishnu to kill that cruel Kartavirya, all of you go back to your places. I too (19) will go to Lord Vishnu bestower of Amareshwar boon and who is the resident of middle of the Ishwarachandra group of all (20) Lord Vishnu creator of Dattatrayas from his half part of his body will protect this earth. (21) When Mahadeva-the greatest in all the three worlds Shivaji said in this way to Devaraja Indra, Oh King ! Indra, Gurudeva along with the earth returned to their places (22)

Thus ends the chapter 28 entitled "Hara Darshan" during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara

29. Chandra Mandala Darshana

Markandeya said : Lord Shankara having turned his ownself as small as a thumb and entered into the water of the Ganga just after Devaraj Indra along with Devguru Bruhspati and the Earth reached there (1). The Mahadeva entered into the wide Lunar mandalas along with the water of the Ganga flowing in the Heaven (2) The width of the Lunar mandala is considered to be nine thousand Yojanas (One Yojana is equal to 4 Kosas) and its surrounding Nishkambha (Outskirt) is double tht, size (3) In the central part of this area there is the place of forefathers in the form of a Lump extract of water (4) Which is rested as five rasas in the bodies of all the animals and the human beings that are just like the pressure on the earth (5). Five kinds of animals e.g. dependents, Kubedakas, ignorants, killers and greedy are seen (6) Mind is considered to be best and the master of all the ten senses. And the moon in the sky mandala is considered to be the cause of the universe and the immortal Nectar-the master of all the medicines (7) which is drunk by the Gods and forefathers desirous of drinking Nectar, which is called similar to God of the Gods Vishnu (9) the other form of Vishnu-Mahadeva Shankara who is the receiver of all the things offered in the religious sacrificial fire, and the only soul of each of the animals, entered into the Lunar mandala (9) The Spirit (Tejah) of that God has been spread in the form of the micro-grains which is described as Mahadeva in the form and size equal to a thumb, by the learned people (10) The same God in person who has remained as the pupil of the eye in the centre of the eyeball is spread all over the Lunar mandala (11) He is considered to be the witness of all the deeds of the people and the sustainer of all. The rays of the sun keep away the darkness of the moon and the earth away (12) The moon passes its night with the help of the light of the rays of that Adityadeva and the form of the light is unperceptible and unbearable (13) On seeing the Deva, Mahadeva began to worship (Him) Ishwara said : The sun and the moon are the masters of this entire universe that is called the Fire in the form of the sun & the moon. They are the same Lord Vishnu (14) The body of Vishnu in

Arjuna (22) Please be ready for the slaughter of all the demons who have taken birth in the form of Kshatriyas at Arjuna's place and taken their shelter there (23) No one else except you can kill them because of your blessings given to them before O, Vibho this entire work is divine and hence you should certainly do it (24) Markandeya Muni said This way Mahadeva told Chandra Shankara, Chandra too worshipping the God of the Gods and the plain remover of the surrenders (shiva) began to tell (25) Chandra said, O God Shankara ! You have made my gentle idol please go to the idol contained in the sun and it shall do your work (26) Markandeya Muni said-Oh King! On being told thus and on being thus worshipped by the moon Lord Shankara entered into the glamorous group of the Sun (27) Thus ends Chapter-29 entitled Chandra Mandala Darshana during the discourse of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

30. Aditya Darshan

Markandeya Rushi said : On going there Mahadeva saw the large solar Mandala, its circumference and area was equal to that of the Lunar Mandala (1) and it looked as if it were the shining burning globe of fire, besides, it looked as if the Dhama (Residence) of the Devadhi Deva like himself of intelligence, Lord Vishnu (2) The religion of the Mandala was decorating the other universes. That religion is as the supporter of all the living beings

and the digestive fire of the stomach (3) They are in all the living beings in fire forms e.g. perceiver, digestive, stimulant, Ganjaka and illuminator. He is the God of all the living beings and as the right eye of all the living beings and as the right eye of all the living beings possessing bodies (4-5) Beside it is He who is known as Devadhideva Vasudeva, only he gets the offerings offered as per rite in the sacrificial fire daily (6) The light by which the clouds have been emerged and caused rainfall, being given by Him (to the living beings) remains ever with the living beings (7) Moreover by whose command the entire time circle is in action and there is no one else except Him in growing medicinal herbs (8) The Lord Shankara entered into that solar Mandala penetrating in the form of rays (9) Possessing drunk strength and a small size of thumb. On seeing the splendour, person possessing strength and a small size of a thumb, the great splendorous Rudra began to worship (10) Rudra said- Oh God of Gods, storage of light ! I bow down to you. you are the cause of all the living beings and the only best God worthy to be worshipped (11) Moreover you are the only entrance of Heaven, of the subject and of the salvation. You are eternal, immeasurable, and the smallest of the small (12) Oh Bhaskara Our entire brilliance lies in you. You are aloof or neither us nor Vishnu too. (13) Oh Bhaskara ! I am Vishnu, you are Vishnu and Brahma too, is the oneself of Vishnu. Moreover Oh Bhaskara our entire brilliance lies in you (14) With which (brilliance) you do all the deeds of the universe and you are called Savita because you create the people (15) You are called Aditya because you give alms and because you possess the feelings of friendship. You are called Mitra (16) You are called Pooshan because you feed the entire universe. Dhata because you sustain the entire subject and because of keeping everybody under your

control, you are called Aryaman (17) Anshuman because of possessing rays and Varuna because of doing dissolution. Because of possessing good luck you are known as Bhava and because you are the doer of all the deeds, you are known as 'Vishwakarma' (18) you are called 'Yivasvan' because of your seeing all the living beings equal, and because of your all round existence, you are called Vishnu and because you are the God of all, you are called Indra (19) So you shall do the work of the subject without thinking (without hesitation) This earth has been suffering from the pressure of immovable and movable animals (20) At times the earth suffers from the movable animals and at times she suffers from the pressure of the Sun and at times she suffers from the mountains (21) The demons in the form of Kshatriyas alongwith Sahasrarjuna King possessing the branches of Sun afflict the earth (22) The Sun said : Oh, Maheshwara I have had never your 'darshana' before, I will change myself into the form of a Brahmin and with my rule perish the Kshatriyas who are in the form of 'Vruksha' living with Sahasrarjuna, by taking birth in disguise of 'Bhrugu' form Vashistha Muni. (24-25) Markandeya Muni said : Thus, Tripurantakari Mahadeva went

away to His "Dhama" best among the universe, after telling this to the Sun adoring with the beautiful rays (26)

Thus ends the chapter 30 entitled Aditya Darshana during the discourse of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

31. The Forest conflagration

Markandeya said : Devadhideva, Lord Bhaskara, in the diguise of a Brahmin went soon to the city of Mahishmatee adorning with Jewels (1) After going there, he saw brave king Kartvirya Arjuna. The host being polite like the stick of a cane, next to "Kalpavruksha' (2) The Brahmin, worshipped by the King Kartavirya, said to the King (3) The Brahmin said; Oh King ! Know me as the Brahmin suffering from starvation and not eating much, Oh the best of Haihaya race ! Give me as much as my satisfaction. (4) Arjuna said : With which food grains will you be satisfied ? Please tell me without hesitation which good grain I should offer you, Oh God ! Don't delay in it (5) The Brahmin said : Oh Parthiva Give me, knowing me as Aditya, and being ready to

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eat the best immovable (6) Arjuna said : Oh sinless one! I have no power to give you the immovable living in the earth, moreover how will you digest the immovable human beings possessing the digestive fire of stomach ? (7) Aditya said : Oh King sitting in the chariot I throw the arrows as you wish and I will eat all the burning trees (8) Oh best Pruthu ! You must go on throwing (aiming) the arrows as long as I am not burnt, being pierced (with the arrow) (9) Markandeya Rishi said : After telling thus and going Aditya, the King Kartavirya sitting into his chariot began to shoot the arrows at the trees here and there (10) The trees of the forest began to burn because of the arrows shining like gold and shot by the king of the Haihaya generation (11) From them there arose the sound like that of a drum and there came out sparks of fire from the trees (12) The earth looked all around as if there were series of fire and the brilliant colour of the heated gold (13) Because of the forest conflagration the deer suffering from heat and thirst, and being devoid of the shadow of trees because they were burnt, went away to lakes (14) Oh master of the earth ! After burning the trees as its desire and making the earths light weight, the fire became calm (15)

Then the fire of the arrows of the king Kartavirya also calmed down and Aditya took the leave after finishing the work (16) After giving farewell to Aditya, Kartavirya Arjuna being seated into his chariot returned to his city of Mahishmatee and saw the great bright Vashishttha coming on the way (17) Oh King ! My hermitage has been burnt along with the burnt forest because of the arrows shot by you (18) So Oh king, this devout Brahmin will cut off your thousand arms (19) Because of the curse of Vashishttha Muni Bhrgunandan Parashurama-the son of the Brahmin cut off the thousands arms of Kartavirya-the son of Kshatriya (20) Vajra said : Chief of Bhurgu! In which race was Parshurama born ? and tell me everything how he cut off the group of the hands of the great valiant King Kartavirya (21)

Thus ends Chapter 31 entitled the forest conflagration during the discourse of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

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32. The creation of Vadvagni

Markandeya said : Bhurgu Rishi, the son of Brahmaji The God of the Gods, created Chyavana from his wife Yauloma (1) Chyavana Rishi-the son of Bhrgu through Sukanya the daughter of Yayati, gave birth to religious (minded) Atmavana and Dadhichi (2) Naushi the wife of holy Rushi Atmavana, gave birth to Audha whose second name is Ruchika the son of Urva (3). He associated with anger, saw the submarine fire. He had a wife (named) Satyavati, the daughter of Kushika Vishvamitra (4) One hundred bright sons were bora to Satyavati, among them the best of the bests were Vadvagni and Vatsa (5) Because of the interchange of the women's cauldron Jamadagni was born (6) Vajra said : O, Brahman (Rushi) tell me the creation of Vadvagni, I wish to hear completely, the creation of Jamadagni (7) Markandeya said : There was terrible enmity among the sons of Bhrgu and Haihaya. So the sinful Haihaya killed the sons of Bhrgu for the sake of wealth (8) Moreover he killed even those who were in embryo. While he was killing those who were in embryo, thus being very much sad, the bright Aruna was inserted (9) When it was full time, Aruna came out tearing the stomach (10) He being the greatest ascetic among Gods because angry on seeing his brothers possessing divine soul, being killed by Haihaya (11) gave curse to them telling that no one of you has given protection to all of these the ancestors began to stop with their power to that angry (man) and ready to kill (12) Son' don't be angry because anger is the ever enemy of the human being. All of us are the winners of anger. The Kshatriyas who have killed (13) (Your brothers, the sons of Bhrgu) are not able to kill us. Ruchika when being told thus by his ancestors, began to say (14) that my anger does not calm down because of (mass) killing, so I will kill all the Gods with my power (15) At that itme, the earth being

confused and worried went to Vishnu, the root cause of all the animals (16) God said : O Earth ! I will drink the entire water of anger after entering into Ruchika, in whom the proper anger has been sprung up towards Gods (17) Markandeya said : Telling thus, He entered into Ruchika's anger and came out of him in the form of submarine fire. That means, thus he became Vadvagni, (18) O son all who reside in Heaven will not be able to protect and your anger will be futile (19) When thus was told to

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The Exchange of rice pots

Ruchika by Bhrgu, Ruchika began to tell Agni : O , Son Reside in the Agnipurvottara sagara (20) Oh, the great powerful! Go on drinking the flow of water continuously. You will be the Brahmins of the Kshatriyas nature (21) Who will destroy the Kshatriyas from their root (22) Being told thus by the father, Agni, going on drinking water for eight months from the month of Chaitra, reside happily in water. The water, having been drunk for eight months was reduced to ashes (23) He blew for four months in the earth in winter and so the air produces snow (24) O, Parthiva ! this quantity of snow falls on the Himalayas, and the production of the snow from water is at the time of snowfall (25) Oh, religious (minded) I have told you the creation of Vadavagni that is devoid of development or destruction (26) Oh prominent among kings ! Give up the worldly love in such a way as the man on possessing the knowledge after hearing this, forgets the creation of the universe. (27)

Thus ends the chapter 32 entitled the creation of Vadavagni during the discourse of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

33. The Exchange of rice pots

Markandeya said : The wife of Aurva, named Satyavati was truthful and auspicious. In the forest that daughter of Gadhi served the son of Bhrgu with devotion. Her husband was pleased with her extreme devotion. (1) So Ruchika son of Bhrgu said to that beautiful lady Ruchika said : Oh ! beautiful lady, with nice hips, you choose the body which you wish to get, O blessed lady I am satisfied with your service in the Forest. Therefore you speak out. (2-3) Satyavati said : O Lord, kindly give a very heroic son to my mother and give me a son knowing religion who is full of Brahmanic luster. (4) Ruchika said : I shall prepare two pots of rice for you and for your mother by eating these she and you will give birth to a son. (5)

Having said so Ruchika prepared two pots of rice. In one filled all the lustre of Kshatriyas with that to Vishnu. Having prepared the rice-pot for the wife and filled it with the lustre of Brahma and Rudra. (6-7) Ruchika said : O, blessed one this should be eaten by you and your mother. And then your mother should embrace an Ashvattha (Peeple) tree. (8) Similarly O one with eyes like lotus you should embrace an Udumber tree. (9)

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Markandeya said : Then she who was thus addressed went and related everything to the mother. (10) Then the mother, the famous wife of Gadhi spoke : O Auspicious one due to your desire for a son, the lord has certainly prepared this rice-pot filled the best of lustre. Therefore you do not delay and exchange the rice-pot for me. Similarly you should exchange the trees which are to be embraced. She who was bound with elderly respect, did everything according to the words of the mother (11-12-13). In due course of time, she became pregnant. Then the husband said : (14) Ruchika said : Certainly you have exchanged the rice pots and the trees, therefore your limbs are dark and you are having the lustre of Kshatriyas. (15) I had prepared your ricepot full of the luster of Brahma. Therefore your mother is having all limbs beautiful and full of the Kshatriya luster. (16) The ricepots are exchanged so your mother will give birth to a Brahmin son, and you will give birth to a Brahmin son occupied in the duties of Kshatriyas. (17) Satyavati said : O Lord ! Kindly forgive me, I have done this according to the order (Opinion) of my mother. It is not proper that my son be occupied in the duties of Kshatriyas. (18) Ruchika said : Let it be so. Your son will not be having the qualities of the Kshatriya, but inspired by the fate your grand-son will certainly have the qualities of Kshatriyas. (19) Satyavati said : O Lord you are the master of all. Why do you not want to exchange the terrible qualities Kshatriya qualities of my son with those of his maternal-uncle. Kindly tell me that if it is not confidential. (20)

Thus ends the chapter 33 entitled the exchange of ricepots, during the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

34. Giving the boon to Kushika Ruchika said : Atri was the gentle son of Brahma and his son was the moon. And Budha was the son of soma and his son was Pururava. (1) His son was

Shrutayu and his sons was Nagnajit. His son was Kanchana and his son was Suhotra. (2) His son was famous and prosperous, Janhu whose daughter was Jahnvi-Ganga. His son was Suvrata and his son was Alarka. (3) His son was Balaka and his son was Kushika, He always lived in Mahodayapura. (4) At that time your father-in-law knowing that his family was polluted by the famous Kushikas he went to the

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Giving the boon to Kushika

king of Kushika for killing Kushikas worshipped by the Kushika (king) also, he said to him (Kushika king) (5-6) O Pious King, If you listen I shall tell you the work which is to be done. O king, you should listen this along with your wife. (7) Kushika said : O Bhargava, this is your own house, you live here with your wife as long as you desire. I shall serve you according to my capacity. (8) Ruchika said : The king humbly served Chyavana who stayed at his residence, and continuously served him with all desired prosperity. (9) The king along with his wife, without taking food worshipped the sage for many days and weeks, but Chyavana did not know it. (10) He, Chayavana used to take food at odd times, sometimes he asked for food which was difficult to be obtained, but the king quickly told that it is done. (11) Sometimes he would eat much food and sometimes he would not take food for many days. And he satisfied Brahmins with his money. (12) Sometimes he would light the fire which was produced at his father's house, Sometimes riding the Chariot with the king and his wife, on the high-way he would prick him with a goad (Pratoda) according to his wish, yet due to the desire to please Bhargava he did good turn by the act, mind and speech. O Bhargava when he did not see his sin, he gave him the boon which was desired by mind. (13-16) Chyavana said : O pious one, you select an auspicious boon, O King, I am, pleased with your true service, which you always did (17) (King) Kushika said ;O the extender of Bhrugu race, if you are pleased with me,I choose this boon that my family get the heritage of Brahmanism. (18) Chayavana said : O King, It is sure to happen because you have chosen from me. The Brahmanic qualities of our lineage will be yours. And the Kshatriya qualities of best Brahmins of your family will be ours. O the best of kings, it is completely known by me. (20) Knowing that, wishing to do elevation of your family I stayed at your house for a long time in order to make you angry with the help of (Vikaras) excitement. (21) Then I did not see the excitement., due to the inspiration of the thing which was to happen, therefore you have obtained this boon which is difficult to be obtained. (22) A very religious minded son named Kushasya and also he will have a famous son named Gadhi. (23) O King, his son Vishvamitra

will achieve the qualities of the Brahmin, because of great penance done due to the enmity with Vashishtha. (24) Due to the exchange of the rice-pot

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Vishvamitra will be born, and he will follow our family lineage, so O King, you retire. (25) Whatever belonging to you is destroyed or burnt will be achieved by you in a greater quantity, and you with your wife will not have old age (remain young) (26). Having, said so, when the Brahmin went away the king *whose desire was fulfilled said to the queen having a nice face and having no old age and sorrow. (27) O auspicious lady with nice eyes, in world, who is the man, who has got the power to falsify the word (sentence) of Chyavana ? Therefore one with the best thighs and the waist, your grandson will be formidable, terrible in this world. (28)

Thus ends the chapter 34 entitled giving the boon to Kushika, during the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

35. The Mrth of Rama

Markandeya said : Having said so, Satyavati in due course of

time gave birth to the best of Brahmins, who knew the religion and

who had the wealth in the form of penance. (1) And then she gave

birth to Vatsya who continued the family lineage of Bhrgus, then

(gave birth) to ninety eight sons who started separate Gotras

(Family lineage). (2) Then the wife of Gadhi gave birth to a

Famous son named Vishvamitra having the luster of the Brahmins

(3). Won by angry Vishistha the religions minded king whose vow was praised, obtained the qualities of Brahmins, with the help of penance. (4) Kind Prasenjit had a daughter named Renuka, Jamadagni having great penance accepted her as a wife. She always served with devotion, when he had gone to forest. Now once in the summer when the sun was in the middle of the sky Jamadagni having the great luster was throwing arrows as a sport. Renuka who knew the religion and acted according to the words of the husband, for a long time brought the arrows thrown by him again and 'agan, Now tortured by him, she whose lotus like feet were burning went to the shade of a blossomed tree and sat down. having rested for a moment. She brought the best arrows of the husband. (5-8) When she arrived the angry husband Jamadagni said, "O auspicious lady why did you put hindrance while I was sporting with arrows ? (10) O auspicious one are you not afraid of me ? Having come you do not regard me ? (11) Renuka said : O one with great vow, tormented by the fire of the Sun I took a rest

The order of Maheshwara to Rama

only for a moment in the middle Therefore you deserve to pardon me. (12) Markandeya said : Having heard the words of Renuka Jamadagni having great penance was enlarged, became ready to throw arrows at the sun. (13) But at that very moment the bright sun, having come quickly in the form of a Brahmin told Jamadagni. (14) The Sun God said : It is my nature that-causes burning. If I act according to my nature, it is not proper for you to become angry. (15) O the best of Brahmins, I shall be born by your wife, and shall do the work of the gods and shall do a great good turn on the people. (16) This your wife Renuka who knows the religion and who has the best complexion let her take my umbrella and shoes. (17) O Brahmin, due to the compassion for her I have always made the umbrella and the shoes in this world. In future the donation of the umbrella and the shoes will be the best donation in this world, and the man will go to heaven by donating the umbrella and two shoes. (18-19) Jamadagni having great penance, who was thus told by the Sun, worshipped the sun-god and accepted all the words of the Sun-god. (20) There after when the Sun god was gone the former chaste woman goddess, the mother of the Sungod, Renuka gave birth to youngest son Rama, and before him Vasusena, Vasu and Visvvasu were born. (21) Amongst them the last born Rama was the incarnation of Vishnu in the form of a human being. (22) When he the incarnation, gifted by the (Sun) god was born in this world, the Earth became free from the anxiety, and the world thought that the suffering of the people and herself caused by the demons were removed. (23)

Thus ends the chapter 35 entitled the birth of Rama during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

36. The order of Maheshwara to Rama

Markandeya said : Now Rama the continuer of the Bhrgu family crossed the childhood (became young) he always served the mother and father and became renowned. (1) At that time when Rama had gone to the forest king Chitrangada with great lustre and splendour like the king of gods came to the forest to sport with his wife. Seeing the young woman Renuka had the desire for the enjoyment and mentally went to that king who was like cupid (Kamadeva) at that very moment she was fallen from the luster of

the Brahmins. (4) Seeing her lustre less Jamadagni with great penance angrily said to his sons "Kill your mother". (5) Then considering the best grandure (honour) of the mother all of them, did not do according to the words of the father, so that Bhargava cursed them. (6) "You fallen from the duty become void of sensation. Then Rama who increased the pleasure of his father came to the Ashrama fatching a bundle of firewood for the sacrifice. The father ordered him "O Rama you kill your worthless mother, you don't delay" (7-8.) Ordered by his father Rama at once cut the head with a sharp axe, then his father who was the best amongst the religious persons was satisfied. (10) Jamadagni said : O my son, when I am satisfied with you get from me the boon at your sweet will. O my dear son, as long as there is the lustre of Vishnu, nobody will conquer you in the battle. Religious minded Rama the son of Dasharatha is born in the Raghu dynasty. He is Vishnu in the form of a man. When you will meet him, your task will be over and the lustre of Vishnu will leave you and join with him (11-13) Thereafter O Brave son, you should not take up weapons except for the protection of the fearful or for the women or Brahmins. My dear son now you choose another boon desired by you. (14) Rama said : o best of teacher, I (tell you) choose the boon that my mother be revived, and she and my brothers forget this (incidence.) (15) Jamadagni said : O one with great luck, due to the great penance, be it so. Now you please Shankara, the lord of gods who is reddish blue. (16) Markandeya said : When it was said so, Renuka having an attractive smile became alive and similarly all the brothers of Rama also became free from the curse.

(17) Rama with great lustre, who was thus told by his father, went to the best mountain the Himalayas with a wish to please Rudra.

(18) At that time the gods with Indra as their leader, who were terrified by the son of Simhika went to Shankara for shelter. (19) The gods said, "O Lord, O the lord of gods, O one who destroys the pains of these, who bow down before you, we are driven away from our place by the sons of Simhika.(20) Taking shelter of the sons of Simhika hundreds of thousands Demons live (here) please try to kill them. (21) Mahadeva said : For gods, Demons are like thorns I shall get them kill with the human intelligence, Rama (22) Markandeya said : "When the group of gods were gone the god of gods Shankara, holding the Pinaka bow having called Bhargava

Calamity

Rama told him these words. (23) Mahadeva said, O my dear son, You kill the sons of Simhika whose behaviour is bad, You are capable of killing them, no one is capable for that (24) Rama said O the killer of Bhaga, kindly give me all the multitudes or missiles weapons by which I shall kill those Demons who are very wicked in behaviour. (25) Mahadeva said, "O the best of Bhrgus what is the need of missiles weapons for you. You are Vishnu himself, not a man. Though you may not have missile weapons, they are not worth to fight by you. (26) Rama said "O Tripurari with great luck ordered by you, I shall kill all the sons of Simhika who are very difficult to be defeated. (27) Markandeya said : Rama having the strength like Shiva, having three eyes, took a sharp axe and went to the place where the chiefs of enemy were staying. (28)

Thus ends the chapter 36 entitled the order of Maheshwara to Rama, during the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

37. Calamity

Markandeya said : At that very time, at the house of the sons of Simhika the wood, water and the Sun shone terribly and there were great calamities. (1) The earth trembled with great sound along with the forest and woods and from the middle of the orb of the sun a huge meteor fell. (2) Untimely the darkness covered the moon and the sun and many crimson coloured clouds rained heavily. (3) Many times the weapons discharged smoke and the vehicles tear. The sun was surrounded with a rainbow. Both (the dawn and dusk) and the moon was (covered) hidden for the whole night. (4) Rahu with his friends and the great planet Ketu crossed the place of the birth (Janma-Nakshtra) of (the great souled) Salva, and terrible great winds blew and caused combustion in all the ten directions. (5-6) The sun was obscured by the wind, the animals cried aloud on the top of the flags the wicked Demons flock of the terrible carnivorous animals etc. hide themselves from the right to, the left side. The fire did not burn though there were plenty of dry fuels (7-8) O Yadava the bodies of the kings of the Demons did not shine and a change of cold and hot seasons was experienced, (seen) (9). The trees discharged blood, the ornaments dropped down. Donkeys were born of cows and rats to the cats. (10) Out of season the trees bloomed and flowers and fruits, the great rivers

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vigorously started to flow into the opposite direction without rain. (11) Kind Salva who was afraid on seeing the signs of terrible and dangerous calamities call the son of Bhrgu with Demons and started negotiations.(12)

Thus ends the chapter 37 entitled 'calamity' during the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

38. The dialogue between Shukra and Salva

Markandeya said : The Salva, the son of Simhika held the assembly which was very big and variegated with jewels said to Sukra. (1) Salva said : O Lord, these signs of calamities seem terrible. They foretell a great war and also a terrible destruction (2) We do not see the enemy with whom the war may be fought. You are omniscient, you know (everything) so kindly tell us, we are asking you. (3) Shukra said : Formerly Simhika worshipped Lord Brahma and with the help of penance she got a boon that her sons can not be killed by gods. (4) Encouraged by the boon and with the help of my knowledge you conquered all the gods. They went to the shelter of Shankara. (5) By him to fight with you, Rama, the son of Jamadagni is sent. He is Vishnu himself who has taken the form of a man. He is terrific in the battle. (6) He is always the god with great splendour O the best of Demons, you know that you have a terrible danger from the man. (7) Salva said : O Lord, Madhusudana Krsna is the lord of all the gods. We have not heard about any god who is greater than him. (8) O best of Bhrgus, why should he with great splendour be obedient to Lord Shankara, wish to kill the sons of Simhika ? (9) Shukra said : O Demon, whenever there is fall of religion and rise of non-religion, He creates himself sometimes in the Demons or gods, sometimes in men and sometimes in birds and beasts knowing the strength or weakness of the work.(10-11) When he is born amongst gods he acts as a god, when he is amongst birds and beasts then he acts as the beasts. (12) When he becomes a man he is like a mortal human being Taking the human form O king, he worshipped the supreme Hara=Shankara with his body. But he having great penance comes to kill you. Rama has produced these signs. Therefore I wish that you make a treaty with Indra. (14-15) And O the best of Demons, let the heaven be of gods and you reside in the houses of Patala

The narration of the Jahnu's daughter

under-world without diseases. (16) I shall prevent Rama with (the help of) Shankara, otherwise you will be driven away and destroyed by the man (17) Markandeya said : Extremely agitated Demons the son of Diti who were addressed in this way, this sentence to Shukra who sustained the family of Bhrugu, (18) The Demons said : We have ruled united with the movable and immovable world. There is no fear from anyone who will fight with us. (19) How shall we be afraid of a man and give heaven to the enemy ? We shall conquer Shankar (himself) who has sent that Brahmana (21). Shukra said : Lord Vishnu has bound together this movable and Immoveable world. He surpasses the entire world. He can not be conquered similarly; god Maheshwara is also unconquerable. Therefore you all great Demons give up your unrefined intelligence. You make a treaty with gods and Indra who kill the enemy. (22) Janardana, Vishnu the God of gods is always ready for the works of Indra. By him the Demons were killed in the ancient time and before that also. (23) Shambara, Namuchi, Shambu, Karta-Virya, Krtagama, Hiranyakashipu, Keshi, Hiranyaksha, Madotakata, Madhu, Kaitabha, Vita, Dhuma, Atikopana, Haya-griva, Nishunda, Sunda, Chandraka-lochana, Chandraka-mardana, Chandra-harta, Ranapriya, Surya-Shatru, Jitamitra, Yagnaha, Yagna-tapana, Megha-nada, Maha-roma, Megha-Vada, Bhayanaka, Dasha-griva, Shata-griva Demon, Mahagriva, Kalaka, Kalakeya, Kala-nemi, Sulochana, Kala, Kala Kalpa, Mukavaksa, Janantaka, Anta, Keshamana, Bhima, Devantaka and Narantaka, Krodhaha, Bahunetra, Maha-Kala, Jalantaka, Ekalvya, Adhara, Drumukham Drurdhra, Vadi, Indutapa and Navambha, Rana-chanda and Haya-Priya, Kiriti, Gaja-Vaktra, Mahasala, Vilohita, Hlada, Anuhlada, Prahlada, Vrksa-Rakshasa, Daruna, Shatabha, Shalabha, Kupana, Masahura, Viprachitti, Shiva, Shankuraya, and similarly Shanku, Ayah-Shira, Ashva-Shira, Bhimadaksha, Guhashaya, Vegavan, Ketuman, Ugra, Sogra, Vigra, Mahasura, Puskara, Puskala, Salva, Ashvapati, Kumbha, Nikumbha, Shatada, Sangraha, Gaganapriya-these and other sons of Diti (Demons) who were very rash in battle, who were all having a boon and brave as all whose anger was gone, all who mere nasty due to strength ruling the kingdom of gods-were killed by the god due to the desire to do a good turn on Vasava (Indra) (24-36) Some were killed by him with great luster in the form of

man, and some in the form of birds and beasts. (37) Salva said : I know the greatness of that god of gods holding the Sharanga (bow). O Bhargava I shall fight with him thinking that I shall be dead. In the battle-field death caused by a distinguished person is better, than to get victory by the ordinary person. Killed by the hand of Vishnu again will get a kingdom. (38-39) Markandeya said : Thus addressed by the king of the Demons Lord Shukra the Chief of Bhrgus knowing that all the Demons will be killed, went to the other desired region. (40)

Thus ends the Chapter 38 entitled the dialogue between Shukra and Salva, during the discourse, between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

39. Dream

Markandeya said : When Shukra was saying so Gavista said these sentences : O King without thinking kindly do according to the words of shukra (1) O Lord at the end of the night very many terrible dreams are seen continuously which indicate your destruction (2) In the dream I saw you wearing red garland and paste for smearing, riding on a camel, Shishumard-Gangetic propoise (dolphin) and boar. (3) Other Demons, smeared with oil were resting on donkeys and O King mountains were seen falling, these will cause danger to you. (4) some of them were wearing black garments, some were eating, Krsara (a mixture of rice and pease with a few spices), some were fallen in the mud and some were gone to ashes. (5) Some women were without clothes, were dragged towards southern direction and some women wearing red garments were taken towards the western direction. (6) Some kings were dancing and the other were laughing. I saw some having shaven heads and some wearing saffron garments, (of Sadhus) (7) Some were carried on the shoulders of Chandalas and some were on some Kimshuka (tree) you were joined with elephants horses and all the (divisions of) army. (8) Having gone to a very dirty well with a stair-case you were seen drowned in a pond of cow-dung and the kingly prosperity was ready to embrace Indra. (9)

Therefore O King, I wish that you make a treaty with (Shakra) Indra, O King you save your life. Only the living can enjoy auspicious things. (10) Salva said : O one without sin when I heard that the enemy was Lord Vishnu himself, these and then only I had

given up the Kingdom. (11) I have made sacrifices, have performed penance, have reigned without any trouble, have stayed above the heads of enemies, have maintained friends and have supported all the servants. Thus we have performed all the duties in the life. Therefore getting death by Govinda I shall again get the kingdom. (13) Markandeya said : Hearing such words of the king, Gavista thought in most befitting. He kept quiet. In his heart he was sure that the Demons would be surely killed. (14)

Thus ends the chapter 39 entitled 'The chapter about the "Dream"', during discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

40. The existence of Laksmi

Markandeya said : At that time famous Rahu whose only head was left out and the (Younger brother) of elder brother great souled Salva appeared, the king worshipped him and when he who was worshipped by the King in a befitting manner (as he deserved), took his seat and said these words. (1-2) Rahu said : I do not like enmity with all powerful Vishnu, due to his anger the army of the enemies was tormented and I became limbless. And by whose grace I got the position of a planet. O the son of Demon what is the need of praising his other acts to you ? (3-4) Salva said : O Lord, I want to hear how that great souled made you limbless and how he made you the lord of planets. ? (5) Rahu said : Formerly all the gods along with Indra desirous of having immortality.....went for the protection from Keshava. (6) Gods said : O Lord, the god of gods destroys the miseries of the worlds, we are all mortal without any exception, so you kindly save us in that matter. (7) The Lord said : You are fit to churn the milky ocean along with the Demons. Thereby you will get auspicious things. (8) Rahu said : All the gods who were thus told by the god of gods Vishnu (holding the Sharang bow) met with the Demons and churned the ocean (the residence of Varuna) and O King, he helped them in that work without the help of Vishnu. The gods and Demons were not able to do it. (10) Then he became Ananta-Shesa who was the incarnation of Samakarsana. He (tore) dislocated the (Mandarachala) with two hands and threw it i. the ocean. (11) Then Janardana Vishnu took the form of a tortoise in the sea and held upright the Mandarachala (Mountain), which was in the

Kshira-abdhi-ocean of milk. (12) He gave his own lustre of Vasuki-naga, and O Demon made him the rope of the churner in that work (of churning) (13) Then the gods and the demons suddenly churned the ocean, the demons were there at the mouth, and the gods were at the tail of Vasuki, but Janardan the Lord god himself held the mouth of the king of serpent, making it towards the sky. Otherwise, O King the group of the demons would have destroyed by breathing out his (serpent's) poison. When the ocean was being churned by the powerful gods and Demons the waves of the ocean like Himachala mountain touching the sky. (14-18) The beautiful summits of Mandara mountain, variegated by the jewels began to fall in the great ocean in hundred and thousand ways. (19) Hundreds of trees fell, and thousands of animals fell and the ocean roared filling all the three worlds with great sounds. (20) The Mandara mountain, clad with the garment of the waves of Kshira (milky) sea, and the garment made of white cloud, and adorned with various metals looked beautiful. (21) The sea having the upper garment of the cloud moving to and fro was as if bowed down by the mountain whose mouths of caves were filled with the violent wind. (22) The great mountain, with tears in the form of streams, having the huge hands in the form of the raised peaks and having great sound was crying continuously as his position was lost. (23) When all great, divine musical instruments, which were fit to be enjoyed by gods were being played, the Mandarachala was as if dancing. (24) In this way when the Kshira Sagara, (milky ocean), was being churned by the great soul, terrible poison came out of the ocean having the lustre like kalagni. When poison came out, gods and demons became sad, Lord Shambhu drank it with the desire to do a good turn to three worlds. (26) When the poison reached the throat it turned the throat bluish (Lord Shambhu) though forbidden by gods held it at the throat as the mark of beauty. (27) Then the crescent moon, (Chandrakala), the female divinity in the three worlds came out, Maheshwara the god of gods held her (on head) in the matted locks of hair. (28) Vaidurya Kaustubha gem luminating three worlds with the collection of flames of rays came out. Hari Vishnu wore it on the chest. (29) (The horse) Uchchaisrava having the speed of wind and a huge body and having the image like the moon came out. He took refuge with gods. (30) Then spirituous liquor came out. It was drunk by great

The existence of Lakshmi

Demons. After that Apsaras came out, they became the beautiful ladies of the gods. (31) Then auspicious goddess Lakshmi with extra ordinary beauty was born. Her two lotus like

feet and having lustre of Tamarasa (a day-lotus) and fingers touching the ground were auspicious. Her two shanks were auspicious and without bristles (Roma) and her pair of knees with the hidden bones were very beautiful. (32) Her two (Urus) thighs were like the golden rods and her buttocks were solid and charming for enjoying. Her waist was praiseworthy and having the lustre like the middle part of the thunder bolt (Indra) which had three auspicious and beautiful folds. (33) Two lofty breasts were raised up to the complete circumference and having the complexion like pure gold, her two rounded arms were very tender, and hands were having the lustre of the tips of petals of lotus. (34) The neck was very beautiful and like the end of the conch shell and the back was smooth attractive and without artery. (35) Both the ears were auspicious, beautiful and proportionate. The face was like full-moon. (36)

The teeth were (white) like Jasmine flower and moon, and two lips had become the rivals of sprout i.e. red in colour (pravala). The nose was sharp (clear cut) the chin was charming and both the cheeks had the lustre like the moon. (37) Two eyes were like full blown blue lotuses and having three shades of colours (white, blue and reddish). The hair were curly, black and long. And the speech was sweet, auspicious and like the tune of Vina. (38) She was wearing very fine and clean garments, which were like the rays of the moon, and pleasing to the mind. On the two ears there were ear-rings (Kundala), and on the head, there was the garland of Samtanaka* (flowers). (39) She was wearing the neck-lace which was white like the current of the Ganga. (40) Similarly she was wearing two armlets variegated by thousand of gems, and two anklets marking the sound like the swans. (41) She had in her hands the lotus with humming bumble-bee and having the stalk like vaidurya gem. That beautiful and charming lady had a glance on the gods and Demons who were completely perplexed by her beauty. (42) Having seen the group of gods and demons, she saw the gods who were the chief in the worlds. Having seen (Vishnu) who had the beauty surpassing gods and demons, and the splendour like thousand of suns, who was invincible, who had the

lustre like full blown blue lotus and charming complexion and who had garments like heated gold. (Lakshmi), the daughter of Kshirasagara (milky sea) had horripilation and she became unsteady for a while as she was under a control of the arrow of Cupid (Madana) (42-43)

Thus ends the Chapter 40 entitled the existence of Lakshmi, the goddess of wealth at the time of churning the ocean during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

* One of the five trees of Indra's heaven, the Kalpatree or its flower.

41. Amrta-Manthana

Rahu said : She (Lakshmi) was struek by the arrow of Cupid (Kamadeva the god of Love) on seeing Madhusudana-Vishnu She by herself selected the invincible Lord as her husband. She is said to be Prakrti and the best amongst men (Purushottama) Vishnu is Purusa He, who is the killer of the enemies is never separated from her. (2) Shankara is said to be Purusa and Parvati is said to be Prakrti. Indra is said to be Purusa and similarly Sachi is Prakrti. (3) And Hutashana fire-god is Purusa and Svaha is said to be Prakrti, Yama is said to be Purusa and Dhumrorana is said to be Prakrti. (4) Virupaksha is Purusa and Nirti is said to be Prakrti Varuna is said to be Purusa and similarly Gauri is Prakrti. (5) Vayu, the Wind-God should be known as Purusa and similarly Shiva is Prakrti. Dharma is Purusa and trees of Vishva (all containing) is called Prakrti. (6) Similarly Chandra, the Moon is called Purusua and moonlight (Jyotsna) is prakrti. Dharma is called Purusa and Karisini is Prakriti. (7) Similarly, Yagna (Sacrifice) is called Purusa and Daksina is Prakrti. Similarly the day is Purusa and night is Prakrti. (8) Similarly the sky is Purusa and the Earth is Prakrti. Omkara is said to be Purusa and Savitri is called Prakrti. (9) That auspicious Lakshmi is Prakrti and Visnu is called Purusa. She is with or without body. She is with (saguna) with or without qualities. (10) By her all the three worlds with movable and immovable things are covered, She is the lustre. She is the joy. She is the Patience. She is the wealth and beauty. She is the eternal light. (11) She is the sleep. She is auspicious speech and she is goddess Sarasvati-the goddess of learning. She is Rati and Priti,

love and affection, earth and sky. She is Ganga and she is sarasvati (Rivers) (12) She is the satisfaction, Nutrition, Body, knowledge, inherent power, Intelligence and Saraswati-goddess of learning She is all the auspicious rivers and she is the goddess Vanaspati-Vegetation. (13) She is the Vastudevata, Deity presiding over a house. Diksha (Initiation) and she is called the strength of Vishnu (Vaishnavi). She is intelligence, sky, patience, Peace, Nectar, beauty, Victory and Goddess of speech. (14) Similarly she is sinivali (goddess of fertility) the night with crescent moon, new moon night, auspicious fifteenth day of moon. And similarly she is goddess Katyayani Bhadrakali, Suprabha and Vijya. (15) She is Aditi, Diti, Danu, kala, Snayu, Simhika and Muni, Kadru, Krodha, protector, Vinata, Surabhi and Khaga. (16) Similarly she is Fame, Wealth, Patience, Intelligence, Forgiveness, Faith, action and Love, She is Sati Anasuya, Bhuti (Prosperity), Vibhuti, and Varuni. (17) Similarly she is Arundhati, Vasuja, Lobha Jami, Bhanu, samkalpa, Muhurta, Sandhya, and Vishva. (18) She is Mrga, Mrgamanda Haribhadra, Yuva and Ida similarly she is Bhuta, kapila, Damastri, Sarama and Surama She is the Royal Splendour of the Kings and the auspicious Brahma-Shree-splendour of Brahma of those, who know her^ she is Puspa-shree-the flower beauty of forests and Jayashri (the beauty of the Victory) of those who become victorious on the battlefield. (20) She is Svarga-Shri(the beauty of heaven) of those who have gone to Svarga, and she is Diksha-the initiation of the person performing the sacrifice. She is the goddess intelligence of the intelligent and goddess Forgive-ness of those who forgive. (21) She is called the flame in the fire, light in the sun, she is called the moon-light in the moon, the splendour of the multitude of stars and Siddhi-achievement of all the actions. (22) She is the sight of the thousand eyes of Indra having a thousand eyes. She is the Upatyaka-Low land of the mountains, and the splendour of the fruits of the trees. (23) She is the tide of the ocean and the Kritika of the constellations. She is the Dhanurlata and the Mantras of the missile weapons and the Asi-lata of the warriors having weapons. (24) In all the learning She is Gandhari and the Rain on the surface of the world. She is Sita the sharp end of the plough of the farmers tilling the land and the beauty of the corn on the surface of the earth. (25) She is the line of the rut of the elephants and the hood

of the serpents. She is the series of gems of Shesa-naga and the Dhrti bearing capacity of the earth. (26) She stays always in the moon, Bilva, Blue-lotus and the bull, the elephant, horse, lion and stainless auspicious sword. On chamara (a chawrie), fan, Umbrella, Bhrngara, Golden vase, Gomaya-cow dung and Forest, in the sun with a thousand rays, in Indra, Vaishravana and Yama. (27-28) She is in a lotus, silve -, golden, conch-shell and on a Bhadrāsana, in Gomutra-urine of the cow, clarified butter milk, curd and the products of the milk. (29) She lives in Varuna the head of water, in the water of the ocean in white flowers and white palaces, in the burning fire, and nice looking earthly things, in variegated gems and similarly in Amalaka. (29-31) As this whole universe is pervaded by Lord Vishnu who holds the Sarang bow similarly this universe is pervaded by Lakshmi, the daughter of kshira (milky) ocean. (32) It is said that after self-existent the goddess became the daughter of Bhrugu. Similarly the goddess was born of Svarochisa and from Hutashana, the fire. (33) Best elevated that auspicious one was born from pure water. After Tamasa, O King, she arose from the surface of the earth. (34) After Raivata that goddess was born from Bilva, (fruit or tree) similarly after Chaksus she arose from the blossomed lotus. (35) Similarly after Vaivasvata she was born from the Amrut-Manthan Churning for the nectar. Lord Janardana got her who was born from the Kshira-ocean; and held the goddess who is difficult to be held by any body except the lord in this world She brought pure Nectar in the auspicious Kamandalu vessel of the sun (37)

Similarly after that the physician Dhanvantari was born. As soon as the Nectar came out the multitudes of Demons were confused. (38) Having churned and obtaining Dhanavatari, the demons defeated the gods and gone to their residence taking the Nectar (39) The god who hid the world having consoled the group of Gods whose nectar was taken away, and who had no drink, placed the chief of the mountain went to the residence of the Demons. (40)

Thus ends the chapter 41 entitled "Amrta-Manthana" the churning for nectar during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

The Distribution of nectar

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42. The Distribution of nectar

Rahu said : That Lord Madhusudan became a benevolent woman whose age and beauty could not be described and who was worshipped for all good characteristics. (1) Her even fingers and the bottom of the feet were tiny and the auspicious nails of the toes were red and raised. She had two beautiful legs which were white and with hidden Gulf ankle. (2) Her shanks were beautiful, white, clear and without bristles and the knees were auspicious, tiny and with hidden joint bones. (3) Her thighs were like the trunks of the elephant and as tender as the leaves of the plantain, buttocks were solid and enjoyable, and the middle part

of the body (waist) was like the thunder-bolt. (4) Her navel resting on the three parts of the three folds (Trivali) was adorned with lotus. Her two sides were even and hidden in hips, and the back was even and beautiful. (5) Her breast equal, nicely coming out and solid having tender and pointed chuchuka-nipples were round up to the circumference and like gold. (6) Her hands and arms were like lotus and very very tender. Her auspicious neck was like (kambu) conch-shell and the joint of the neck was raised. (7) Her face was like full moon and teeth had the lustre like Jasmine buds, both the lips were like Vidruma gem and the nose (clear cut) sharp and beautiful. (8) Both the cheeks were very beautiful and like the flowers of Madhuka. And both the eye-brows were very attractive and like the ends of the bow of the Cupid. (9) Both the ears were not too long and Kundala (earring) were very nice. The chin was attractive, the mind and the forehead had the nice lustre like that of the moon. (10) The two large eyes were black in the middle nicely red, at the corner (end) and white back-ground. It has the shape of the petal of blue lotus long and very attractive. (11) She had the auspicious and slightly curly braid of hair which was (black) like the cuckoo and the swarm of bumble-bee, and shining like the shattered heap of collyrium. (12) She was adorned with two garments which had the light of moon rays. (13) O King, she is matchless in beauty and is adorned with all the ornaments. Her gait is like an elephant wherever she put her feet, the earth seems as if it is full of lotuses. (14-15) Wherever that beautiful lady casts her very sweet glances, it seems as if she is scattering white and blue lotuses on the earth (15-16.) Wherever she having golden colour stayed in the country,

she turned the sky golden (16-17.) Seeing her with all the beautiful limbs the minds of all the Demons, except Prahlada (or without joy) were filled with amorous passion. Her two feet are earth, and shanks are her patience and similarly the two knees of the goddess was

Kshanti endurance and on both the auspicious Urus (thighs) are lustrous. (18-19). Similarly her actions were natural, and on her hips and loins there were beauty and leisure. In the middle there was invocation and chastity on the back and sides and nectar on the mouth and on both the breasts there were love and affection similarly on the throat there was speech-Sarasvati. (19-20) On both the hands and arms there are Jaya and Vijaya the goddess of victory. On her chest there were Shobha and Prabha - the beauty and lustre, she was the goddess of Wealth and pleasing to the mind. (21) On the chin there was Arundhati and on the tongue goddess Saraswati, and similarly on the two cheeks there was moonlight and in both the eyes there was goddess of sleep. (22) On the braid of hair there was Night and on both the ears there were Direction, goddess Bhadrakali was on the forehead and on the nose is Shachi, the wife of Indra. (23) On all the joints of her limbs were rivers and on the hair on the body was vegetation. On the sides were maintaining the king of the Demons and all the gods saw the form (body) of a woman, but Prahlada the killer of the families of the enemy saw her and knew that she was only Vishnu in the Vishva-Rupa-Universal form and recognized that one with large eyes was Vishnu desiring to get the nectar. Prahlada, the best of Demon with the consent of the love-stricken Demons bowed down, pleased him, and handed over the nectar to the lord. At that time when the god took the form of the woman, all the three worlds with movable and immovable things behaved like women. That woman (Mohini) said to Prahlada, O gentle one, o the son of Diti without nectar you will not be free from life for one day of Brahma, for the sake of the sons of Diti the demons have become ready to fight with the gods. (24-29) O Demon (Prahlada) those who are tormenting the people are having Tamoguna or quality of darkness, so they can not be enlightened by you. O my dear son, you are always my devotee and always have controlled senses, therefore o gentle one, I have shown my supreme nature to you. Having said thus to Prahlada, She (Mohini) quickly left the love-stricken Demons with Soma (the nectar) to the residence of gods

The Distribution of nectar

and give up the form of the woman and took the form of the god. (30-32) He distributed whole of it to gods who had gathered there. I also drank it taking the form of the sun in the midst of gods. The moon and sun recognized me and told the god (Vishnu) that this is a demon in the form of the sun, and he who acted quickly, O son, cut off my head along with the hands, by his disc. (33-34) As I had drank nectar, O Danava I was not separated from my

Pranas, the breath of life. (35) O Great King, the nectar had not gone down the lower part of the throat, then the Vishnu the holder of the Disc cut down my head, therefore the breath stayed there (in the head) (36.) Madhusudana saw me helpless due to the cutting down my head, having pity on me the lord Vishnu said. (37) The Demon who drank nectar will never die and those who are killed by my hands get a good position. (38) Having obtained immortality, you choose the desired boon. Then having bowed down I told Madhusudana. (39) O God, the two intoxicated Sun and Moon be defeated. O Janaradana, I beg you that I may be a planet and I may be worshipped by the people. (40) The lords Hari-Vishnu who was thus told by me, said to me. O Demon you will be a planet and will be worshipped. (41) At time of Periodic change of the moon, you will cover the moon and the sun. You will be the Idol of Darkness and invisible and move in the opposite direction. O demon, the moon will be covered by the shadow of the earth and the Sun will be covered with the moon. When you will rise, O best of Demon, you will always get a share in the good deeds of bathing, chanting and in performing sacrifice, donation, Shraddha ceremony, and the worship of gods at the time of eclipse. Having said so the lord disappeared. (42-45) Taking the nectar (soma) which was left out after drinking the lord of the group of gods put it in the heaven and Indra the killer of Vrtra raised the strength (army). (46) All the groups of Demons enraged by cutting off my head, and by taking away nectar and whose illusion was gone away, preferred armies and then went away. (47)

Thus ends the chapter 42 entitled "The distribution of the nectar" during the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

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Vishnudharmottara-Purana

Description of the battle between gods and demons

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43. The description of the battle between gods and

demons

Rahu said : The great ocean having the tortoise in the form of Bali and Bana, terrible due to Shambara-vart, having the great alligator in the form of Anuhard (a son of Hiranya-Kasipu) having vast waters in the form of Kalakeya, having great jewel in the form of Hiranyaksha and having the immovable mountain in the form of Prahlada, having the waves in the form of Namuchi and having the sound of Hrad and Samhrada, having the lustre in the form of Hiranya-kashipu, having the cloud in the form of Kalanemi-was much disturbed because the nectar was taken away. (1-3) Having heard that the agitated Demon had come out for the war, all the gods who were prepared for desiring the war came out (marched). (4) Then a war between gods and demons, broke out wishing to kill each other. It was terrible and causing fear in cowards. (5) When the weapons of great souled gods and demons were being thrown on the armour flaming fire was produced. (6) Very much crushed dust was raised by the hooves of the elephants and horses. It was looking like the smoke of the fire burning and causing the end of three worlds. (7) When that terrible dust spread and causing fear to the cowards. (8) An endless battle of gods was fought with the demons. When blood was spread on the earth from the bleedings of the demons and gods then the dust settled down in a moment. (9) The blood of demons like the liquid lac was seen everywhere on the flags, umbrella, chariots, elephants, chauris, fans and horses. (10) The intoxicated elephants driven by the Mahavats (Keeper of elephants) wandered in that terrible battle killing Demons and Danavas. (11) In the battle field the elephants killed by the brave and the other by their own armies were seen in hundred ways. (12) The elephants whose tusks were cut off, whose flags were broken, who have no trunk and legs, and looking like rocks were lying there adorning the battle field. (13) The horses like the horses of the Sun having no warriors riding upon them wandered there and many whose faces were deformed were seen dead there in hundreds of ways. (14) The demons stuck up to the ankle in the mud of the blood were lamenting. There were elephants killed by the charioteers and the chariots destroyed by the elephants, the horse pierced by the elephants. The elephants

killed by charioteers and the foot-soldiers killed by the charioteers and the riders of the elephants and there were big chariots, elephants and the charioteers killed by the foot soldiers. Therefore a river flooded with the multitude of blood began to flow. (15-17) That river with great noise had the alligators in form of missiles, fishes in the form of bows, the tortoise in the form of disc, the swans in form of umbrella, having cobra or elephants, and variegated by the Shaivala (moss like plant) in form of hair, the stones in form of the head of the demons. It was terrible and causing fear to the cowards, increasing joy of the brave. It had the snakes turning round in the form of hands. (18-19) It was filled with a heap of foam so it was not possible to cross it by the foot soldiers. (20) In that very terrible, fierce and horripilating war the lotus like faces (of gods) and open mouths of having big canine teeth of great souled demons, and the hands and bracelets smeared with the red sandal paste of

blood, trunks of elephants barbed missiles and very costly swords. (21) Fans, spears and umbrellas chawries and sticks and crowns and earrings were scattered on the earth thus the decorated ground was adorned. (22-23) Then the angry demons desiring to get heaven by war attacked the lord of gods Purandara-Indra having a thousand eyes. (24) Seeing that demons were attacking in the battle, very mighty Indra, the king of gods with thousands eyes sitting on an elephant attacked Anuhlada who was killing the gods. (25) Hutashana, the fire-god also attacked Namuchi and similarly the moon attacked Anuhlada and Varuna, the water-god attacked Bana and Yama, the god of death similarly attacked Bali, Rudra attacked and Vayu the god of wind attacked Vrtrasura in the battle, Shambu attacked Virupaksha and Dhanesvara kubera attacked Hiranyaksha. (26-27) And the other Daitya demons united in hundreds along with Danavas entered into thousands of combats with the multitudes of gods. (28) Mostly the defeated gods broke off and fled away in all the ten directions, and the demons getting victory forcefully chased the gods. (29) All the gods who broke off, and who were chased by the demons went to the residence of Nara and Narayana for protection. (30) Then Nara and Narayana asked them not to be afraid, with the weapons like chakra the disc and the conch-shell stood there for the battle. (31) Seeing Nara and Narayana that disturbed sea of demons began fighting by releasing all the weapons. (32) There was a rainy day

of the demons, which was covered by the clouds of elephants, the rain of stream of arrows, and the lightning of whirling creeper like swords. (33) Then Nara pierced the limbs of the enemy by arrows having the tips adorned with gold and having good eyed feathers having colour of the fire and the sun, and cut off the heads along with Kundala-earrings. (34) Then, Narayana great personality with the best valour and splendour also tore off the limbs of the demons, the sons of Diti, in that terrible fight. (35) The demons whose warriors were killed and disappointed, whose nectar was carried away and whose only life was left out, quickly

went to the residence of Varuna, the god of Water. (36) In this way getting victory in the battle, that great souled king of gods, and conquering Prahlad worshipped the two sons of Dharma, who were great personalities and the chiefs of the group of the ascetics. (37) Having worshipped the two sons of Dharma, Indra the chief of gods who had conquered the enemies went to heaven, followed by jubilant gods, became happy and free from the anxieties. (38) The Lord Vishnu so powerful, I never like enmity with him. Therefore O King, for the sake of your well being make a treaty with Indra, the killer of the enemies. (39)

Thus ends chapter 43 entitled "The description of the battle between gods and demons described by Rahu", during the discourse of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

44. The words of Salva

Markandaya said : Then Salva with great valour who was thus told by Rahu as fraternity the words which were substantial and without any intention. (1) Salva said : O Planet in this eternal world one should always think about the salvation from the life which always comes and goes or for acquiring the remedies for it. There are three types of living beings in this world and their behaviour is of three types. (2) O the lord of planets, they are Tamasas having Tamoguna , Rajasas having Rajo-guna, or the cause of all activities and sattvikas having sattva guna the quality of goodness. They have turned their faces away from destroying the chain of life and for the remedy of life. (3) Those who are fallen in the two worlds, whose desire for the destruction of life is polluted and stayed in helping the life are called Tamasas, having

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The words of Salva

Tamo-guna. (4) O Demon, those who are mediocre amongst all the creatures, and who had no desire for helping life are said to be Rajasas, having Rajoguna. (5) Those who desire for salvation from life are praised as Sattvikas, but due to Tamo-guna, O demon I did not have desire for salvation from life, so O the best amongst planets I am repenting for trying to rule the kingdom which is to perish when the Manvantara age of a Manu is completed. (6-7) They are disturbed by the Death the fear caused by the Death is great. O demon, here in this world all have invariably to die. (8) I, who was fallen from salvation, wish to be killed by

Keshava. I made sacrifices, performed sacrifices and stayed on the head of the enemies. (9) When the death is certain I wish to die by the hands of Rama, getting death by Keshava I shall get the best state of life. (10) O the best of planets fallen from the heaven, defeat Indra again and again, I shall get the Kingdom again. (11) Then how I, who love life, shall make a treaty with him? Rather then bowing down before the king of gods, the death at the hands of Keshava is better. (12) Thinking well, I see that I shall get death from Keshava and by doing a treaty with Indra shall get the residence in patala the nether-world. (13) Moreover, the groups of demons will abandon me as a young beautiful wife abandons the old husband. In the space this earth, heaven, underworld patala, sky and water the Death chases the creatures. None can escape from it. All the groups having risen, at last fall down. All the meetings and in separation and the life ends in death. O planet Rahu always this is the fate of all. (14-16) If one having virtues die in the battle-field and worshipping Hari according to the duty of a Kshatriya, thereby getting the death one shall obtain a nice state of life that which one does not get by worshipping Hari offering oblations, flowers, incense and such other things. (18) O the best of demons, the elder brother and the friend wishing welfare should tell people that Hari is satisfied by his performance of duty. (19) O Lord, you have told me, but unfortunately I do not like that. O greatly fortunate one, you go into the space. O planet you will see me again with divine eyes when I obtain another body. Markandeya said : having heard the words of Salva befitting the time and knowing it great souled Rahu, the chief in the worlds did not say anything. (20-21)

Markandeya said : When Rahu did not reach the space, and king Salva went to the assembly the messenger (named) Akrtvrana sent by Rama who reached there. (1) When he entered the beautiful assembly and was worshipped with the water for washing feet Arghya-homage, Achamaniya, sipping water etc. and took a seat and said these words. (2) Akrtvrana said : O Salva, I am the messenger sent by Rama with clear actions. After hearing the words of Rama, do according to your wish. (3) Bhargava Rama sent by Shankara (having three eyes) for fighting with you, has said to you: O the king of demons, you be immediately prepared for the battle. (4) You have driven off Vasava (Indra) from the heaven and have always defeated the gods in battle for this terrible act, O one with bad intellect, get its fruit. (5) I never strike on the unaware and trusting, Therefore I have sent a messenger to you. So be ready for the battle. (6) Markandeya said : Salva who was addressed at that time said these words to the Brahmin (messenger), O Brahmin I shall never be prepared to fight with Rama but with all the army ready and clad in armours (Varuthina) I shall defeat Mahadeva Shankara who is sent by Rama. (7-8) If Rama, wishes the Victory of Mahadeva then he will fight with me along with the prepared army I shall kill him in the battle. (9) So you go to Rama as you desire, and inform Rama the words of great souled Salva. (10) He went to Rama, knowing the religion and duties and told the words of Salva and praised the behaviour of the son of Simhika. (11) By those words Rama also with anger went to the city of demons. When the messenger of Rama went away Salva inspired demons. You be prepared. We shall conquer and kill Bhagasudana the slayer of Bhaga. Then all the demons inspired by Salva prepared themselves and from their house went to the royal palace. (12-13) With the sounds of the elephants and the conch-shell and Bheri-trumpet there was a great noise of the royal palace. (14-15) After giving oblation into the fire and taking a bath and Salva worshipped Brahmins and then he mounted on an intoxicated elephant as the Sun mounts on the top of the mountain.

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(15-16) Seeing the king of demons going out (from the royal lace) me iords Of the demons who were as proud as the proper time itself, hailed him saying "You conquer invisible Shambhu catching him in the battle". (17)

Thus ends the chapter 45 entitled "The marching of Salva" in the battle between Bhargava (Salva) and Rama during the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

46. The bad omens by the army of Salva

. Markandeya said : O King, now the left arm of Salva throbbed, the heart and the left eye also throbbed. (1) The uneasy and vacant mind also trembled often and from the crown

main jewel having lustre like a star also fell. (2) The elephants also trampled, the right leg with the left leg and similarly covered the left tusk with the trunk. The intoxicated (elephants) abandoned rut and the horses touched the left side with the left nostril. Similarly the wolves, jackals, tigers, cats, donkeys and rabbits coming from the left side of the demons went to the right hand side. And the black antelopes, boars from the back went on their left side. (5) In the shining direction the beasts made bad sounds similarly in front of the marching demons came oily mud, cotton, burning charcoal, hide, hair and grass. Such bad omens occurred before the eyes of Salva. (6-7) O Yadava, seeing them Salva made up his mind that death is approaching, he went to fight with Mahadeva having trident marched on towards Kailas mountain with a great army having four divisions (Viz. The division of Elephant, horse, chariot and the foot-soldiers. (8-9) When the lord of demons who was eager to fight in front with terrible speed was seen by Rama adorned with splendour of valour as red and tender as the corals. (10)

Thus ends the chapter 46 entitled the looking the bad omens by the army of Salva, during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

47. The Sight of Bhargava Rama in the battle

Markandeya said : Adorned by the colour of lips of flames of fire, and the matted hair like the disc of the sun risen in half of the sky in the summer. (1) The support of all gods, and glowing with the lustre of the psnance, worshipping, without any garment

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having yellowish (golden) limbs, tormenting the enemies. (2) Only one hero without any one close by him, adorned with hundreds of thousands, as if the embodied (lump-sum of) lustre of the Brahmins and the Kshatriyas of the whole world. (3) Shinning with the skin of the black antelope, on the upper part of the body, arrogant due to the strength; mostly reddened as if by the love like Parvati. (4) Adorned by the two massive hands like shining

bars of gold, holding down the sharp, having the lustre like the clear sky. (5) not looking like a Tapasvi - ascetic, but having anger like the god of Death (Yama) at the end of the Kala (era), and similarly making the whole world tremble by his stride. (6) like the disc of the sun, releasing all the lights in the morning, having the limbs with shining complexion like gold, and white sacred threads. (7) like the peak of Meru mountain adorned by the current of the Ganga river, and in the lustre like the fire which causes the destruction of people. (8) like the third terrible eye of Pramathesha (Shankara) and intolerable, unavoidable, unsurmountable, cutting down the life. (9) as if the left hand extended for (killing) the demons. Seeing (such) Rama from all sides of demons beating that one other in the battle field there was an uproar. (10) They cried out to each other, "kill this Brahmin who has become impious due to the weapon, and who is fallen from his own (Brahmanic) way, and whose behaviour is bad. (11-12) He, Rama prevented the speed of those many Atayis (enemies) attacking in this way, as a mountain prevents the speed of the wind. (12-13) Though he was hit by the arrows, Tomaras, clubs, similarly by mace, clubs, nooses, Bhushundis, Guds, Pattishes, Bhindipala, Hutas, Tridents, Axis he was not perturbed as the rain was not disturbed by winds. (13-15) Thus though he was surrounded from all sides by the armies, and though he had not seen the battle on the battle field that great soul one having terrible speed on the battle field considered the ocean of the demons only a pit of water (the pit made by) the hoof (foot) of the cow. (16)

Thus ends the chapter 47 entitled The sight of Bhargava Rama in the battle, during the discourse of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

48. The Killing of the army of Salva

Markandeya said : Rama who was being hit in the battle by the army of (Salva) the son of Simhika, killed like Yama, the god of death all (demons) who were visible. (1) As the beasts are slain by Parashu-axe, he cut down the intoxicated and rude demons, and they lied embracing the earth. (2) Those whose heads were cut off with the sharp edge of the axe, which was difficult to be seen because they covered the battle-ground as the altar covered by Kusha grass. (3) Blood moved along as water from the bodies of the demons which were cut off with the edge of the axe, so much mud was caused due to blood. (4) Though they were cut off by Rama, they rushed to Rama only as the locust rushes to the fire at the time of their death. (5) O King, the demons who stood in front of Rama were killed only in a moment. (6) O Yadava, in the battle field no elephant, horse or foot soldier was seen, whom the son of Bhrgu gave second blow. (7) There in the battle field we saw along with Brahma, the mountain like demons who received only one blow. (8) Frequently great noise of demons being killed by Rama which was heard as the noise of the burning of the forest. (9) Similarly, forcefully jumping, with the feet on the board of the chariot he cut off the heads (of demons) with sharp axe. (10) When Rama was attacking on the chariot the Charioteers

and horses whose heads were scattered on the ground (left their lives.) (11) Tearing off elephants, he killed the warriors sitting in the chariots and he wandered here and there alone like the death created by Time. (12) In the battlefield Rama having wide-eye going from one chariot to the other cutting off the heads of the warriors as a bird goes from a tree to other tree. (13) He struck arrows on all the limbs and stained with blood Rama was shining in the battle field like the sun with rays. (14) That (Rama) very harsh in the battle field cut down with the edge of the axe, the weapons released in hundreds of ways by the hands of demons. (15) fire broke out from the weapons which were being cut down by that (fire) only they were quickly burnt to ashes on the ground. (16) due to the great number of the demons Rama was covered in the battle field and he was not seen because of the heap of big missiles like mountain. (17) He, the destroyer of the lustre of the demons reappeared removing the heap of missiles as the sun (reappears) having

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thrown off a terrible heap of clouds. (18) O Yadava, Brahma, praised (worshipped) that fighting along with the multitude of gods and great souled sages saying "Well done". (19) They saw often fighting with the bows and similarly (fighting) with the swords and the shields, which became objects of astonishment. (20) Similarly gods also said, "This battle of Rama having terrible weapon of battle-axe, with many (demons) is unparalleled. (21) In the battle that Rama worshipped by gods, having flowers in hand, cut off the heads of demons in hundreds. (22) O Yadava, then they saw that Bhargava Rama, having the limbs smeared with the blood of the demons and having quick strides, who was looking like the fire-brand. (23) By that terrible (Rama) wandering on the battle field and having vigour like Kalagni-fire of destruction great rivers of blood was made by the excitement of battle. (24) In the battle that Bhargava (Rama) crossed (the river) using the elephants killed with the edge battle-axe, as the foot (resting) rock. (25) Placing his feet on the tusks of the head of elephants and

quickly moving like a hawk, he killed the warriors riding on the elephants. (26) We saw Rama happily moving in the battle, climbing on elephant and going from one elephant to the other elephant. (27) Again coming to the ground Rama did a terrible slaying (slaughter) with his battle-axe as the fire arisen at the doom's day. (28) Standing on the earth we did not see the dark directions stained by the blood of elephants who were without tusks and whose trunks were cut off. (29) He having the valour like kalagni. - the fire of destruction, fighting in this way killed millions of demons. (30) Rama did not tremble though his limbs were wounded by the blows of the demons whose blows even this earth could not tolerate. (31) Having seen the fierceness of the blows and having seen that great demons were killed, in the battle-field the groups of demons fled away to the shelter of Salva. (32) Seeing that the few remaining demons had fled away and came to him for their welfare, Salva desiring to fight with Rama on his elephant went to Rama. (33)

Thus ends the chapter 48 entitled "the killing of the army of Salva" during the discourse between Markandeya and Vajra in the first part of Shri Visnudharmottara.

49. The Killing of Salva

Markandeya Said : Then Salva having great lustre and knowing religion charged with his speedy elephant towards the son of Renuka. (1) The intoxicated elephant with steady ears and widened eyes, making its trunk round rushed forward moving its neck. (2) Seeing its speed Rama also only with his loud roar (Humkara) paralysed it who was speedily coming. (3) He paralysed the best of elephant which was like the peak of the king of mountain; and he who liked fighting stood before Salva. (4) Holding in his hand the battle-axe he looked like Vishnu having the best lotus in his hand. (5) Seeing that Rama desiring to climb the back of the elephant that speedy one stopped the speed (of Rama) with arrows (discharged) with bent-joints. (6) The multitudes of demons with their best weapons in the battle field covered Rama whose strides were hindered by the multitudes of Salva's weapons. (7) Rama covered in the battlefield by the great heap of the missiles then with closed eyes and threw his battle-axe for Salva. (8) Salva avoided in the battlefield the battle-axe speedily coming with weapons and that killer of the enemy could not do (anything more). (9) But he (Rama) completely breaking off the multitude of Salva's weapons hit Salva's head adorned with the best crown. (10) Rama also taking from the ground a club adorned with gold piercing killed terrible Salva seated on the elephant. (11) and (killed) two (elephants' drivers) holding the goads and two best (warriors) having the swords and shields, and one (soldier) sitting on the back of the elephant with the flag. (12) He (Rama) with the body of Salva and the beautiful flag he came on the ground. (13) O King, hearing the war-cry of Rama like lion the elephant's driver with loud fearful cry of agony fled away. (14) When the duties of Rama were done in the battlefield he quickly picked up from the ground the battle with the desire of killing the demons. (15) Seeing Rama with the battle

axe and Salva thrown down the saved demons entered the residence of Varuna. (16) At that very time gods along with Indra as their leader with Pitamaha-grandfather (Brahma) in the front went to the warrior (Rama). (17) Rama causing pleasure to the father bowed down to them. And after worshiping Rama the gods also went to their residence. (18) O King, Indra also obtained the three worlds with the help of

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Rama and went to heaven, and maintained three worlds. (19) Mahadeva also straight away went to the peak of the best mountain Kailasa taking Bhargava (Rama) with him in a chariot Yoked by lions. (20) Hara - Shankara anointed his (Rama's) body with love so that Rama become powerful, without any wound and very renowned. (21) Shankara spoke these words to Rama who had come after having victory, whose wounds were healed up and who had acquired beauty. (22) Shankara said : O Rama, having a great luck, I am satisfied by you, therefore I shall give you a collection of matchless missiles. (23) O Bhargava in this world only you are capable of holding this missiles your patience is unique and your strength is matchless. (24) O my son, staying here you will gradually acquire the skill of the missiles, and O Rama after getting the knowledge of all the missiles you will go to your father. (25) O you the sinless one this divine battie-axe is given to you by your father, Whenever if you throw it will again come back to your hand. (26) Similarly this will be your designation, I shall remove your doubts. O my dear son be happy. (27) Markandeya said : Thus said to Rama that great souled whose work was accomplished, and who had conquered the army, stayed there with Pramath (demons attending Siva) learning all the missiles. (28)

Thus ends the chapter 49 entitled "The killing of Salva, during the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

50. Giving of missiles

Markandeya said : Rama living there by the grace of Mahadeva learnt these and other missiles with their secret, and usage and the method of counter-acting them. The missile of Brahma, of Vishnu, of Rudra, of Agni, of Indra, of Nairrta, of Yama (belonging to Yama), of Kubera, of Varuna, of Vayu, of some of the sun, of the mountain, and the disc missile, the thunder-bolt missile, the noose missile and of the serpents, of Gandharva, of (inducing) sleep, of goblins, and similarly auspicious one of Pashupati Shankara, of attracting desiring, repelling, devouring of Bharunda and similarly of dancing. (1-3) - of the Aditya preventing the missiles, of Revata, of Manu and similarly repelling the eyes, of Bhima, and similarly yawning and preventing. (4) of Suparna, of Parjanya (rain), of the (Rakshasas), demons and

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similarly enchanting, the missile of Kala - the death, the missile of (Danava) demons and similarly the missile of Brahm-shiva. (5-7) Thus living there the time of intelligent Rama passed away, the son of Bhrgu, obtained the faith due to the grace of Hara-Shanakara. He, Rama, the best of religious persons and most excellent in the family of Yadu having observed Hara engrossed in meditation, out of curiosity he was surprised in his mind. (9)

Thus ends chapter 50 entitled "giving of missiles", during the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

51. The question of Rama in Shankar-Gita

Markandeya said : On the beautiful Kailasa peak, variegated due to various metals, covered with various trees and creepers resounded by various birds always having sweet sound produced by the streams of the Ganges, Bhargava asked Mahadeva (Shankara) the god of gods. (1-2) Rama said : O Mahadeva the god of gods having his hair waved by Ganga, and having very bright mass of melted hair. (3) O One who has given his half body to Parvati, the destroyer of the body of Kamadeva, the god of love, O the destroyer of the eyes of Bhaga, who is inconceivable, who has taken away the teeth of Pusan (the Sun). (4) I do not see any god greater than you. The gods along with Indra always worship your Linga. (5) O god, the

group of the sages praises you and meditate upon you every now and then and worship you with faith. (6) I believe that you are the only cause of the creation, life, death and maintenance of this world and everything lives in you. (7) O Lord of gods I have a great doubt "How to meditate upon you? O Lord kindly tell me if you favour me. (8) O the chief in the world, due to your mercy and the vicinity having obtained trust, bowing down the head before you, I who have curiosity ask you who is fit to be worshipped ? (9)

Thus ends the chapter 51 entitled "The question of Rama in Shankara_Gita in the Parashurama-Upakhyana (the sub episode of Parashurama) during the discourse between Markandeya and Vajra, in the first part of Vishnudharmottara.

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52. The instruction for Meditation

Shankara said : O Rama, O lotus-eyed one, O born in the family of Bhrugu, you are the only person who deserve to hear (the answer of) the question asked by you. (1) O the son of Bhrugu, He who is my supreme abode and who is imparishable and not manifested and there is no one superior to him. He is to be known by knowledge, knowable by knowledge and is situated in the heart of all. (2) I always meditate upon him Pundarikaksha (lotus-eyed) Janardana. O Rama, this is secret which I have properly told you. (3) Those who are the devotees of that Lord are not defeated. (I meditate upon) that lord, who is not born, is unmanifested and attached to all creatures. (4) To Narayana who is not indicated, the cause of all causes of the world having the extremities of hands and legs on all sides, and having the eyes, head and mouth on all sides. (5) In this world he has ears on all sides, he pervades all he who has perception of all the organs, senses, but is without all the organs of senses. (6) He is unattached from all sides and he is having no gunas (Satva, Rajas and Tamas) qualities yet he enjoys all the qualities. He is inside and outside of all the moving and non-moving creatures. (7) He should be known minutely. He is situated far off and near; he is undivided but is situated as divided in the divided things. (8) He should be known as living in all the creatures and as the destroyer and the creator. He is the light of all lights and the supreme darkness. (9) He is the supreme Brahman. It is said that he has existence yet

nonexistence. He is Prakrti-nature and Vikrti-transformation and is the creator of all the creatures of the worlds. (10) There is no one superior to him. I remember that god. All the three worlds with moving and non-moving creature are created only by his wish (11) He is the chief god of all gods, I remember that god in whom is everything and everything is from him and he is everywhere. (12) I remember that god Vishnu who is (Yogishwara) The lord of the sages, Padmanabha (having a lotus in the navel) victorious and the lord of the world. (13) I remember the lord of the world, the master of the world who has large eyes and who is radiant, supreme spirit transcendental and the supreme lord, the swan with clean footed. (14) Having joined my soul with him who is the soul of all. I take shelter of the lord of the people, in whom all the universe and the creatures reside and enter. (15) in

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the lord of all creatures when the permanent thread is spun, all the creatures having qualities are fixed as the gems in the thread, it looks like a garland (16) The universe which exists and does not exist is woven into him, who is the body of the universe and the acts of the universe. (17) Hari having a thousand heads, thousand legs and eyes is called Lord Narayana who is the resort of the universe, minutest of all the minutes and the greatest of the great. (17-18) He is the biggest of all bigs and the best of all the bests. In Nisads and Upanisada (sitting and standing positions) in the Vak-language and Anuvak, the language that follows they call him, having true actions (Satyakarma) and Truth in all truths and in the Sama veda, and the four vedas, he is called Satvasta residing in Sattva and the lord of the Satvatas. (19-20) They worship to god with divine and secret supreme names. The unique and one without desires making himself sinless and performing sacrifices for Ananta-the endless one, sees Govinda residing in himself. He is called Purana Purusa and in the Ages etc. he is called Brahma. (21-22). In the dwelling place he is called Samkarshana. We worship him who is worthy to be worshipped, and who is one and who manifests himself in many ways and who is Adhoksaja (Vishnu) (23). The devotees of other gods performing rituals do not worship him who gives everything, and who is called the Kosha of all the worlds, and in whom all the people are placed. (24) In him these worlds throb as the birds flutter in the net. The Brahman is Truth, only one and endless. He is the supreme Truth of existence and non-truth or non-existence (Sadasada) (25) The gods and the sages do not completely know him who has no beginning, middle and the end, the gods, demons and Gandharvas along with Siddhas, great sages and snakes with great efforts always worship him who is the

supreme and the supreme remedy of unhappiness and who is the god having no beginning and end, who is born from himself and also eternal. (27) I remember Hari, Narayana, Lord who can not be guessed or known, or having the deeds surpassing the wind or Indra and having the light surpassing the sun and fire. (28) I take resort of that Prajapati, the lord of people who is transcendental to the intelligence and all the senses who is really the creator of the universe and the master of all who live in the world. (29) They say that he is the superintendent and the supreme imperishable position. The fire is his mouth, space the head, the

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sky the navel and this earth is the legs. (30) I remember him, whose eyes are the sun and the moon, all the three worlds are in his belly (stomach) and the directions are this chariots. (31) I remember that god whose breath is wind. He is one with special qualities among the creatures indulging in the objects of senses. (32) I remember that god who is called to be the controller of the objects of senses. He is beyond time, beyond sacrifices and beyond good and bad (truth and untruth). (33) I remember the god, who has no beginning, but who is the beginning (source) of the universe, from his two legs this earth is born and similarly from his ears the directions are born. (34) I remember that god whose front is the heaven and whose navel is the space, and from whose two nostrils the wind is created. (35) From his perspiration water is created. I remember that god. (36) O Rama, I always bow down mentally to that god who had the head of a boar, who took the form of manlion (Narasimha), who is the lord of gods and who had taken the form of dwarf, and who is the lord of all the three worlds, who gives boons and who is most worthy. (37) From his mouth Brahmins were born, from his chest Kshatriyas were born, from his two thighs Vaishyas, and similarly from his two feet shudras were born. (38) Similarly, O Rama I mentally bow down to that lord of gods who gives boons and who is not worthy, and by that lord all the creatures are born this entire world is pervaded by his Vibhutis (manifestation). (39)

Thus ends the chapter 52 entitled "The instruction for Meditation in the Shankara Gita answering to Bhargawa-Rama during the discourse of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

53. The killing of Hiranyaksha

Rama said : O Maheshwara, I want to hear from you about the advent of great souled Varaha (the boar incarnation), Narasimha (the lion-man incarnation) and the Vamana (the Dwarf-incarnation). (1) Shankara said : Aditi and Diti were the two wives of Kasyapa. Aditi gave birth to the gods in whom Indra was the leader (2) Diti gave birth to two sons who were very heroic. Hiranyaksa was very difficult to fight with, Hiranyakashipu was also like him. (3) Then Prajapati coronated Indra as king of god's kingdom, similarly very powerful Hiranyaksa was made the king

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of demons. (4) Having coronated them he gave the states of the heaven and the Netherlands (Patala) to the two (kings). In that way when great demon Hiranyaksa was ruling the Patala-Nether-land. (5) O Lucky one, formerly the mountains with wings, inspired by the destiny left the earth and speedily went to the sky. (6) The earth left by the mountains without the tides but swayed the entire city of Demons and covered with water. (7) Having seen his city covered by water the best of the demons with suspicion directed his army towards gods. (8) He attacked with the demons' army including four types of divisions, conquered the gods and snatched away the city Trivastapa (Indra's heaven) (9) the gods whose powers were snatched away by taking Indra the king of gods in the front went to the shelter of Vasudeva (Vishnu) who is leader and all-pervading. (10) Janardana (Vishnu) gave a promise to gods who were driven away by Hiranyakasha, not to fear and allowed them to go. (11) After sending back all the gods Keshava began to think with which form I shall be able to kill the tormentor of the Gods ? (12) Due to boon of Brahma that killer of the gods cannot be killed by the birds-beasts, men and the gods. Therefore with a desire to kill him I shall be a man-boar nor a god, nor a man and then I shall kill him in the form of the beast (13-14) Having said so by himself the lord became a human-boar who looked like the powered rock of collyrium and having the garment like molten gold (15) His body was as black as the whirlpool of Yamuna and the hair on his body, was also like its stream. He was as irresistible as its (Yamuna's) flood and in splendour he was equal to its father (Yama) (16) He was as undisturbed as (Yamuna's) current and was as huge as its flood, he was having pure as a body as its current and as beautiful as its current (17) He was having black limbs like the collyrium with water and having the appearance like the cloud full of water. Then he with his yellow garment was shining like the cloud with the lightning (18) Wearing the necklace on the chest he looked like the moon. He being the soul of all the creatures was looking like a cloud full of cranes (19) His two tusks (canine teeth) looked beautiful like the crescent moon (or they were) like the two sections of the moon's disc separated by the cloud (20) Rama s in his hands the conch-shell and disc like the moon and the and looks like

the mountain ! like a pedestrian (21) He was a great cloud and shone like a cloud and has the speed of a

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great mountain and with great strength and valour (22) He with the desire of killing the lord of the demons went to the assembly of Hiranyaksha. Hiranyaksha also seeing that Janardana (Vishnu) in the form of human-boar inspired the demons to kill that extraordinary creature, "Catch hold of it, kill it or keep it for playing (23-24) When that agitated one said so in the battle, he (Varaha) killed with his disc hundreds of demons who had noose in their hands with a desire to catch him (25) When the demons were being killed, Hiranyaksha inspired the demons who were agitated because the boar was extraordinary (26) The demons with weapons in their hands and inspired by the lord of the demons poured the rain of weapons on the lord Keshava (27) The fearless demons though tried (their best) striking with their weapons could not fail the attack of the lord of the gods- Vishnu holding Chakra (disc) (28) Though Madhusudan(Vishnu) was hit by the lord of the demons yet the lord killed in hundred and thousands demons with his disc (29) When the army was being killed Hiranyaksha then took his bow and showered arrows on the lord, the best of gods. (30) But Hiranyaksha saw that the arrows became futile (ineffective) like the bees realized the great danger (31) Then he fought with the missiles with the god of gods holding disc, but the lord himself made them (missiles) fruitless (ineffective) (32) Then the king of demons threw a club covered with golden plate and decorated with a group of web of small bells but the lord made that terrible one futile(33) then the demon threw a shakti (weapon) which had the splendour of the meteor and fire and was tormenting and variegated and pierced in the middle by a plate (or spear) upon the body of the Boar but shakti was burnt by the (humkara) roar and fell (on the ground (34) Then the king of the demons speedily realized a trident with its front burning, which went straight into the group of gods in the battle but as it was seen, it fell on the ground (35) And the great souled Janardana (Vishnu-Varaha) only by the sound of the conch-shell made all the demons flee and with the disc he violently cut off the head of the king of demons along with his ear-rings (36) When the king of demons was killed, the god (Varaha-Vishnu) was worshipped by Indra and Pitamaha (Brahma) and with all the gods went to the regions which we liked (37) And the great souled and the best of religious Indra also

having obtained the heaven cut off the wings of the mountains, and protected all these three worlds according to religions (38)

Thus ends the chapter 53 entitled the killing of Hiranyaksha in the advent of Man-boar incarnation in Shankar-gita during the discourse between Markandeya and Vajra in the first part of shri Vishnudharmottara.

54. The Advent of Nr-Simha incarnation

Shankar said : When the demon Hiranyaksha was killed the brother of that great-souled one, by name Hiranayakashipu observed a great penance (1) He took resort by bathing, silence and vows and engrossed in chanting and fasting for ten thousand and ten hundreds years (2) O sinless Bhargava, by his penance, quieting the mind and curbing the passions and by his celibacy Brahma was pleased in mind, came in person, with his shining aerial-car having the lustre of the sun and yoked with swans; along with the Adityas and Maruts and Ashvins (3-4) (He came) with Rudras along with the universe and Yakshas, Rakshas, Pannagas or snakes with directions and sub directions, similarly with khecharas (moving in the sky) and with great planets (5) With rivers and seas and with the group of union of months, seasons and the topics of Cancer and Capricorn, with the constellations, moments and the divisions of Time (6) with the godly sages, who were most sacred and similarly with siddhas and seven sages, with most sacred king-sage, with Gandharvas and the groups of female divinities (7) That Brahma honourable spiritual master of all moving and non-moving things and the best of all knowing Brahman was surrounded by all the gods said these words to the demons (8) Brahma said - one with good vows I am pleased with this penance of the devotee. O good one, choose a boon which you wish, you will surely get it. (9) Hiranyakashipu said : O the father of three worlds, O the best of the Yakshas, Rakshasas, men or Pishachas may not kill me and the sages having penance also may not with anger curse me (10-11) And I may not be killed with a weapon, with a missile, with a mountain, with a tree, and not by dry or wet things.(12) I may become the sun, the moon, the wind, the fire, the water and the space, constellations and ten directions (can become) anger, Kama (love), Varuna (the lord of water), Vasava (Indra), Yama (the lord of death), kuber (the lord of wealth), similarly the

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president, Yaksasa and the lord of Kinnars. (14) Brahma said : O my dear son, I have given you all these wonderful boons. There is no doubt that you will fulfill all these desires. (15) Shankara said : having said so, lord went to the heaven, his abode called Vairaja which is worshipped by great sages. (16) Then having heard that the boon is given (to the demon) the gods, Nagas, Gandharvas and the sages came to grandfather Brahma (17) Gods said : O lord, by this boon the demon will kill us, Therefore, O Lord be pleased with us and think about his killing. (18) The Lord of all the creatures, (Brahma) who was Svayambhoo (self-born) the lord who created in the beginning, who was a creator of oblations, both to the gods and to the spirits of deceased ancestors and who is the unmanifested nature and Dhruva (immovable) (19) Shankara said : That god, the lord of all people (Prajapati) having heard the sentence doing welfare of all the people and the giver of boons then said these words to all the groups of gods. (20) Brahma said : O gods having three stages of life he should certainly obtain the fruit of his penance, but when (the fruits of) his penance are exhausted Vishnu will kill him (21) Shankara said : Hearing this sentence from Brahma the Lotus-born; all the gods went with joy to their divine places. (22) That demon Hiranyakashipu being arrogant by the boon he started to harass all people. (23) In the ashramas (there were) selfrestrained great saints and the best sages, indulging in true religion and following praiseworthy vows; for them he (the demon) was invincible. (24) That great demon having defeated the gods living in all the three worlds and having got three worlds under control lived in the heaven. (25) When that arrogant Danava due to the boon lived in the heaven made the demons to perform the sacrifices and not allowing gods to perform the sacrifices. (26) (Then) the Adityas, Vasus, Rudras, Vishvedevas and two Ashvinas, Bhrgus, Angirasa, Sadhyas, Marutas, along with (Vasava) Indra. went to the shelter of Vishnu with great strength and worthy to give shelter, god Vishnu who is Brahmamaya (one with Brahman), become Brahman and eternal (27-28) The gods went to the shelter of Narayana who is the lords of past, present and future, who is attached to people, all pervading and fit to give shelter. (29) The Gods said : O Lord of gods, you protect us from the killing of Hiranyakashipu. O the best amongst gods, you are really our supreme lord of Brahma etc. (30) O one

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having, eyes like the blooming and spotless patels (of lotus), causing decay of the enemy-side, for the destruction of the demon family give us shelter. (31) (Shri Bhagavana) The lord said : O gods, you give up the fear. I give you a word for security. O gods, go to your residence without delay. (32) I shall kill this powerful demon-the king of demons who has become arrogant due to the boon, and who can not be killed by gods and Indra. (33) Shankara said : Having said so the Lord sent away gods and assumed the form of Nara-Simha-manlion which was like the Sun having thousands of rays. (34) The body was like the rock of shining gold adorned with the cluster of flames, and having the lustre of Vadavanala (submarine fire) of great ocean in the form of the demons' army (35) He was like the cloud attached to the Sandhya-Evening and was having blue garments and was infallible. It was like the great mountain covered with the forest of Devadaru tree. (36) With full curved canine teeth like the piece of the moon he was like the ocean of gold, full of white pearls. (37) His two hands adorned with the nails and like the corals and like the sprouts of anger were to cause the death of the lord of demons. (38) Having* a load of curly mane as yellowish as the tips of flames of fire, he looked like the mountain covered with Davanala the forest fire. (39) His raised active tongue which sometimes seen and (some times) hidden in his mouth, was like the active flash of lighting of the cloud at the end of Pralaya (annihilation) (40) His huge body was covered with a series of dense hair massive loins and the shoulders were difficult to look at like a firebrand (41) His roar was like that of the cloud at the end of (Kalpa) universal destruction and his breathing air was like flames, and was difficult to look at, difficult to fight with and terrible like the middle part of the thunder. (42) Having assumed the form of Nr-Simha man-lion) he went to the assembly of the king of demons and he the increaser of the danger of the demons speedily destroyed it. (43) On seeing the assembly being destroyed by the great souled Nr-Simha (man- lion) the king Hiranyakashipu inspired the demons (44) "This terrible and extraordinary born creature has come here. You kill that one which is difficult to fight with and by whom this assembly is destroyed. (45) Hearing his words the demons in hundreds and thousand ways hit Janardana (Vishnu Nrsimha) the lord of gods With different weapons. (46) O Bhargava, those different

thousands of various weapons were seen breaking on his body as the pieces of clay (being broken) on the mountain (47) Having made the weapons of the demons ineffective and killing demons in hundreds and thousands of ways by the blows of hands and feet. (48) He then quickly caught hold of the demon Hiranyakashipu for Nrsimha discharged missiles like a huge cloud. (49) Quickly placing him on the lap tore off the chest of the big mountain-like king of the demons very easily like the leaf of the banana tree. (50) The angry Nara-hari-the Man lion who was himself Keshava-Vishnu making the king of demons lifeless and accomplished the destruction of the demons. (51) When the demon was spotted with the drops of blood and killed, the gods along with Vasava-Indra worshipped (him-Nrsimha) and with joy went to their own places, and the god Vishnu also subsided that Form in him. (52)

Thus ends the chapter 54 entitled the advent of Nr-Simha (Man-lion) incarnation in Shankara gita during the discourse of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

55. The Advent of Vamana

Shankara said : When the demon Hiranyakashipu like thorns for the gods was killed, the demons who were left out took shelter in the Patala (the lower world). Amongst the demons residing in the land of Patala was Bali very famous and religious minded, the grandson of Prahlada and the son of Virochana. (1-2) -having pleased Pitamaha Brahma with fierce penance got a boon from him that in the battle field he would not be killed or defeated by the gods of demons. (3) Knowing that Bali had obtained a boon the demons, the sons of Diti who were pleased with the consent of Prahlada, made Bali the king of demons. (4) Having got the kingdom of the demons and with the four parts of army conquered Shakra (Indra) the king of gods took away Amaravati, the abode of the immortals. (5) The great Indra who had lost his position took the shelter of Kasyapa, and then with Kasyapa went to the shelter of Brahma. (6) Told by Brahma he went to the shelter of Hari having lustre like that of the cloud filled with nectar and holding the conch-shell, the disc, and the club. (7) The god (Vishnu), gave assurance of safety to the 'destroyer of power' 'not to fear' spoke these words with a speech deep as the rumbling of a cloud. (8) The God said, "O Indra go. O destroyer of power I shall be your

protector, Taking a divine form I will cheat that Bali. (9) Shankara said : Indra, who was thus told, went to the Ashram of Kasyapa and requested the embryo of Aditi who was always a part (of Vishnu). (10) While residing in the womb he took away the lustre, from the demons. Then at proper time Aditi gave birth to a dwarf figure. (11) When he was born the multitudes of gods and the greatly fortunate omniscient sages were extremely joyous. (12)

At that very time that venerable Bali, the king of demons who was initiated for Haya-Medha (the Horse sacrifice), was residing in spali-grama(?) (13) O the tiger amongst Bhrgus, Brhaspati, the spiritual master of the gods brought Him (Vamana) to the sacrifice carrying him on his left shoulder, really by his Maya (illusion). (14) O Brahmin having gone to the sacrifice enclosure Vamana satisfied with the sacrifice by himself like the fire covered by ashes (15) Bali who was the best of religious persons allowed him to enter and he saw the highly fortunate Vamana capturing the mind. (16) having all the limbs massive and short in size. He was adorned with black hide of a deer, matted, a staff and (a Kamandalu, a gourd-vessel) (17) As a lion desiring to jump lurks in his body similarly, he taking strides on the earth was absorbed in his body. (18) At that very time he who was initiated into the Horse sacrifice begged from him, "O King, give me three strides. (19) Bali the king of the groups of demons who was thus told by the god gave him water and said, you purify. (20) And O the best of Brahmin take any other thing which you wish, Then Hari (Vamana) accepted the water when it was poured. (21) Being seen by demons with uplifted face like a cloud, Hari (Vamana) was taking stride over the worlds, the demons having weapons in their hands and having various kinds of faces and heads, having the faces like the eagles, having faces like swords and similarly having faces like peacocks began to run with speed. (22-23) Terrible demons having the faces like the crocodiles and having the faces of Jackals, having the faces of the rats, frogs and with terrible faces of the wolves. (24) Having the faces like swans and crows, having the faces like lizards and (shalyaka) porcupine, having faces like goats and the buffaloes. (25) Having the faces like lions, tigers, foxes, and like panthers monkeys and birds and having the faces like elephants, horses, cows, asses, camels and snakes (reptiles ran here and there). (26) Having the water of acceptance

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then Hari-Vaman expanded himself, being seen like a cloud by the gods with upwards heads. (27) The demons having weapons in their hands saw Hari Vamana taking strides over the worlds. Their faces were like fish, tortoise and the frogs. (28) (They were) having big teeth, with wide eyes and similarly with long lips and belly, with yellowish eyes, wide

mouth, and having various kinds of hands and heads. (29) With thick nostrils and short neck and big chin and temples. Some were wearing silken clothes on the upper part of the body and some had the clothes of hides of black deer. (30) Others were having the ornaments of snakes and some were adorned with the crows, Kundala-earrings, and bracelet and some had heads with helmets. (31) Others were holding bows and arrows and others had Tomara weapons in the hands. Others were having swords and shields and the others had clubs studded with iron in their hands. (32) (The demons) having shrtaghni missile killing hundred of warriors and the disc in their hands and having clubs and maces in their hands, having the machines to throw the stones and similarly having Bhindipala weapons. (33) Having the spear and the mortar in hands and holding battle-axes, carrying big trees and the warriors who fought with big mountains. (34) They attacked from all sides Hrsikesha taking strides, but he, the soul of all the demons and Danavas who were in front of him. (35) as a great elephant crushes big lotuses he crushed all the demons under the hands and feet. (36) He took a huge form, soon took away the earth. When he was taking stride on the earth the sun and moon were between his breast. (37) When he moved further they were at his navel, and then when he rose further they were at knees. (38) When he went still further up, the two gods (the sun and the moon) were at the feet. Having conquered whole of the earth and having killed the best of the demons. (39) Vishnu the best of the powerful gave the earth to Shakra and taking his own form he said to the best of demons. (40) The God said : O great demon, In your enclosed place for sacrifice I put my foot on this saligrama and measure this Earth. (41) My first step was placed on Naurbandha peak (of the Himalayas), the second on the peak of Mem (mountain), but the third step was not placed anywhere. (42) Therefore O best of demons, choose a boon, because I have received your donation. Bali said : O God, as much earth is made by you that much, O god of gods, is not enough for your three

strides. O great God, whatever is not created by you, how can it be mine? (43-44) O god that which is not existing, is not belonging to anybody. The lord said : O the best of demons, you are not fulfilling (my wish) as it was heard. (45) You reside with restraint in the Patala underworld named Sutala. I have created there a beautiful city with my intelligence. (46) You live there happily with your religious minded caste fellows. There you will enjoy various pleasures from the god who destroys the armies. (47) You will get the enjoyment which are not obtained by rituals in this world. (You will be able to) roam in the (three) worlds with freedom of will. (48) In the second era of Manu (Manvantara = 4,320,000 years of human beings) you will become an Indra. By my lustre you will be appointed as Indra in power. (49) Then I shall, kill all the groups of your enemy. You are like Brahma and, you are fit to give shelter, performing sacrifices and speak agreeable. (50) You are an ascetic, giving donations and well-versed in Vedas and Vedantas that is why I have joined you for increasing fame and prosperity. (51) Even though living in Patala-underworld you will enjoy pleasures more than Indra the king of Gods and O King of demons I shall stay there. (52) And you fit to be wished

for sports with me and with gods also. In Savarnika (Manvantara) becoming a Shakra (Indra) You will be free from all the bondages and will sport with me. (53-54) Shankara said : Having said so, the best of gods having the lustre of cloud full of water, like molten gold and having clean garments disappeared and Shakra got all the three worlds. (55)

Thus ends the chapter 55 entitled "The advent of Vamana, in Shankara Gita, during the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

56. The description of divine power

Rama said : I want to hear from you the divine powers of the god of gods who has immeasurable splendour. (1) Shankara said : It is not possible to describe the divine powers of the god of gods in details therefore I shall tell you in general. O Brahmin, listen with concentration. (2) In creation he is Brahma, in maintaining, Vishnu and similarly in the destruct;on he is Hara-Shankara. (3) He is Varuna the god of waters, Vayu the wind god, the sky the light and similarly the earth. The directions, sub-directions, and

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similarly the lords of directions, The Adityas, Vasus, Rudras^ Bhrgus and similarly Angiras. (4) Sadhyas, Marut gods, and similarly Vishve-devas, Two Ashvinas, Puruhuta, and the groups of Gandharava and Apsaras. (5) O Bhargava (He is) the mountains, oceans, under worlds (three) worlds, islands, slanting, upward, down-ward, and Palpitation and one who does not move. (6) O one with great luck, he is the Truth, non-truth, natural and the transformations, and similarly, he is the worms, insects birds, ages and similarly the divine procreative energy. (7) He is Vidyadharas and similarly Yakshas, Nagas, serpents and Kinnaras, Rakshasas, Pishachas; Pitaras and the unions of time (Kala-Sandhyas). (8) He is Dharma-religion, Artha-money, Kama-love and Moksha-the salvation, and virtues for acquiring the highest wisdom, all the requisites of the sacrifice and the four kinds of Bhuta-

grama.... Whole aggregate of living beings, born from the womb

and born from the eggs, born from the perspiration, and born from the water. He is the one light of Marutas and Vasus He is the fire.

(10) He is the Shiva of the Rudras and similarly, the sound of two Ashvinas, Narayana, Sadhyas and the Kratu-sacrifice of Bhrgus.

(11) He is Vishnu of Adityas and the Ayu-life of Angirasas. He is agreeable to universe for gods. (12) He is Vasava-Indra of all the gods and the fire of all illuminated objects, the restraint of all persons having self-control and Virupaksha earth-supporter (a mountain) (13) He is the Varuna of Sea-monsters and the wind of the floating Vessels, Kuber the lord of money, Yakshas, and Rudra amongst the sentiment of wealth. (14) He is Ananta-Shesa-naga in all the Nagas, and in the illuminated (objects) he is the Sun, in the planets he is the moon and in the constellations he is Kruttika. (15) In the devouring he is the best Kala-death, and in the Yugas-Ages he is Krta-yuga-the age of Truth. In the lords of millenniums he is Kalpa, and he is fourteen Manas. (16) He is the god who is the soul of all and similarly the lords of gods. In eras he is the Samvatsara (a year) and in the Ayanas advancing Surya he is Uttarayana. (17) In months he is Marga-Shrisha and Kusumakara-vasanta (Spring) in seasons. In the halves (of the lunar month), he is the bright half and in the Tithi is lunar dates he is the poornima-the full-moon-day. (18) In the cause he is said to the Vadha murder and in the Muhurta auspicious time he is Abhikita. In Patalas-under worlds he is Sutala and in oceans he is the ocean of Milk (19) In the

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islands he is Jambudwipa-India. He is called the truth of the people. In mountains he is Meru and in the countries he is Bharata-India. (20) In the immovables he is Himalaya and similarly Jahnvi-Ganga in the rivers. He is Puskara in all the religious pilgrims and similarly an eagle in the birds. (21) He is Chitra-ratha in all the Gandharvas and Siddhas he is sage Kapila, Bhrgudeva in the sages and in the gods among the sages he is Narada. (22) And he is praised as Angira among Brahmarshis the Brahmin sages, and in all Vidyadharas he is god Chitrangada. (23) He is Kambara in Kinnaras, and Vasuki in serpents. He is Prahlada in all the demons and Rambha in all the damsels. (24) In the horses, he is Uchhaishrava and kama-dhenu the cow which satisfies all desires in the cows. He is Airavata in the king of elephants and the lion, the king of animals among all animals. (25) He is similarly the Vajra-thunderbolt in the weapons, and the kind in the mankind. That god is tolerable in the people having endurance and intelligence in intelligents. (26) Similarly he is the desire which is not contrary to religion in the religious people. The god is religion in religious minded and the penance in the people doing penance. (27) He is the sacrifice of chanting in all the sacrifice and the Truth in the truthful. He is Samaveda amongst Vedas and the lord of light in the lights. (28) In all the Mantras he is Gayatri and the speech in the explanation, he is alphabet

"A" in all the alphabets and the bow in all machines. (29) In all the learning he is the learning of Supreme spirit, and in all the enlightened he is Ushanas, (Shukracharya). He is the life in all creatures and the mind in all the senses. (30) That god is Brahma in the persons in all those who know Brahman and the knowledge in the learned people. He is the fame, beauty, speech of the women and similarly the memory, intelligence and forgiveness. (31) He is the fourth (Sannyas) Ashram of all the ashramas and the Brahmin in all the castes. He is (Skanda) Kartikeya amongst the leaders of armies, and the most pitiful in all the Sympathies. (32) He is the victory and the occupation and similarly the lord of those who have enthusiasm. He is Asvatha (holy tree) in all the trees and Yava (Barley) in all the herbs. (33) He is the death of the dying and the birth of the future generation He is the crocodile amongst the fishes and similarly the gambling in the cheaters. (34) He is honour in all the secrets, and similarly gold in all the jewels. He is

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the patience, juice and light on the earth and the splendour in the fire. (35) He is the wind in those who has the quality of touch and the sky having the quality of the sound O Bhargava, in this way he resides pervading everything. (36) O the best of Bhrgus, by his only one portion his three parts are in the space (maruts, Vayu and Indra). O Bhargava O Brahmin, the gods, sages, Brahma and myself do not see him by the eyes without the process of spiritual knowledge. It is said that Janardana is the knower, the object of knowledge and similarly the meditator and the person to be meditated upon. (38) That Govinda is the sacrifice and the performer of the sacrifices, similarly he is the Kshetra (body) and the kshetragna (Knowing the body) he is said to be the food and the enjoyer of the food. He himself is of three qualities (modes). (39) That all pervading lord having entered the senses sustains the creatures by the splendour and becoming the Moon having the qualities of juice maintains all the herbs. (40) O Bhargava, he is the fire residing in the stomach digesting the food which is eaten. O Brahmin he is the wind which resides in the body of the living beings who does the activities. (41) As the light in the Sun illuminates the whole of the universe. It is said that he is the light which is there in the moon and in the fire. (42) He resides in the heart of all so he is the memory, knowledge and the reasoning power only. He is to be worshipped by all gods and he is the maker of Vedanta and Veda. (43)

Thus ends the chapter 56 entitled "The description of divine power" in Shankara-gita during the discourse of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

57. The result of devotion

Rama said : O Lord, O Shankara, you kindly tell me the rituals by which the lord is worshipped, and that which is giving happiness to all the living beings. (1) Shankara said : O Rama, it is nice of you, O greatly lucky one, O the killer of the demons it is very nice of you that O the knower of the religion, you ask me about the worshipping of Keshava. (2) If one has a devotion of Keshava even for a day, for half a day or even for the fraction of a day, his entire sins are destroyed. (3) After many thousands of years passing through different wombs when the sins are destroyed a living being develops devotion for Keshava. (4) One who is not

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blessed, does not pray Keshava, one who is not blessed does not worship the lord, only the blessed bows down to Hari and one who is not blessed does not know Madhava. (5) O one who knows the religion, it is the (real) mind which resides in Keshava, and that is the (real) intelligence which always occupies only, in his vows. (6)

O son of Bhrgu, that is the speech which praises god Keshava, and those are two ears by which his auspicious stories are continuously heard., (7) one knowing the religion, similarly knows that by performing his worship, the hands become real hands and that is the only fruitful action which is done for Keshava. (8) The sense organ is useful by which the two main results are achieved. What is the use of that mind which does not dwell in Keshava ? (9) O the best amongst Bhrgus, if Hari is not praised with the intelligence it is useless, or the tongue is with disease. (10) The two ears by which the vows about Brahman and their rituals are not heard and then they are (like) two pits. O Brahmin, what is the use of burdensome hands of that beast like man. (11) by which that lord

having a conch, disc and the club is not worshipped? O Rama, those two legs are blessed which go to the manifestation of Kesava in the temple, O one having a great luck, they have two (real) eyes which nicely see Hari. (12-13) What is the use of his legs which do skillful work, but by which the person does not go to the temple of Keshava to see him. O the best of men, O one who knows religion,

I think that the man who does not see again and again the worship of Keshava, is like a blind man. (13-14) O the son of Bhrgu, the action is useless and only produces worry. (15) O Rama you always see those acts which are always done during the day. After worshipping Keshava you see Indra the husband of Shachi and, Yama, Varuna and similarly the lord Vaishravana. The position of Indra the lord of god is very prosperous and where all the prosperities blossomed at his foot. (16-17) From the tree in form of devotion to Hari comes flower and from Rajasa, Satvika fruit and Anima, Mahima, Prapti, Prakamya, Laghima and similarly. (18) Ishitva, Vashitva and all the desired things are obtained by worshipping god Keshava. There is no doubt about it. (19) O Rama, only by his grace a victory is obtained in the battle where the battlefield is made red & with the blood of the each and every limb of the wounded elephants. (20) And the beautiful goddesses having massive buttocks on the slope of great waist, having raised

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and massive breasts having the face like the spotless moon and having black hair, play in dreams with the man, who worships the god only once or who in a play bows down (before him). (21-22) O one who knows religion should be known as the state of the sages, whose bodies are in the form of Veda and Vedangas (the parts of the vedas) and whose thought

are fixed on the supreme spirit by his grace. (23) O Bhargava by praising the lord by any other name also one gets the position of a Vidyadhara and enjoys with the charming women. (24) Even by remembering keshava, he sleeps in the cots of gems, and enjoy great enjoyments, fanned by lovely women. (25) O Brahmin, it is said that the Yakshas wander through pleasure on the beautiful kailasa mountain in the fragrant forests full of bent down flowers. (26) If his story is heard, they play with the Gandharvi women in the land of beautiful Nandana garden variegated by the gems. (27) The kings who enjoy the earth having the tides of four seas and having the breasts in form of Meru and Vindhya enjoy the fruit of bowing down to him. (28) That is why I relate to you that by doing this the lord Hari is easily satisfied and is pleased. (29) That great souled one who gives boons should be always worshipped and that one who is to be bowed by the world should be always praised, that one who removes all the sins should be always meditated upon. O Rama I have related to you this very secret. (30)

Thus ends the chapter 57 entitled "The showing of the result of devotion" in Shankara Gita during the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

58. The Characteristics of Devotion

Shankara said : O Rama, Keshava is pleased with him who follows nonviolence, Truthful words, pity and shows favour to the creatures. (1) Keshava is pleased with him, who treats his mother, father and the elderly persons nicely, and who does not touch wine or meat. (2) Keshava is pleased with the man who does not eat the meat of the pigs and the fish, and who abstains from drinking wine. (3) Keshava is pleased with him who does not accept the things offered to other gods and does not eat food offered to other gods. (4) O One with great luck, Keshava is pleased with him who gives away non-Vaisnava things or food offered to the gods. (5) Keshava is pleased with the man, who holds on his head the things

offered for the worship of Keshava and who does not eat anything without offering to him. (6) Keshava is pleased with the high-sou led person whose actions do not give pain to others, and who shares the pains of the creatures. (7) Keshava is pleased with him who listens to all the religions, bows down to all gods, does not envy (any one) and who conquers anger. (8) Keshava is pleased with him, who does pilgrimage and fasting, who serves the groups of the twice born Brahmins etc., and who worships the devotees of Vishnu. (9) O the tiger amongst Bhrgus, Keshava is pleased with him, who worships the chief persons as gods, who knows Pancharatra Vidhi (lasting for five days). (10) Keshava is pleased with him who is devoted to the worship and who is always pleased with his wife and approaches her the time after the courses (favourable for procreation). Keshava is pleased with him who gets up at the dawn and chants his thousand names, absorbed in

mind by that. (11) Keshava is pleased with the man whose intelligence is boundless, who always does the sacrifice etc. chanting Purusa Sukta. (13) Keshava is pleased with the great souled one who does not betray the friend, master and the spiritual teacher, and who has no desire for the wife and money of other person. (14) Keshava is pleased with the king who rules according to the preachings of scriptures, and who has always love for the rules relating to the kings. (15) Lord Keshava is easily pleased with the woman who is chaste and faithful to her husband and loves him as her own life, so he is pleased with her. (16) Keshava is pleased with the learned man who is occupied in Agnihotra and who is never lethargic in performing sacrifices and who gives oblations to gods. (17) O Brahman, Keshava is satisfied with him who lives according to the religion (and duties) of his Varna and Ashrama, worshipping Madhusudana, he spends his time. (18) O the best of Bhrgus, he pleases Keshava who observes fast, wrships him on the twelfth day of the fortnight or on the Wednesdays in the Shravana-paksha (fortnight or on the third day observing fast. (19) Keshava is pleased with him who goes to Hari and offers not (only) flowers but (also) a fruit, a jewel, or a Linseed (Ksuma) (20) Keshava is pleased with the high-souled intelligent person who sees everything in Krsna and sees Krsna in every things. (21) Keshava is pleased with him, who is occupied in his stories, and who relates his stories, fixing his mind in Him(Keshava) and handing over the

life to Keshava. (22) Keshava is pleased with him who is connected with the welfare of all the beings and engrossed in the welfare of all the beings and sympathetic to all the beings. (23) Keshava is pleased with him who does not begin his any work without bowing down to Hari, and who has not omitted his limits. (24) Keshava is pleased with that greatly lucky one who always chants his name at the time of sneezing, falling down etc. (25) Keshava is pleased with him who offers fresh leaves, fruits and flower to Madhusudana and then enjoy them. (26) O brahmin, Keshava is pleased with that man who does not swear by the name of

the lord of gods even at the time of calamity and distress. (27) Keshava is pleased with him, who having taken from the god the offered things does not cross over the (Dhupa) incense and similarly the ashes of fire. (28) Keshava is pleased with him who having seen the worship being done and congratulates with devotion and also he himself worships. (29) O greatly lucky one Keshava is pleased with him who daily worships with devotion the lord of gods according to his capacity. (30) O Rama, the lord of gods is not pleased with various donations, or by collecting jewels or money but Keshava is pleased with devotion. (31) O the best among Bhrgus, the Lord is not so pleased with various donations, pilgrimage, fasting, observing vows and Darshans (seeing) but he is pleased with devotion of the persons whose mind is absorbed in him. (32) O Rama, I have told you this much secret. In this world it should not be given to the envious persons and not to the persons whose minds are bewildered by imagination (arguments) or scriptures, not to non-Vaisnavas and not to non-believer of god. (33) Thus ends the chapter 58 entitled, "The characteristics of Devotion" during the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

59. The result of Worshipping

Shri Rama said : O Vrsa-dhvaja (Shankara having the sign of a bull on his flag), I want to hear from you who is narrating (to me), the things by doing which the desired things are obtained. (1) Shankara said : O greatly lucky one, if the (the Lord) is worshipped with great efforts for a year on Sundays after taking a bath and observing a fast, it gives long life. (2) O greatly lucky one (If worshipped) on Monday it gives health, and (if worshipped) on

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Tuesday, O Rama it gives prosperity. (3) (If worshipped) on the day of the son of Soma, the moon (i. e. on the Wednesday) it fulfills all desired things and it gives the (worships) on the day of Indra (Akhandala) and Brhaspati (Guru). (4) (If worshipped) on Friday it gives extraordinary good luck similarly on Saturday it kills all enemies. (5) Similarly by worshipping in Krttika (constellation) one gets extraordinary sacrifices and by worshipping with Prajapatya one gets very good progeny. (6) By worshipping Hari in nakshatra Mrgashirsa one gets Brahmavarchas (divine glory) and by worshipping in Raudra (nakshatra, Adra under Rudra) one gets the power of doing violent actions. (7) One who is

fallen gets the (lost) position if he worships in Punar-vasu. If the god is worshipped in Pusya, it gives the leading Pusti-growth. (8) Similarly by worshipping (Hari) in Ashlesa the man gets wealth and by worshipping in Pitrya (month Magha) he gets the pleasures of Pitrs ancestors. (9) Similarly by worshipping in Phalguni one gets a great luck, and (by worshipping) in Uttara Phalguni one gets a good progress. (10) One who worships the god in Hasta (nakshatra) gets excellent elephants, and by worshipping in Chitra the man gets garments. By worshipping the god in Apya (constellation) the man gets gems similarly by (worshipping) in Uttara-Asadha one gets eternal fame. (12) By worshipping Hari in Shravana one gets all desired things. Similarly by worshipping in Dhanistha one gets wealth and by worshipping Varuna one gets health. (13) By worshipping in Aja (Purva Bhadrapada one gets cattle and after that cows. If worshipped in Pausna (nakshatra Revati) one gets good character (chestity) and by worshipping in Ashvina one gets horses. (14) O one with big hands, by worshipping in Bharani one gets long life. By (worshipping) on the Pratipada (first day of the Lunar month) one gets money and gets matchless metals. (15) By worshipping on the third-day one gets all the desired things and (by worshipping) on the fourth day cattle and on the fifth day the best of wealth. (16) By worshipping on the sixth day one gets good health, and (worshipping) on the seventh day one gets good friends and similarly (by worshipping) on the eighth day (one gets) servants and by (worshipping) on the ninth day one gets fame. (17) By worshipping Hari on the tenth day one gets accomplishment in his work and by worshipping on the eleventh day he always gets royal dignity. (18) By worshipping Hari on the

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twelfth day one gets desired goal, and by worshipping on the thirteenth day one gets excellent beauty. (19) By worshipping on the fourteenth day one does not get misfortune and O great sage by worshipping on the fifteenth day one gets all the desired things. (20) Thus I have told you the desired fruit which is obtained by nicely and properly worshipping the lord of gods who is the ancient personality worthy to be described. (21)

Thus ends the chapter 59 entitled "The result of worshipping" in Shri Shankara-Gita, during the discourse between Markandeya and Vajra in the first part of Shri Vishnudharmottara.

60. The rite of fasting

Rama said : O great god, kindly tell me who is asking, what will be great result of the only worship of the persons who has no strength of fasting and living near the god and worshipping him? (1) Shankara said : O Rama, the Dwadashi - the twelfth day of the Lunar month in Sravana Nakshatra which is done along with Shravana - hearing (the scriptures), is great. One who stays near god after taking bath and worshipping god, gets the fruit (result)

of the Dwadashi without any effort, O one knower of the religion. (2-3) By giving to a Brahmin on that day (Dwadashi) a pot with curds and rice & filled with water and wrapped by cloth, and an umbrella and the shoes one does not get bad destination and gets the destination from other. (3-4) If it is a Wednesday on the twelfth day of Shravana Nakshatra, one gets imparishable position. There is no doubt about it. (5) That one is praised as Atyanta Mahati-very very great. (If on that day) Bathing, chanting, donations, sacrifice, Shraddha paying homage and the worshipping of god is done. O the leader of Bhrgus one gets all imparishable things. Similarly one who takes a bath on that day at some place of confluence (of the rivers) one gets the result of a great rite sacrifice from bath, there is no doubt about it. (6-8) In the Shravana Nakshatra all the confluences of rivers give the results and give prosperity more. Thus it is combined with Dwadashi - twelfth day and combined with the Mercury and Shravana, Trutiya - the third day, similarly, should be known as fulfilling all the desires. O one who knows the truth like the Third-day (Trtiya), the fifteenth day (Panchadashi) is also auspicious. (9-10) The fasting on the day touching the three days and O Rama, the worshipping Vishnu and giving up the

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donation and chanting etc. give great result. (11) Rama said : O my lord, what type of the day touching the three days is there? It is my doubt. O the god of gods, Oh one having a bull in the flag, tell my doubts. (12) Shankara said : O Brahmin, when the days are passed, and the Tithi (Lunar day) is also passed away, and the night still remains, then the Tithi-day becomes the Sprsahti-Tithi-the touching day. (13) O the best of Bhrgus, due to the touch of the three days, the day and the night are said to be Touching three days, which is auspicious and extremely purifying. (14) The persons wishing to fulfill the desire staying there taking a complete bath upto the head should worship the god, and should chant, perform the sacrifice and give donation Thereby they will get great result. (15) On that day one should not do the other works, and O Rama, a feast of three sweet things should be served to Brahmins. (16) O the best of the Brahmins, only one full-moon-day (Purnamasi) becomes important. On that day one who worships Janardana (Vishnu) along with fasting, O one knowing the religion it is decided that it becomes equal to worshipping Hari on all the full-moon night for the whole year. (17-18) O Bhargava if one gives a small donation, it becomes a great donation. Similarly the chanting, then sacrifice and other good act also becomes (great). (19) Rama said : Shankara having a bull in the flag, O the Lord of

the world tell me, kindly how the importance of full moon day in a year should be known? (20) Shankara said : The full-moon-day on which the powerful Jupiter comes in a contact with the full moon. O Brahmin it should be known as an important full-moon day. (21) O Rama by observing a fast on a solar-eclipse or the Lunar eclipse day, it destroys all the sins. (22) O the best of the Bhrgus, the bathing, donation and similarly the chanting are praised as indistructible. The Shraddha Kriya and the worshipping of fire are also like that. (23) Rama said : O god of gods, having seen the Naksatra constellation and the date-Tithi that has come out, O Shankara one knowing the date should do according to that. (24) Shankara said : The day (Tithi) in which the sun is risen; is the Tithi day for the whole day and night. One should perform the rituals. The decrease or increase is not the same. (25) In the bright half of the month the Tithi-day should be known in which the Sun rises and the nakshata constellation should be known in which the

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sun sets. (26) Or O Rama it should be decided by the joining with the moon at night. (27)

Thus ends the chapter 60 entitled "Upavasa-Vidhi" the rite of fasting in the Shankara-gita during the discourse of Markandeya and Vajra, in the first part of Shri Visnudharmottara.

61. The time of Approaching in Shankar-gita

Rama said : How do they obtain the permanent and imparishable place of Vishnu with the immeasurable splendour and body having supernatural power. (1) Shankara said : O Rama, those who are (entire) Akhanda-kari of Vishnu having immeasurable splendour obtain that permanent and imparishable place. (2) Rama said : O Lord, O Shankara, how can one become Akhandakari? O the god of gods, O one having a bull in the flag, this is my doubt, kindly tell about it. (3) Shankara said : O Rama, the killer of the demons one who knows the

Panch-kala-Vidhana-the ritual of five actions by which the Supreme Power manifests and who is engrossed in doing its duties becomes Akhanda-kari (entire). (4) Rama said : O Lord which are the five actions and how their rituals are performed? - this is my inquisitiveness, O the god of gods kindly satisfy it. (5) Shankara said : The first is approaching Rama, Upadana with drawing the (organs of) senses from the outer world is the next, Ijya-making the sacrifice and the recitation of the Veda similarly there is the time of Yoga (Self-concentration). (6) O the son of Bhrugu; I shall tell you the rituals of each of them. O one with a great luck, you understand it heartily with effort. (7) O Rama, getting up early in the morning cleaning of the teeth one should take a bath according to the scripture, sipped water, well concentrating the self in meditation. (8) One should enter the temple chanting the Mantra of the lord and O Rama one should bow down on the knees with hands and head. (9) Then sitting down nicely one should join the self-meditation, and mutter the Mantra of Om and concentrate the meditation and give offering. O Rama, similarly the Mantra pertaining the approaching to the deity should be offered chanting "Bhagavato balena" etc. with this valour and splendour. (10-11) Then after worshipping well a wiseman should wash the Veda-altar made of gold, silver, copper, clay or iron. (12) Or made of stone, sandal-wood or Deva-daru-pine tree, Shinsapa (Ashok Tree) aksota (Wall-nut), Sarala

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(straight) pine, Kadmba or Arjuna Tree. (13) Or O Rama it should be made of extended Salva, Ashva-karna, then washing new pots fill them completely and cover, them with cloth on left. (14) O the son of Bhrugu, four Kalashas-pots should be made from gold, silver, copper, brass or bell-metal. (15) Water of washing feet, sipping from the palm of the hand, taking a bath homage should be offered the water for washing the feet with the ritual and the water for bathing with the ritual (should be offered) (16) Similarly the sipping water should be offered with the mantras of Sipping water similarly donation should be given with pleasure and should be given extensively with love. (17) And presenting libation of water Tarpana and Arhana adoration etc. should be done from the Arghya oblation then one should chant 'Dwadashakshara' Manta (with twelve syllables) and sit well. (18) Then O Brahmin, the altar should be sprinkled with the purifying mantra and similarly one should do so on one's self things offered and the three paths. (19) One should always do Vidya-learning, knowledge then Karma actions, similarly Brahma-Chakra (the circle of the Universe) three paths (Marg-traya) and the Arghya-Kalasha (the pot for oblation.) by name. (20) Pani-marga, Kurcha-marga and similarly madhu-marga. Kurcha (a bundle) is produced from the roots of Ushira (fragrant plant) sacrifice is made from that. (21) O the son of Bhrugu the life and death also should be accomplished. Then I should wash according to respects. (22) O one with big hands, O Bhargava the (Asana) seats should be made with variegated gems of gold, silver, copper and stone with chanting the prabhava (mantra) then Avahana (invocation)

approaching should be made to the deity. (23-24) then again bowing down, salutation should be made chanting "Brahmashvakranau", and "Prabhavena mantra.

(25) Then O one with great luck, Asana (Seat) should be offered and after that the god should be worshipped with devoted mind.

(26) After(that god should be worshipped) by offering Arghya oblation with water and then all feasts (Bhogas) with chanting 'Padyabhih padya' (water for washing feet) should be offered (27) Then O Rama the god of gods should be worshipped with (Paduka) wooden sandal. Then for offering Achamaniya-water for sipping one should approach the god of gods. (28) Then one should offer to god the sipping water, stool of wood for cleaning the teeth and then the tongue-scraper. (29) Then the water for rinsing mouth and

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washing the face should be given, similarly Achamana-water for washing mouth and after that Tarapana-the water for oblation should be given. (30) After that flowers, lamp, ornaments multitude of incense and then the offering should be made according to the rituals. (31) O Rama, then roots, seeds and again praise-worthy things, Madhupark (mixture of Honey etc.), curd, clarified butter and honey should be offered. (32) If curd is not available milk should be taken and similarly if honey is not available molasses should be used but there is no substitute of purified butter, it should be offered with great efforts. (33) It is the ritual that Madhupark may be contained one or containing all elements, A learned man should always try to abandon (the Madhupark) having no contents. (34) Then a wise man should offer a mirror and then a Nirbhartsan-Red paint and they sitting well Achamaniya-the sipping water should be given according to the rituals. (35) Then fragrant things should be offered for Hasta. Then a wise man should apply Madhupark with rituals to the animal. (36) Or the leaf of Ashvattha, holy fig tree, smeared with Madhupark should be offered. And after that pure curd and betel-leaf (with nut etc.) should be offered. (37) Dakshina-donation should be offered to the Brahmins. Then auspicious things should be offered to the god according to the ability. (38) Then Abhigama-kala at the time of enjoyment-one should offer to Purushottama Vishnu, the things which are brought for offering and then send off should be given. (39) After that a wise man should take shelter of the fire and satisfy the fire-god; and then donations to Brahmins should be given to according to the capacity. (40) O the

moon in the family of Bhrgu I have told you the ritual of approaching the god which man should do. (41)

Thus ends the chapter 61 entitled, Abhigamakala the time of Approaching in Shankaragita, during the discourse of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

62. Bringing the things for offering to the god

Shankara said : Then O Rama, O the son of Bhrgu one should obtain the things of enjoyment (Bhogas) by their own action and unstable (not long lived). (1) O Rama, the Bhogas (things to be enjoyed) such as Asana-seat etc. Which are indestructible after a long time, is called stable and the remaining objects are called

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Charas (unstable). (2) O Bhargava, the flower, the leaf, the root and the auspicious green-vegetation, water and other things for worship are obtained on the day. (3) When the family members go quickly for bringing them the house-wife should set out with cleansed utensils and vessels. (4) O Rama, the seeds which are to be prepared, the animals and the nicely prepared vegetables and sauce or condiments (Vyanjanas) should be procured by one on the day before. (5) Having gone to a sacred place persons with good qualities and helpers should always prepare Shakti - power with its fire and self-control. (6) Everything to make free from hair, worms etc. should be washed. O Rama nothing should be put on the ground which is not smeared. (7) Then everything including cereals etc. having good smell, colour and full of juice should be cooked. O Rama it should be cooked daily and nobody should taste it at anytime. (8) The householder having brought the things which are to be prepared, he entering the houses should put the things washed on the smeared place. (9) Then washing the place the sacred things, should be placed there. Having brought the things in this way one should then take a bath according to the rituals. (10) O the prolonger of the Bhrgu family then one clad in washed clothes with devotion and having sipped water according to rule with altogether one should enter the temple of the God. (11) After that at the end bringing the things one should take and perform bowing-down etc. (12) O one knowing the religion one should perform the rituals which are to be done at the time of the worship. (13) O one with a great speed on the battlefield, when the sacrifice is to be offered he is near everyday one should worship with a controlled mind, and anger, and being one with the sentiment. (14) Thus ends the chapter 62 entitled 'Upadana Karana' - 'Bringing the things' (for offering to the god) in Shankara Gita during the discourse of Markandeya and Vajra, in first part of Shri Vishnudharmottara.

63. The procedure for the time of Sacrifice

Shankara Said : Having done the rituals of footrest (stool) as
said before, in order naivedya an offering of eatables, mirror (1)
then having done Nispunsavana (male-production rite) the water
for sipping should be offered and similarly the turmeric and the
citron should be offered (2) and oil to be offered for rubbing the

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body to the god. (3) O Bhargava, Varnaka, Tagar, Priyangu, white mustard and the seeds of all trees and vegetations and all the fragrant things (should be given) (4) Then O Rama, the water of the jewels and different kinds of water for bathing and then fragrant things should be offered. (5) After that nice and beautiful Kalasha-pots filled with fruits, leaves and flowers and fragrant things, sanctified with pious things and holy waters of the rivers of holy places should be offered O Rama (6-7) According to the exalted position many of them should make at that time a great roaring sound of victory along with the tumultuous sound of conch-shell mixed with Bheri (Kettle-drum). Then water should be offered for accepting the garment. (9) Then, O Rama, a pair of washed and auspicious garment should be given. Then putting the filled Kalasha-pitcher on the right hand side, and O Rama, beautiful flowers and leaves should be scattered on the altar and then water for sipping should be offered as before. (10-11) Then an intelligent man should offer the main auspicious things, and request the god, sitting on the seat of truth, O the lord of gods here-after, I shall worship you, Kindly

leave this seat of bathing". Then beginning from three paths and ending with Pada-pitha again all the rituals of avahana and Visarjana-inviting and sending off should be done. Then the paste of smearing-Anulepana should be offered and fanning, should be done with a fan (12-14) Then Vitaka (betel or pan) should be offered and purifying of Kurcha-bundle of Kusha grass should be done, and garments, ornaments and various flowers (should be offered.) (15) a girdle of turban, a garland and beautiful Kankana-Bracelets and attractive neck-lace (Pratisaram) and good powder and eye-collyrium (should be offered) (16) A mirror, lamp, incense and water for sipping, song and notes of musical instruments, (must be offered.) (17) the words Punyaha and Jaya-'Auspicious day' and "be victorious" and the songs of praise should be sung. Similarly a pair of shoes, an umbrella and a chowrie (Chamara) should be offered. (18) And a vehicle a carriage, flags and banners and then things supplementing the sacrifice should be offered. (19) O the best of Brahmin, after preparing the things for the offering food etc. according to one's ability the things of enjoyment which are absent should be imagined in order. (20) In this way having worshipped the lord of gods with all the offerings, one should worship with

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attentive mind, Madhuparka if it is not a Pashu-Yaga-the animal sacrifice. (21) In animal-sacrifice Madhuparka is recommended after cleansing and smearing with cow dung etc. After sipping Madhuparka, one should worship with other things. (22) Here some other persons desire to have seats, so in the beginning a deserving cooking vessel should be given and then (23) Cooked food mixed with green herb should be eaten along with condiments, and then offer a mirror and then Nispunsana mantra should be given. (24) After sipping the water in order and to be distributed among the deserving (persons) (25) Then being attentive cooked food again should be offered as before and then mirror offered and then the water to wash the feet and then a cloth (26) After giving sipping water, garment should be offered and after that something should be given to dry hands. (27) After offering betel-leaf to the god, the Fire should be worshipped. Having worshipped the fire one should perform the work (28) And then O Bhargava, the guests and the protector of the family should be worshipped. And then at the time of the sacrifice pious things, a seat, vessels, and food should be offered. (29) Then sitting down with controlled mind and should offer eight morcels of cooked Food in the eastern direction chanting "Idamagne" O fire this is-etc. Mantra, with strength and Firm and while going one should enter the god's temple.

(30-31) Then sitting attentively one should continue the sacrifice. Then with controlled mind one should do Visarjana rite sending off the gods. (32) Thus, O Rama, I have narrated to you this procedure of Ijya-kala the time of sacrifice. (33) I shall narrate the powers of Lord Vasudeva then Balarama, Pradyumna, and Aniruddha. (34) Similarly the unmanifested soul of Sankarshana (Balarama) is called Pradyumna and the god residing in all the elements is Aniruddha with great fame. (35) He is the controller of all the worlds and the destroyer of this creation and O best amongst brahmins, similarly he is the Satya Purusa-True person and imperishable Achyuta. (36) Lord Vasudeva is illustrated as imperishable. O the knower of religion, these four are mentioned as Vasudevas. (37) From whom all the creatures come into existence, denote the word "Ehagavan (Lord), O Rama the supreme personality is praised as Vasudeva. (38) All the remaining elements are called "Bhagavat" Lord Aniruddha who is the origin of all the creatures and who has the great fame. (39) He is the

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controller of all the worlds and the destroyer of the creation. O the best amongst brahmins his valour is praised in the Suktas (hymns of Vedas) (40) His one fourth is the universe and the creatures, his three fourth is the nectar in the heaven. His two hands are Love and Light. His vital breath is refreshment and Arhanam-adoration. (41) The offering the Achamana sipping water is in eight ways according to the Mantras. At the end of adoration one should again offer adoration. (42) Similarly at the end of Achamana, one should offer Achamana. At the end of dinner one should offer food along with mantras. (43) In quantity wealth, wooden foot, wear, mirrors, umbrella, the fan of hair chowries (chamara) and similarly the fan of the palm tree. In the shoes and vehicles and O the best of Bhrugus in the carriages, in the flags of the ocean and in the banners they are praised (44-45). In the remaining actions,

enjoyments they should be always praised and everywhere they should be pleased, that is the decision of the Mantra. (46) Four separate arrangements of gods' Foot-rests, pitchers and similarly fire and the seats should be done. (47) The mixing of the pitcher, seat and the fire should not be done. Similarly the symbol of the foot-rests should be made. (48) O the best of Bhrgus in Prapana-attainment, and Madhuparka-mixture of honey etc., and in wealth, flowers and nicely worshiping O Rama, one should try his bests. (49) O Rama, excellent flowers are offered to the lord of gods. Therefore they are always called of good hearts from which they come. (50) It terrifies me by terrible danger therefore the quantity is very much praised. It will take me to the place which is always void of unhappiness. (51) O the best of brahmins, it leads there, therefore it is called Prapanakam-leading there. O Rama that is called Madhu-honey or sweet (52) That which is obtained by it is called Madhuparka. O the moon in the family of Bhrgus, I have briefly narrated the procedure of Ijya-sacrifice. Here after O Rama, you know the Punya, auspicious and the time of studying. (53)

Thus ends the Chapter 63 entitled "The procedure for the time of sacrifice" in the Shankara Gita during the discourse between Markandeya and Vajra in the first part of Shree Vishnudharmottara.

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The completion of Shankara-gita

64. Telling the time of self-study

Shankara said : O Rama, at first one should sit nicely at a place offered and one should worship the god, with a controlled mind and with self-study. (1) And after that, when sun sets, completely setting well, one should enter the god's temple and perform the Nairajayarituals. (3) having performed properly the Padapithantaka rituals (pertaining to the foot-rest as described before O Bhargava having given Arghya-offering, Achamaniya-water for Sipping and washing feet. (4) a big dish of pure food for offering should be given at the first instance and then it is said that one should perform completely Anuyaga sacrifice carefully and sitting very well. (5) Having performed the Anuyaga according to the procedure one should enter the temple of the god and then should continue one's own reading of the chapter properly. (6) Having brought the Yogakala, afterwards one should do Visarajana-dispersing. Having done Visarjana one should perform yoga meditation diligently for the Yama period. (7) O Bhargava after performing meditation one should sleep.

In the middle of the Yoga even the Time itself is considered. (8) If one has not to take a bath at that period the enlightened person should perform meditation in the fourth period the night, as it destroys the enemies and gives the intelligence for creation. (9)

Thus ends the chapter 64 entitled "Telling the Time of Swadhyaya-self study in Shankar-Gita during the discourse by Markandeya, in the first part of Shree Vishnudharmootara.

65. The completion of Shankara-gita

Shankara said : One should put a seat for oneself, knee-high, soft and auspicious with cloth, the skin of the deer or from Kusha (Darbha) grass, in a (clean) pious place. (1) One should fasten one of these four seats, and should perform Yoga according to the ritual as told before. (2) Rama Said : O Lord, kindly tell me which are the four postures of Yoga, out of which selecting one a man should perform yoga (3). Shankara said : There are four kinds of Yoga asanas-postures of Yoga : Swastik, Sarvato-bhadra, paryanka and Kamal. I shall tell you their characteristics. (4) The posture in which both the knees are brought together, are (put) arranged very nicely, the left (knee) is on equally the other (right) leg and the left

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thigh and shanks is pressed, called Swastik posture which is the first and very auspicious. (5-6) The posture which both the shanks, thighs and the knees are equally placed, O the best of men, know it to be Sarvatobhadra posture. (6-7) The posture in the bedstead when back is tied by the cloth for the Yoga (meditation) placing the (left) leg nicely from outside withdrawing both the knees and the right (leg) is placed on the left shanks forms the Paryanka-Asana. (7-8) In the Sarvatobhadra posture, when a man keeps his legs raised up and sits on the shanks then it becomes Kamala-Asana-Lotus-posture. (9) You know from me who is telling about the limbs of one sitting in a particular Asana-posture. O Bhargava when a learned man puts two hands slanting-bringing them on the root of the Shanks, keeping them raised up and equal, and place the right on the left, a learned person should put the fingers covering the fingers. (11) O Rama having raised the chest expanded and loose from all the sides, one should somewhat withdraw the thumbs and hands (12) A wise man (with

good intelligence should withdraw the back and the body should be raised on the shoulders and the tender neck (ruju) should be very firm, not trembling, not very stiff and not withdrawn, the head should be done straight, one should look at the tip of the nose and not look at his own direction. (13-14) The eyes should be somewhat closed one should not touch the teeth with teeth, and the tip of the tongue should be placed in the middle of the palate. (15) The learned man with controlled sense-organs should conquer the wind (breath) by practice and the intelligent one having conquered the wind should unite with the Yoga according to the capacity. (16) At first one should think about this world having five qualities, then the great Yogi who has obtained the aim (Lakṣa) should nicely abandon the contact with this world. (17) O Brahmin, then one should do the meditation having four qualities in the water. The Yogi, who has obtained the vision in the water should abandon completely the contact with the water. (18) After that O Brahmin one should meditate on the light having three qualities. Having got the vision in it one should abandon the contact with the light (19) O Brahmin, then one should meditate on the wind with two qualities. Getting the vision in it one should abandon completely, the contact with the wind. (20) After that one should have meditation on the sky having one quality; getting the

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vision in it one should move towards the meditation of mind. (21) It is said that at first that mind is the middle of the moon region. A wise man should look up at the middle region of the moon. (22) One should fix his mind on the person who is only of the size of a thumb, and who is like hundreds of moon and adorned with all the ornaments. (23) And having the aim there also, one should move one's intelligence, at first towards the region of the sun. (24) An intelligent person should visualize it entirely with the Yogic meditation that person who is situated in the middle of the sun-region, and having the brilliance of hundreds of suns. (25) Who is only of the size of a thumb and adorned with all the ornaments. Then sitting nicely one should ponder about the name of that one who is beyond that. (26) O Bhargava, having the aim of that also with Yogic meditation one should visualize the eternal Soul who resides in the soul. (27) As the person having the size of only a thumb, and residing in the disc of the sun is seen, one should visualize him in the self, by the Yogic meditation. (28) O the best of Bhṛguṣ after getting the aim in the pericarp of the lotus in form of the heart which is facing downwards, one should think of that unmanifested place. (29) One should meditate upon that place of which inside, outside and every part is entirely occupied by the

(divine) light and not by the sun and not by the moon. (30) Getting the aim one should meditate upon the absolute person. The wise, learned and intelligent sages call that meditation, the meditation of the unmanifested person. (31) After getting the aim of the manifested one, it is possible to meditate upon the unmanifested one. Otherwise the meditation of baseless (unmanifested) one would be very difficult. (32) It seems to me that the controlling of the mental action is very difficult. There one should always try to conquer the mind. (33) By controlling the activities of the mind and conquering the wind (breath) and by Upasana-worship of the (void) unmanifested is done. (34) O Rama, the meditation of the person who having no form, smell and mind, who is devoid of words and touch, and having all the qualities of the senses and O Rama who is situated in everything and who can reach every where. (35) (The meditation of a person who meditates that person is Shoonya Dhyana, and meditation of the unmanifested which is praised.) O Rama, one who meditates upon him having known his form becomes free from all the bondages. O one who continues the

lineage (family) of Bhrgus, the state of fruitlessness is created for the man who always continuously does (meditation) like that. (36-37) O one with big arms, when one hundred year passes away, with three-fourth part of it i.e. seventy five years. O Bhargava he, surely attains the state of fruitlessness and the absolute place. (38) Rama said : O Lord when one hundred year pass away along with three fourth of it (seventy five years) one is not living, then, O Shankara how can there be the state of fruitlessness ? (39) Shankara said : If it is continuously done that (state) is obtained even in one life, O Rama it is surely obtained in many lives according to the sequence of lives. (40) He has to complete surely the time of one hundred and three fourth of it (seventy five years). Then one who accomplishes it in many lives gets the highest state. (41) O Rama, one who does it continuously for two lives surely gets that highest state which is the supreme place of Vishnu. (42) Rama said : O Lord, you have said of continuously doing it for two lives, then which position is obtained by a shudra or a woman ? (43) Shankara said : The wife who does it continuously gets highest position and the Shudra who is busy in his own actions (duties) with a dedicated mind to Keshava gets another caste due to his feelings for performing Bhaktiyoga devotional meditation, It becomes continued and then gets that place. (44-45) Markandeya said : When this was said by the god Tryambaka (Shankara) having a great soul, and who satisfied Rama, told him the secret which was worshipped by the sages. (46) O the best amongsst Yadus it should not be told to one who is having no devotion, and similarly it should not be told to a (Nastika) non-believer of god, to a fool or whose reasoning is wicked. (47) But it should be told to the disciple or the son who listens, Or it should be given to the person who gives whole of the earth along with the mountains and the Forests. (48) This is worth hidden very righteous holly, destroying the sins, increasing the life, giving fame and the destroyer of the

bad dream of Kaliyuga, the age of quarrels. (49) The words of Shankara should be studied well. He (such a man) who becomes free from all the bondages gets the highest place. (50) Tripurantaka (Shankara, the destroyer of three cities) who was satisfied with Rama having great strength, said this much to him. O King, I have related it to you as it was told you should always keep it as it is. (51)

The orders of Shankara to Rama

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Thus ends the chapter 65 entitled "The completion of Shankara-gita" during the discourse between Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

66. The orders of Shankara to Rama

Markandeya said : On the beautiful Kailas peak, when (Parashu) Rama was sporting there came Purandara (Indra) the god of gods to see Hara(Shankara). (1) He (Indra) having come to the Lord of gods (Shankara) bowing to Vrshabha-Dhwaja, Shankara with joy told these words nicely, in the presence of Rama. (2) Shakra (Indra) said O the Lord of gods your grace O god Trivishatpa my enemies are killed by Rama. (3) The demons who had become rude and ill-mannered due to the strength of the boon, and who were unslain by the gods (having three stages of life) were made unslain by the human being, by Brahma having a very great soul. (4) O god, those (demons) residing in the under-world, who are unkillable by the group of gods and are destroyable by human beings harass my people, O the lord of the world. (5) O Lord you get them killed by Rama with clear-cut actions (5-6) Markandeya said : Having said "He will do so", he allowed the lords of gods to go. (6) And he said these words to Rama who was there in front of him. Shankara said : O Bhargava, you go to the under-world and kill the demons (residing in the under-world,) who are the enemies of Indra, who cannot be killed by human beings, and whose conduct is very bad. (7-8) I have put Vishnu's gem like bow in the hands of father, take it and similarly take the quiver full of arrows which is never exhausted. The Sharp arrows kill the demons. (8-9) Markandeya said : And saying so he gave him the quiver in which the arrows would not be exhausted. And after giving it, the Lord (Shankara) said to Rama destroy the armies of the enemies. (10) Shankara said : O Bhargava, when the work is over you give this quiver to Agastya, and O Virtuous one the gem like bow should be given to (Raghava) Rama. (11) Agastya having great lustre also will give the quiver in which the arrows are never exhausted to Raghava-Rama of great fame. (12) After seeing Raghava Rama, you do not take the weapons in hand. O Rama, one seeing (Raghava) Rama your lustre belong to Vishnu, will then enter (Raghava) Rama for doing the works of gods. (13-14) O Rama tormenting the enemies, as long as you will

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have the weapons having lustre, you will win over in the battle field, all groups of the enemies. O the best of brahmins the armies of the demons will not be able to stay before you who is discharging the arrows. Bringing that bow of Vishnu and similarly with that quiver, you kill the enemies of gods in the battle. (13-14-15)

Thus ends the chapter 66 the orders of Shankara to Rama, during the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

67. The advent of Vishnu's bow

Rama said : O Lord, if it is the gem-like bow of Lord Vishnu why was it deposited in your hand ? And O my Lord what type of gem-like bow is it ? (1) Shankara said : O Rama, it is the Maya-the mystic power of Vishnu by whom formerly gods and the sages were bewildered when they went and stood worshipping inwardly. (2) While they were worshipping Lord Brahma who was born from the lotus, who is the highest support, master (controller) of past, present and future and to whom all the worlds bow down. (3) The gods said : We want to know who out of Vasudeva (Krishna) and Mahadeva (Shankara) surpasses the other and why ? (4) Shankara said : Brahma who was thus asked by all the gods, sages, and grand-fathers laughed and told them all-Brahma said : O gods, go there with sages and (you) create enmity against each other when the enmity is created and then will be a fight between the two. (5-6) Then O gods you will know the difference between the two There is no doubt about it. Shankara said : All the gods who were told thus along with the groups of sages, O son of the Bhrgu wishing to find out the supremacy, Vishnu bewildered by his Maya created anti feeling between us two. (7-8) Then to show the power, between them in the fight I made a fight with the god. (9) O the tiger amongst the Bhrgus, when the extraordinary battle, terrible for all the creatures was near by and the fight between us two was about to start-Brahma having four faces arrived at that place. (10-11) At the time of our fight, when gods, pious Brahmarshis and Rajarshis (sages of royal descent) had gathered Brahma to whom all the worlds bowed down said these words. (11-12) Brahma said : Most terrible fight should not be fought between two lords of the world. By your fighting this entire three worlds will be destroyed

(13). Let Shankara having the trident fix the chord of the gemlike bow which is held by god (Vishnu) having the disc, and let Janardana Vishnu fix the chord of Trident holders (shankar's) bow. (14) By the act of fixing it I shall know the difference between the two gods. Shankara said : When it was said Vishnu took the bow from my hand, but with all efforts I had no strength to fix (his bow) (15) And then I whose ignorance was gone, know the Great Lord, and then knowing him I who left the bow worshipped the Lord. (16) O one who could not be understood even by the best of gods, I bow down to you. O one who is a hindrance to all qualities I bow down to you. O one who is worshipped by the groups of gods I bow down to you. O one who is beyond all the qualities I bow down to you. (17) O one who is not understood the whole day of the great grandfather (Brahma) is only your wink's-time, and only a wink's time (Brahma's) night in which the whole of the world sleeps. (18) O Lord I do not know the reason for your creation. Similarly I do not know the reason for your destruction. You have no beginning, middle or the end. You are the only lord and the 'Primeval male' Vishnu. (19) Similarly you are situated in all the creatures and O lord, all the creatures are yours. Though you pervade in the whole creation yet you do not reside in it. That is a great wonder for me O god of gods. (20-21) O god, in the Earth (element) you are the Gandha-smell, and you are the Rasa(element)taste in waters, similarly there is sparsha-touch quality of yours in air. Similarly, in the fire of light there is your form or beauty and in the sky you are the sound. Thus all the qualities of yours are in the entire creation. (22) In the mind you are the feelings or intentions and similarly you are thinking or arguments. In an intelligence you are the decision or resolution here. O god of gods in 'Atma'-soul you are in the form of 'chit' or mind. Though you reside unmanifested, you are three qualities. (23) You are the creatures and their qualities. You are different in different forms (or idols), yet you are not different in the creatures. You are all the elements, and beyond the two you are said to be divine person. (24) O God, by your wish all the three worlds are created, and similarly they are destroyed. How can one praise the actions of a person like you who is the supreme abode. ? (25) When the best of the gods was thus praised by me, he said to me in the middle of the group of Gods. You are the same god as I am and

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the great-grandfather Brahma is also the same god. (26) Taking the form of these gods, O Shankara three kinds of actions from the acts of god (viz), creation, destruction and the maintenance are accomplished by me during three durations of time past, present and future. (27) In all worlds yours is my Furious Form which is created for the act of destruction, due to the pride. O the lord of all, you are Lord (Shankara) Bhava, who is the cause of all causes and worthy of worship for all the gods. (28) Those who will bow down before you who are the chief in the world and those who will have your devotion and will worship you with devotion, for them my abode is easily obtainable. (29) Give my bow which is like a gem in the world to the son of Bhargava the son of Ruchika who has much good qualities. His son will take it from him. (30) He also, killing the enemies, O the lord of gods and making this world humble will give them gem like bow to Raghava who is well-known as Rama. (31) That Rama also having done the action with it, will give the bow to Varuna, from him Falguna with great soul, and having the only wish to do the deeds for gods will take it. (32) Give your own gemlike bow to Janaka who is in this world called Nimiti. The king born of it will do great deeds with bow. (33) Having said so the lord with great soul went to place which he liked mentally and O the chief of brahmins, in that way the gem-like bow was given by me to the kings in this world. (34) That Vishnu's best of the bows whose form was like Vasuki (Naga) which was given in the hand of your Father, O Rama can not be fixed with the Chord by anyone in the fight except the work of god. (35) O Rama, who is expert in the battle, that bow made from the unknown thing, expert in the acts of gods and which obtained the honour of resting in the hands of Govind was thus deposited in the hands of your father who was fond of war according to the words of Hari (Vishnu) (36)

Thus ends the chapter 67 entitled "The advent of Vishnu's bow" during the discourse of Markandeya in the first part of Shri Vishnudharmottara.

68. Sight of the stone-city by Rama

Markandeya said : Rama who was thus told by Shambhu the god of gods, bowing his head to the god (Shambhu) and similarly to Parvati the boon giver. (1) Rama the destroyer of the army of the enemies embraced by the goblins with the anxious heart went towards the hermitage of his father. (2) In a short time he reached the circle of hermitage and saw his father who was advanced in age, advanced in the penance, and shinning with light. (3) He who killed the brave soldiers of the enemy, always followed religion and controlled his sense organs bowed down before the feet of the father, mother and brother according to

the order. (4) He, the one with great penance was kissed and was consoled by them and when asked about the grace, he completely said everything. (5) Then he told about going to the underworld obtained the work of the gods and the gem like bow of Vishnu. (6) Then Jamadagni, having great lustre hearing the words of Rama gave the gem like bow worshipped by god. (7) Giving it to that Rama having the lustre like fire, he said having entered the abode of Varuna through Western sea. (8) And having worshipped god Varuna and getting his permission and going there O Rama with great strength you will with this bow of Vishnu the demons residing in the under world, who are the enemies of Shakra (Indra) (9-10) Killing the demons in the battle and going to the abode of Varuna, you should ask the god Varuna, all the paternal religion. O my son Rama, having listened religions from Varuna according to the procedure, O one with huge arms you come to me at that time. (10-11-12) When Rama, the best of religious person was told thus by his father, bowing before Father, mother and brothers according to the rite, Rama having the lustre like the fire went to the residence of Varuna (12-13) Entering through the sea due to the mercy of the great god Shankar he (Rama) saw there the best city of stones. (14) It was pleasing to the mind, variegated due to the crystal stones and full of the best horses and the best of elephants. It was adorned by lords of snakes and full of hundreds of gardens and vapis (the wells with steps) (15)

Thus ends the chapter 68 entitled "Sight of the stone-city by Rama" during the discourse of Markandeya, in the first part of Shri Vishnudharmottara.

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69. Seeing Varuna etc.

Markandeya said : In that best and beautiful city Rama saw the brave (Varuna) sitting on a throne variegated with gems and having beautiful kundala (earrings) and eyes. (1) Looking

like smooth Vaidurya gem, shining with white silken clothes, having the body full of a heap of garland putting on beautiful arm-ornaments (Keyura) (2) Laden with (Pravala) Korals, gems and pearls and resting on the snakes, whose head was covered with a crown and taking resort on the group of (Yadus) aquatic animals. (3) (He saw) such son of Aditi (god) Varuna, Lord of waters, having the residence in the water, who was the lord of the people, was great and removing the fear of devotee. (4) That part of Vishnu was having huge shoulders, wide eyes, and big arms. It was being served by greatly fortunate gods (with three stages of life) and similarly by brahmins. (5) And by greatly fortunate and huge demons (the sons of Diti) with great valour, and by Sund, Upasunda, Shakraksha, Shambara and Amarakantaka. (6) By Haya-griva, Maha-griva, Dasha griva and Sura and a Yama Bhima, Bhimaksha, Vikata, Utakata and Marana. (7) By Atikaya, Mahakaya, Bhimakaya, who were rude due to their strength, by cobras having huge body and huge hood put in that part of world. (8) by the king of cobra Vasuki, Shankha and Kuru and similarly (by Maha-Padma, padma, Karkotaka and Dhananjaya) (9) By Airavata elephant, Takshaka, (Naga Prince) and Bala, and by two kambala and Ashwatara and by Aryaka having a great soul. (10) O king, the rivers having the fans of Coconut leaves such as Ganga, and Sarayu, Vitasta, Yamuna and (11) Iravati, Chandrabhaga, Narmada and Maha-nadi, Payoshni Brahmani, Gauri, Vipasha and similarly Devika. (12) Shatadru, Kampana, Sindhu and many others fanned in thousands of ways. Similarly he was being served by the wells and bonds having (human) body. (13) O the best of Yadus by the lakes, oceans and seas, O king seeing that Varuna, the best of Bhrugus bowed before him. (14) Similarly even Varuna worshipped the best of Bhrugus with water for washing the feet, and for washing the face etc. and with a seat and water. (15) When Rama who was chosen for killing the demons took the seat, he communicated the words of Mahadeva Shankara to Varuna. (16) And he (Rama) permitted him went to the large city of the demon.

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The killing of Ayah-Shanku

And O Yadava, Varuna also who had great lustre by the words of Rama. (17) had a dialogue with Rama who had decided the time of fighting (17-18) Then O King with the messengers of Varuna the demons who were widely renowned came out of the city with the army having four parts. They who were preprepared were waiting for Rama having wonderful heroism. (18-19) And then they saw the fortunate holding the best bow, terrible hand of death and ready to torment this world. (20) (They saw) the archer-(holder of the bow) who was having a net

of shining rays, terrible speed in the battle, and having the light of hands of the Death, and who was a great personality, unconquerable in the battle, and licking the hand of the best of the serpents. (21)

Thus ends the chapter 69 entitled "Seeing Varuna etc." during the discourse of Markandeya in the First part of Shri Vishnudharmottara.

70. The killing of Ayah-Shanku

Markandeya said : Seeing the multitude of demons who prepared and having hundreds of banners, musical instrument of different kinds, and the violent army roaring like the lions- Rama having great lustre made his great bow ready and covered the army of the demons having a great strength with arrows. (1 -2) By the arrows discharged by Rama, the sky was covered as if with the cloud, and from all sides it was filled with the arrows slanting in the upper and middle region. (3) Like the Sun, Rama situated in the middle of the (rounded) bow only by the sight arrested the eyes of the enemy in the battle. (4) The wicked hearted demons drowned in the darkness of the arrows became(Blind) like the owls only on seeing Rama. (5) That Rama discharging arrows on the demons shone like the bumble-bee always falls on the new flowers full of honey. (6) Then Rama the best of intelligent person was covered (merged) in the huge darkness of the arrows, then created the Maya (illusion) belonging to Fire god. He (Rama) burnt the multitude of arrows. (7) So gods-the son of Diti- who were covered with the darkness came out of it (the darkness) and they properly surrounded Bhargava in the battle-field. (8) Though he was harassed by the multitude of weapons like huge arrows called, Ardha-Naracha, Vatsadantas Sachuchukas, Varaha-karnas, Bhallas (spears) Kshurapras sharp-edged like a razor Chatakananas,- (9)

Tomaras, Bhindipalas, Pashanas (stones), Lagudas (sticks), auspicious swords, Prasas, and similarly with discus and the blows of clubs, maces. (10), Paridhas, iron spears, Tridents and similarly with Shaktis in the battle-field (11) he having the great lustre, was not disturbed (pained) like the Fire god in which ahutis-offering are done. (12) When the best of demons could not kill the brahmin in the battle (then) greatly lusterous king Ayah-Shanku, the king of the group of demons made a great missile and with all the demons in a moment covered Rama who was fighting with divine missiles which were charmed (mantrita) (14). Bhargava with his missiles avoided the missiles of the best of the demons and cut off the bow with the arrow and the golden staff and the flag. (15) And he (cut off) the head adorned with the helmet from the torso. Having done this act with the right hand. (16) He took the sharp (Parashu) axe, tearing off the bodies of the demons and speedily attacked on a chariot-shaft, (Ratha-Kubara) in the battle. (17) With speed of feet killed the best of the horse in the battle, he broke the head of the best of the demons sitting in the chariot along with the helmet and the shining earrings. (18-19) When Ayahshanku demon was killed then all the angry groups of demons quickly covered Bhargava, and the one born in the family of Bhrugus cut off the

multitude of their missiles in the battle. (19-20) And in the battle that Rama having great penance also cut off the limbs and heads in a moment and from the body of the demons he caused a river of the volumes of blood, which was having the moss and grass in the form of hair, the fish in the form of arrows, the crocodiles in the form of bows, the row of the swans in the form of big umbrellas. (21-22) (Which was) going to the ocean in the form of the world of ghosts, which increased the sins of the cowards. It was terrible and having the rocks in the form of elephant, beautiful snakes in the form of their tails. (23) When the battle field became like this in action on seeing Rama unharmed the demons who remained unkilld fled away. (24) Then Maya, Taraka etc. entered the city when they were running away, Bhargava did not kill them in the battle. (25) When only some demons were left away and the groups of thousands of demons were not killed Rama went to the stone-city. (26) When Rama entered by the order of Varuna the particular gods adorned the city with banners and flags. (27) The water of sandal, was sprinkled by the Nagas and the demons, a

heap of incense or fragrant substances were thrown and the city was adorned with the flower-garlands. (28) Then Varuna having great lustre came out surrounded by his sons and grand-sons, for welcoming Rama (29) Worshipping Varuna made him sit on his own chariot and got him enter into the city offering many horses.

(30) Then when Rama entered, the dancing groups of Apsaras, sang songs along with the chief Gandharvas and the Bards praised.

(31) Now he entered the city and the house of Varuna and one with religious soul lived there nicely worshipped by Varuna. (32) and acquiring religions from Varuna along with the sons. (33) In this way, that Rama who killed the brave enemies having gone to the residence of the Lord of the group of aquatic persons stayed there with Varuna and his sons, being worshipped by that Lord of waters. (34)

Thus ends the Chapter 70 entitled "The killing of Ayah-Shanku in the first part of Shri Vishnudharmottara.

71. The prayer of Parashurama to Varuna

Vajra said : O the son of Bhrugus, tell me in short all that were heard by that religious-soul from Varuna, because I have a great curiosity. (1) Markandeya said : Rama the son of Jamadagni residing at the house of Varuna, one day said to these words to Lord Varuna. (2) Rama said : I bow down to you O the lord of all the water and the multitude of aquatic animals who is the lord of gods, worshipped by the group of gods and demons and who is attached to the well being of cows and brahmins. (3) You are the path of Vishnu having unmeasurable light and the god of gods, you are therefore called Vishnu and Narayana. (4) You yourself are these whole-moveable and unmoveable things-Brahma, Vishnu and Rudra have taken resort in your body (5) You yourself are Indra, you are Dhanad-kubera, you are the Lord and you are the wind. You are the fire and you are Yama-the god of death, you are the support of all and you are Achyuta-Infallible one. (6) O one with huge arms, you yourself are the lord of gods and similarly the lord of Nagas-serpents and the lord of the seas and lakes and rivers. (7) You are the lord of wells, Vapi (the wells with steps), ponds, piety and the supreme persons and you are the moon with great sons who is the left eye of Vishnu. (8) This Mandala is made from you, all the stars are also made of you, you yourself are the

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sea, the lord of rivers and the lord of aquatic animals. (9) O Lord of this world you are the support of all the gems and learnings. The life-wind, soul and that which is called blood of all the creatures having body are made from you. (10) O Lord you are all prevading Rama, the lord of all the living beings O God, you have controlled the demons with terrible noose. (11) Taking resort at the gate of the underworld, you stay fearlessly, and O lord your city built by the god is on the top of Meru mountain. (12) And o one with great luck your third city is on the north top of Manasa (lake) O the lord of water you reside in the palaces in three cities. (13) O one from whom all the creatures are born everywhere, you are worshipped by god and you are really the support of the penance, piety and the world. (14) O god, all the three worlds are your nature and its modifications. O greatly fortunate one, you are eager to show mercy to me also. (15) Therefore O Lord, you (cut off) totally remove the doubt which are there in my mind. Varuna said : O one with a terrible speed in the battle, as this weapon destroyed three cities and the soldiers holding weapon, I will cut off all the doubts which are there in your mind. There is no doubt about it. (16)

Thus ends the chapter 71 entitled "The prayer of Parshurama to Varuna" during the discourse of Markandeya in the first part of Shri Vishnudharmottara.

72- The description of the month of the Sun etc.

Rama said : O Lord of waters and the aquatic animals, O one with huge hands and who is like the lovable Vaidurya gem I want to hear from you the phenomina of Kala-the time. (1) Varuna said : The Kala-time is without beginning or end. He is called Rudra and Sankarshana. He is like all the creatures, so he is praised as Rudra. (2) As he has no beginning or death he is the great lord. As he is more minute than a wink's time, he is minute and more minute. (3) O one with great fortune, the minuteness of that Kala, who is more minute than minute and the supreme lord, can not be known even by the Yogis. (4) When a thousand petals, the lotus are pierced by a needle, the time equal to that is thought to be the division by the arrogant man. (5) O brahmin, when that is divided according to the time, it is the

minuteness of it (Time). O Brahmin, the division of that minute of the minutes is not possible. (6) The name and the number should be known by the motion of the planets. There are

five star planets and two should be known as Maha-grahas-great planets. (7) In this way there are nine planets (Bhaum) Mars, Mercury, (Jiva) Budha, Bruhspati Venus and Saura (Saturn) are known as star planets. (8) O Rama similarly two-the moon and the Sun are great planets and O Bhargava the two Rahu and Ketu should be known as (Upa-grahas) sub planets. (9) when the time is divided according to the great movement of the Sun, O Bhargava, I shall tell according to the movement of the both. (10) Twelve (Rishis) Zodiacs should be known by the whole of the group of stars. Similarly the thirteenth part is called as (Rishi-bhaga) the part of the Zodiac. (11) The twelve parts are separated from the sun, and similarly O Rama, when there be the moon, it is by half the month. There is no doubt about it. (12) By the twelfth part itself on every (Tithi) date in sequence at the end of the darkhalf (Krusnapakhsa) the moon comes together with the sun (Amavasya). (13) Beginning from Amavasya (coming together of the sun and the moon) till the other Amavasya is called, a (Chandra-rnasa) lunar month. (14) Similarly from the sun-rise to the sun-set, are called thirty sunrise (days) in a (solar) month. As the sun enjoys the Rashi(zodiac) it is praised as a solar-month (Saura month) (15) The month due to the change of position of all the bears constellations, the month is called the month of the constellation (Nakshatra masa). According to the measures of the moon the day is known as Tithi lunar day. (16) One day and night is called the day (from sunrise to next sunrise). The solar day is declared (to be completed by the enjoyment of the share enjoyed) (17) When enjoyed by the moon and the constellation the day is called Nakshatra-day (Sidereal day) In measure the Nakshttra-masa is of twenty seven days. (18) In the rest of the months there are thirty days as it is said in the scriptures. O Bhargava when it is one year by month. (19) according to the measurement of solar-day, how many days should be added ? O Rama, the lunar Year is said to have six nights less. (20) When it is measured at the end of solar year with the measure of the lunar-year. O the son of Bhrugu it (becomes) has eleven days more. (21) Therefore in two years along with eight months and sixteen days at the end of four Nadis (Nadikas) a month is more. (22) It is called Adhika-masa-additional month, which is (reproachable) not recommended for desired rites. (23) When according to the lunar-measure the year is

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complete then according to the (sidereal) measure (of the constellation) the month becomes Varshika (annual). In this way the measurement of minute time is said to four-fold. (24) You know the (Karya) work which is to be done by whatever measure (of time). (25) The passing of a year is the act of the movement of the planets. It should be always decided according to the Solar measure. The satra-term of six months are also (counted) by the solar days. In this world, the acts of (religious and social) dealings (should be done according to that.) (26) When the loss of the former time is to be completed it is done according to the lunar-measure and of both Rahu and Ketu. The Satra-term of constellation and their Ayanas-movements should be done according to the lunar-measurements in the reference with the whole canopy of stars. (27)

Here ends the chapter 72 entitled "The description of the month of the sun etc. When the Parashuram asked a question to Varuna during the discourse by Markandeya, in the first part of Shri Vishnudharmottara.

73. The description of the number of Time

Varuna said : The measures of time, which is equal to the short letter (Laghu-akshara) is praised as 'Nimesha'-a wink's time. O the best of Bhrgus the time minuter than that is not grasped. (1) as a substance minuter than a molecule is not possible to be obtained. Two Nimesha (wink's time) should be known as 'Truti' and ten Trutis are called 'Prana' (the time for breathing) (2) It is believed that six pranas make a 'Vinadika' and sixty that (Vinadikas) is considered as Nadika. Sixty of them (nadika) make a day and night. Always it is praised by them. (3) Similarly it is said that there are thirty Muhurtas in a day and night. O Rama, fifteen (Muhurtas) are always said to be passing during the day (excluding the night) (4). When the sun passes over the northern kasha region (limit) according to the sequence, then O one with huge hands, there is an increase of the day. (5) O Rama, as the day increase so it should be known that there is a decrease in Muhurtas depending on that. (6) But when the sun passes over the southern Kasha region it should be known that the day always decreases. (7) When the day becomes shorter, its Muhurtas also decrease in number accordingly, and (the number of) those (Muhurtas) of the

night increase when the night becomes longer. (8) When the sun (with thousand rays) reaches Mesha-Aries and Tula-Libra zodiac the time of the day and the night are equal which is denoted by the word Vishuva-equinox. (9) then, O Bhargava, even a small donation becomes big, in the same way the fruit of the good actions like Shraddha-paying homage to forefathers chanting, giving oblations and donation or other things which are done. (10) At the end of passing of the sun the solar month comes to an end. O Rama the duration of two solar months is called a season. (Rtu). (11) Three seasons, one Ayana (passing of the sun (towards north or south) and the two (Uttarayana or Dakshinayana are called the Sama-duration of the time, and O Rama it is called one-day (and night) of the gods. (12) When the sun is in the six zodiacs beginning with Aries it is their (god's) day and when the sun is in six zodiacs beginning with Libra it is said to be their (god's) night.

(13) By the lunar month, it is said to be the day and night of the manes (Pitrus-forefathers) and it is said that at the mid-day of Astami-eighth day of the black half, their (Pitrus') night begins.

(14) At the middle of Astami-eight day of the bright half of the moon is their (Pitrus'-manes') evening. The mid-night of the Pitrus is illustrated as the mid-night. (15) At the end of the dark half, it is called their (Pitrus) mid-day. Therefore at the end of the dark half Shraddha-funeral-oblations are given to them (Pitrus), One who will always do the rite of Shraddha oblation-giving at the end of the dark half they (Pitrus) are satisfied and thereby the Pitrus are imperishable. (16) The Tishya-yuga-the age of kali is said to be of the duration of twelve-hundred years of the divine persons-gods. The dwapara yuga should be known as twice that duration, and Treta is said to be three times (of the first). (17) The Krtayuga-The age of Truth is said to be four times the total number of years. O Rama, total twelve thousand years of the four ages are praised. (18) Here after you know from me who is telling the state of things of the ages. (In Krta-yuga) the whole religion is having four legs, and in the world brahmins were superior. (19) Lord Hari is having the white complexion, and the human beings are always having the knowledge. Their life-span is praised as four thousand years. (20) All the men had equal valour. In them there was no lower or superior. But O Rama, in Treta-yuga the religion was having three legs. (21) Lord Keshava had become red, and the human beings

had the life span of ten hundred years. And the auspicious sacrifices consisting violence were always performed. (22) O Bhargava, then the world becomes such that the Kshatriyas are superior In Dwapara-Yuga the religion is having the form of two legs. It is said that (the Lord) had turned yellowish. (23) Then the human beings lived for four hundred years. The people had great enthusiasm, fond of war and the Vaishyas were (considered) superior. (24) And then the differences about scriptures and the differences of opinions had arisen. You know that the life-span of human beings was very short, and Vishnu had assumed the form of man. (25) The only the Yajur-Veda was worshipped and their disciples and the disciples of the disciples again and again worshipped that one veda. (26) The best of brahmins were divided into hundreds of branches and when the religion stood on one leg (support) and Keshava had become darkish. (27) When there was differences about the religion, the names of gods were not decided. O Rama, there was not certainty about the lifespan. (28) O Bhargava, in that Tishya-Kali-Yuga the babies in the womb similarly the children and the youth also died (prematurely) and the Shudras were (considered to be) superior. (29) Then on the surface of the earth in the religion the (idols) deities were installed. And O Rama the wicked prospered and the religious minded are ruined. (30) O the son of the kings are mostly shudras and the thieves live on the money, and the brahmins eat all types of food (even not-vegetarian food). (31) O Rama, then, there does not live any king who is religious-minded for a long time; and at that time only the righteous people have devotion towards Keshava. (32) In a short-time Keshava is pleased with them, O Rama in that Kaliyuga only the blessed people make penance. (33) And with a little penance they certainly get accomplishment. In this worldly duration of seventy one. Four-ages (Chatur-Yuga) is called a Manvantara. (34) O Rama, the duration of fourteen Manus should be known as a Kalpa. O the best of Bhrgus, O one giving honour of the beginning, in the middle of (between two) Manvantaras and in the interval there is a Sandhi, according to the duration (measure) of the Krutayuga (Satyayuga). But the wise said that one thousand Chaturyuga (four-ages) is equal to a Kalpa. (35-36) And a Kalpa is said to be a day of the supreme lord Brahma, and O Bhargava his night is also having that much time in which he

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sleeps. (37) O Bhargava, in this way counting the number of day, month etc. Brahma lives for complete hundred years. (38) It is said that the day of Purursha is divided by the lifespan of Brahma, and its night is also of that duration to whom this world belongs. (39) O great one, the number of his days that has passed and which of us are to come, due to the eternity and endlessness of the supreme lord are innumerable. (40)

Thus ends the chapter 73, entitled "The description of the number of Time" during the discourse of Varuna and Rama in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

74. The description of the end of a Yuga

Vajra said : O Bhrgunadana, a doubt has arisen on hearing this which was told by Rama to Varuna, a great soul (1) O Brahma, you are worthy of telling the state of things which will arise in India (Bharata) at the end of the age (2) Markandeya said : In every age, O Yadava, when the time is exhausted, generally the best kind of people are killed in Bharata (India) due to war (3) Vajra said : O son of Bhrgu, I want to hear about the war, the three ages have been passed out of the four (4) Markandeya said : At the end of Krta Yuga (the Satya Yuga) an extremely terrible war was fought between Brahmins and Kshatriya in the same way between Vaishyas and Shudras (5) In that war the Kshatriya defeated other three castes. Then some of the Brahmins asked "Oh you Kshatriya though you are few in number how you defeated us" ? Highly spiritual and true of their vows the Kshatriyas then replied (6-7) We have one unity, best amongst the Brahmins, and we highly learned well versed in all the scriptures as our commander in-chief and we follow his advice (8) Because you are not unanimous and differ with one another at every stage, we conquer your huge army, do not think it otherwise (9) The staunch performers of rites-The brahmins thus told by the kshatriya at once approached king Shashank-Soma best among Kshatriyas (10) Then the king Soma the righteous one said to the worthy brahmins There resides in Prayaga a Bhrgu descendent of brahmin, learned and keen in performance of duties (11) He is known valiant and always "ghtheous in duties. His son named Pramati is best amongst the religious minded (12) Well versed in all the scriptures and skillful

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in the science and archery, he, as if Lord Vishnu in human form

has descended to fulfil your aims (13) You appoint him who has

the mark of black antelope skin in his banner as your commander

in-chief and then you will conquer all unrestrained Kshatriyas in

war. (14) Then all the brahmins thus told by Soma did accordingly and lessened almost all the burden of the earth by destroying most of the Kshatriya. (15) Thus Kshatriya forces formerly had made this earth derailed Vaishyas, Shudras and Brahmins, in the same way, there took place a fierce battle at the end of Krita (Sat) Yuga (16) The cruel demon was loving wars in the same way achieved all the kingdoms one by one and killed the kings along with their followers at the end of Treata yuga (17) Then king Bhimratha, a descendent of Divodas family looking like God Vishnu in human form, killed those demons (18) The victory aspiring demons and Lord Keshava destroyed those Kshatriyas in war at the end of treata yuga (19) Oh King !, Krishna and Arjuna both incarnation of Nara and Narayana lightened the burden of this universe like this, Lord Madhusudan again divided the same Yajurveda four-fold in every Dwapar Yuga (21) When this Dwaparyuga was over, there was born in family of Vasistha, a son of Parashara highly illustrious and who was known as Vishnu Dwaimpayana (22) He then illuminated the world by his moon like composition The Bharata legend then before, Janamejaya-the son of Parikshita and the ruling king-(23) Vaishampayana, the well read disciple of

Vyasa will narrate, this great epic which is capable to destroy all the sins and fear. (24) Oh you delighter of Yadu family, this (Bharata) legend has always been an enlightenment to all the four huuman objects (aims) viz. -Dharma, Artha, Kama and Moksha and has increased the learning power of the wise ones everywhere- (25) A person, desirous of attaining the supreme abode, should always listen to this, wherever there the recital of Lord Vishnu's account and eternal sacred texts related to Goddess -(26) Oh King, a person however sinful he does not find place in hell by crossing through this Bharata Legend. (27) Oh fortunate one, delivering ten times (Bharata Legend) one becomes able to stay in the region of Keshava (Lord Vishnu) who has composed this Bharata (28) Then dividing vedas in four parts sage Vishampayana imparted its teaching to his pupils. Know them by name from me (29) He taught Rigveda to Paila, Samveda to Jaimini, Atharvaveda to

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Sumanta and to the great sage Vaishampayan he taught Yajurveda (30) He imparted then teaching to his pupil namely Vaishampayan. To Lomaharshama charioteer, Vyas taught Vakovakya, (Vedic text) Purana and Bharata composition, the four Vedas with their (six) divisions, the science of investigation, logic science together with Dharma Sastras and historical legends make these fourteen branches of learning (32) The vedic literature is called six fold -namely science of Phonetics, the books on sacrificial rituals, grammer, the science of etymology, astrological facts and the science of metres as the sixth one (33) Know that Sankhya, Yoga, Panchratra, Saiva and the Pashupata sect these five are the ways

leading to the search of Brahman (39) To get rid of mundane existence and as means of worship, all these together with the post Vaishnava religions, I depicted in short the main essence (35) I described before you this whole knowledge of treasure, and hundreds and thousands other learning branches have sprung from this treasure. (36) Suka, that forest dwelling son of Vyasa and who is a disciple of his father (?) That very almighty God Vishnu (37) Then in twenty fourth Tretayuga, Valmiki born in Bhrigu family, he himself composed glorious life episodes (38) The story of Rama is highly purifying and bestows the abode of Lord Vishnu to the listeners. Oh the best of kings, when this present kaliyuga will come to an end (39) The Kalki, Vishnuyasha (tenth incarnation of Lord Vishnu) will become the Lord of the universe, and he the destroyer of enemies' power will kill all the non arjans. (40) He will return to his abode by making this earth free from non arjans, prevailed by them and restoring again the right code on it. (41) The religious minded people will then enter into Satyuga. God Vishnu repeatedly takes birth in this way then one yuga is over (42) O Yadu's scion, thousands of his incarnations have occurred in various forms to restore the righteousness on earth and in future also numerous in number God Vishnu's incarnations will take place (44) I have narrated before you, oh moon like emperor, what happened on this earth at the end of a Yuga, now, oh king, the top most amongst illustrious ones tell me what more should I tell you ? (45)

Here ends Chapter 74 named Description of the end of a Yuga in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

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75. Description of Manvantara

Vajra said : Oh honourable twice born one, you deserve to describe the state of this universe at the end of the Manvantara (Yuga)(I)

Markandeya said : When a Manvantara (Yuga) comes to an end, the presiding deities of that Manvantara purified from sins, go to Mahaloka and stay there (1) Together with Manu and other Gods Indra O scion of Yadu dynasty, reach Brahmaloaka, from where one becomes free from birth (3) And those seven Sages though they do not possess the title (of Brahma), but who very closely resemble him and stay permanently there (4) The forceful great lord, being in the form of waters and wearing the garland of waves pervads this entire world. (5) O son of Yadus, everything relating to earth vanishes at that time but o worthy king those famous kulaparvata (a chief mountain range) do not perish (6) (They are) Mahendra, Malaya, Sahya, Suktiman, Rikshavan together with mountains Vindhya, Pariyatra, Malyavan and Gandhamadana (7) And also the mountains like-Himavan, Hemakoota, Nishadha, Nila, Sweta, Shringwan and Meru remain undestroyed. (8) Then when all the remaining animate and inanimate objects come to an end, then oh descendent of Yadus the Virtuous Goddess in the form of a vessel. (9) (She) sustains all those seeds, would be the forth coming Manu and future Sages. (10) Those seven, o best among kings who are renowned Sages on earth sit on it. Then Vishnu the Lord of universe (11) in the form of a fish, and having horns drags that boat easily from one place to-another. And the highest Lord the protector of the universe dragging the vessel (12) All the sages extol that imperishable one for his divine performance. Then shaking to and fro in the waters forceful and full of waves. (13) The boundless valoured one (fish) the supreme Lord of universe then carries that whirling boat near the peak of the mountain Himalayas (14) That fish disappears, but those who were there, remain O king, that purification resembled to that one, made as it was in Satyuga. And the waters also were like those waters existed in past. The sages and Manu make everything then (16) O, Lord of Yadus, thus I narrated before you the condition of the universe at the end of a Manvantara, what more I should tell, oh king, you tell me. in brief. (17)

Here ends the Chapter 75 namely Description of Manvantara in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

76. The description of the end of a Kalpa

Vajra said : Oh Brahmin, you are worthy to narrate the condition of this world which occurs at the end of a Brahma's day.(I)

Markandeya said : O king, when the act of purification in all the four directions at the end of a kalpa takes place, seven fierce Suns arise then in the heaven (sky) (2) Then they drink the whole water stored and make the entire three worlds dry. At the time of the destruction of all the creatures. (3) O King, this earth becomes as hard as an ironball and all the creatures are burnt, but only remain these pious souls. (4) Reach to Janaloka and reside there fearlessly. O King at that time the earth, Antariksha, heaven and Mahalokas are destroyed.

(5) But o king, people residing in Janaloka do not perish. Then together with tremendous heat those Sand also vanish. (6) Then Highly violent and sky wandering clouds appear. Some of them resemble to the heap of Collyrium, while some look like elephant troops. (7) Some are like big ramparts, others look like poverty embodied likewise they look blackish as durva grass and Shine as vermillion (8) Some of them resemble to the feathers of parrots, while some have the lustre of blue lotus. These clouds wearing the garland of lightning roar, (9) Pervading the sky, Oh king, they by their fall of showers looking like the stream of Gangas Sprinkle (fill) the earth so often (10) Then oceans with waves breaking their shores, oh king cover the entire earth burnt by sunrays. (11) Samvartaka wind at once then destroys the clouds. Lord Brahma gathers wind in his own body. (12) He rests in the huge ocean when inanimate and animate world come to an end, and when the Moon, Sun, wind, planets asterisms and Stars also disappear (13) The almighty God, the Lord of universe resting for thousands of Yugas then awakes and creates -the world as before. (14) On each kalpa O Virtuous king, he creates the universe repeatedly and so at the end of creator's night creatures come in existence. (15) As it is born, it is named as creatures (having birth), O king, this much I have revealed before

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you, what happens here at the end of a kalpa. Now a chief of all the Yadus, tell me, what more should I narrate ? (17)

Here ends the Chapter 76 named The description of the end of a kalpa in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

77. The description of Mahakalpa

Vajra said : O Sage, please narrate the condition which occurs at the end of a Mahakalpa, because you are a big treasure of learning like Lord Brahma. (1) Markandeya said : When a period of hundred years is over, after destroying the entire universe Lord Brahma rests again then in the unique ocean. (2) He discards his body by means of Yogic power, attains the Supreme being, and when the almighty God achieves final emancipation. (3) All those

residing in the abode of Brahma become freed, then the entire interior part of the egg is filled with water. (4) Oh king, at that time all embodied beings perish and O Lord of the universe, the egg then bursts due to inner waters. (5) It then merges with outer waters when the life span of Brahma is completed. Thus the supporting stream of the world dissolves with that water. (6) The water melts with the light, the light with the wind and the wind disappears in the sky and the sky rests into mind. (7) The mind melts with intellect, and the intellect unites with the soul, and the soul rests into the Indistinct one in the highest being then resides the Indistinct being. (8) The lord of the universe simultaneously destroys all those eggs enumerated by me, before hand. (9) Then when he resides in the material source it is known as his night. When the period of hundred Brahma years is over then again the lord of the universe (10) (O the knower of duties) the Supreme God then again performs all that as it was done before by preparing an egg in sequence of the indistinct object. (11) The four faced, and immensely lustrous God Brahma himself, O worthy king, lives in the form of that egg. (12) The Lord of the universe, O noble one, then simultaneously takes various, desirable forms of his own accord in that egg formed body, o king. (13) I have thus described before you the condition of the universe at the completion of Brahma's life span, now, o you reddish and large eyed chief of Yadavs, tell me, what more you want to know from me. (14)

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The Narration of the dignity of the Child

Here ends the chapter 77 named the description of Mahakalpa in the dialogue of Markandeya in the first part of Shri Vishnudharmottar.

78. The Narration of the dignity of the Child

Vajra said : O illustrious one after the completion of Brahma's Manvantara, today is the seventh day since your birth. (1)

How did you pass your time then at the end of the kalpa ? You are worthy to remove my doubts, as you resemble principal lord. (2) Markandeya said : O highly lucky one I then passed my time by resting in the boat by the repeated grace of that great Lord. (3) And when fire took place at the end of the Kalpa, I took resort in Janaloka and passed my time there. (4) Separated from Janaloka, I fell on the earth when fire broke out in the terrible sea

in form of final disaster (5) It was really, fierce valoured device of that very God that though fallen in huge ocean un the earth. (6) I was lucky enough not to loose any life due to the blessings of that God, and being senseless I fell into those whirling waters. (7) Then tossed here and there by the water waves, oh desendent of Yadu, I was unable to see the earth surrounded by mountains, forests and woods. (8) O you destroyer of enemies, I felt depressed of such long life, and found miserable and grieved in that water havoc. (9) Thus I saw in the midst of waters a fig tree, with big branches, thick shadow and shining with tender sprouts. (10) Reaching there by arms, I see on that banyan tree resting on the branch and dazzling like a sun (11) A bed heavenly and studded with jewels, and I see a child with lotus like eyes on that couch. (12) The child was looking like flax flower and was adorned with yellow garments. The imperishable being had feet, like lotus leaves and itself was resembling to the lotus. (13) Adorned with ornaments and looking beautiful on account of locks of hair, it was matchless among thousands due to powerful lustre. (14) Looking at me, smilingly that child said, "O expert in religious rites, if you feel tired then through my mouth into the body (15) enter and take rest as long as you desire" (thus he told) O Scion of Yadu family, I felt ashamed when he told like this. (16) Then being helpless, I entered •ts body and O king there I saw the universe, surrounded by mountains, forests and woods, looking beautiful by cities, it was fall with Gods, demons and serpents and decorated by best oceans.

(18) It was pervaded by kingdoms, and looked nice due to businessmen. Noisy with the recital of Vedic literature by Brahmins it possessed Varnas and Ashramas. (19) Rich with rivers, mountains and trees and occupied by sacrificial ceremonies on seeing it. I felt astonished by the execution of that child. (20) Wandering to and fro, I desired to witness the

end, but when I was not successful to know that child's doing then. (21) Even though at the completion of thousand of Yugas. Then O king inspired as if by future happenings I took shelter of that child. (22) Coming out then from its moon like face, I saw there in its belly the entire animate and inanimate three worlds. (23) O best of kings, I noticed everything outward. I then laid down before the fact of that highly distinguished one. (24) That child along with that branch then disappeared. Thus O very noble king, I spent the night in the belly by blessings of that huge bodied and infinite Brahma. (25)

Here ends Chapter 78 namely The narration of the dignity (glory) of the child in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

79. The episode of lotus navelled God Vishnu

Vajra spoke : Who was that in child form not known by you though repeatedly seen, at the end of a kalpa ? I feel highly surprised in this matter. (1) Markandeya spoke : Even though I saw that God the Lord of the universe, again and again at the end of a Kalpa, I have failed to recognise him as if bewildered by his own device. (2) But after the final disaster, I become fortunate to know about that unobstructed father, the Lord of universe from Lord Brahma. (3) Vajra said : how you are able to know of that god, who is very difficult to perceive, the source of the universe and the origin of all the beings from Lord Brahma ? (4) Markandeya said : I became wonder struck, by the enchantment of that highly lustrous child, and my mind, was greatly astonished seeing the whole universe in its belly. (5) I reached the abode of Lord Brahma and asked him "I saw in the unparalleled divine ocean, the highly brilliant child and when I found myself helpless then I entered into its belly, O God the whole animate and inanimate (6-7) world I saw there but failed to recognise the child. Surely, you being the preceptor of this world and omniscient deity are capable to know it. (8) Thus asked, the teacher of the universe told me." O

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Markandeya I very well know about that unobstructed teacher of the world. (9) But to Sage, even at the end of a kalpa you would not be able to realise him properly. As you noticed the world O Sage ! resting in his body. (10) So also I have noticed it residing in that supreme source of universe, o scion of Bhrgus, sometime at the end of my day. (11) When all the living and non living world destroyed in that big ocean, I then saw the supreme being resting on serpent bed. (12) Beguiled by him, I failed to recognise him at that time, and, full of surprise I then asked that God who was he ? (13) Similingly he replied "I possess this entire world but you do not know me, the almighty power of the worlds truly." (14) I also told that lord of the deities this whole world belongs to me. During the destruction it remains specially with me. (15) If you do not trust then entering into the belly witness the entire

three universes, destroyed by me. (16) When I told him thus, for any reason he entered into my belly and came out within a moment. (17) And coming out he said to me, o Lord of the universe, I saw all the three worlds resting in your belly. You also see them in my belly." (18) Saying so he then rested on the hood-bed of the serpent, and eager as I was, entered into his belly. (19) O Brahmin, I found there the world surrounded with mountains, forests and woods, and it looked beautiful on account of seas, rivers, islands and under world regions. (20) I saw the earth thus dwelling in his belly but when I came out, oh you descendent of Bhrugus, I could not see his body. (21) I found myself wandering in the space without any support, then fatigued by wanderings, I took his shelter. (22) There I found this body without any outlet (hole) and then I became helpless to come out from his body. (23) O highly fortunate king, I took his resort because, there was no exit (way to come out.) Reaching there, oh Brahmin you spotless one, I found an exit (hole) (24). It was more subtle even than the tip of the hair. Then through that lotus stalk, I came out and saw myself liberated. (25) That lotus had sprouted from the naval pond of that bow holder ^od. Dazzling with the jewel on Sheshnaga's hood, it was covered with moss, big and had bloomed petals. (26) I became famous as Lotus born' in the world. O scion of Bhrugus, the lotus was grown from the navel portion of that God. (27) It possessed big circumference and mountain Meru was as its pericarp. There I was b°rn from that God with disc in hand. (28) That God is Vishnu, the

Lord of the universe, the supreme power and highest of all the beings. He was seen in the form of a child by you at the termination time of all this living and non-living world. (29) Thus curiously I dwelt in his belly. O king, at the end of every kalpa bewildered by his own device. (30)

Here ends the Chapter 79 namely episode of lotus navelled God in the dialogue of Markandeya, in the first part of Shri Vishnudharmottara.

80. Description of passed time

Vajra said : I wish to hear o highly illustrious scion of

Bhrugu's race, the length of time elapsed since the birth of this

(present) Brahman. (1) Markandeya answered : Eight years, o

king, of this Brahman (who is) the Lord of the universe, have

passed and five months, measured by the measure of his

'ahoratra.' (2) And four ahoratra have elapsed (reckoning) from

the present day. Listen to that what I shall now narrate before you.

(3) Six Manus as well as Seven Sandhis have passed, likewise

twenty seven chaturyugas have passed. (4) Three yugas have

elapsed. Since the beginning of present chaturyuga, and also ten

years are less from the present Kaliyuga. (5) At the time of your

Ashwamedha sacrifice, together with a fortnight o descendent of

Yadus. The number of years (continued in) the time of the past and

the future Brahmas, O giver of plenty of gifts in the Sacrifice (6) is

not able to express exactly as it has no beginning. The sand of the

Gangas and the drops of the rainfall sent by Indra. (7) Can be

counted o king, but not the passed Brahmas. The wise one

knowing that each lord of the universe is with an end, seeks that

path of Vishnu which is the highest abode. Vajra said : O
wellversed in religious performances, how long myself and (king)
Parikshit shall rule over this earth ? O best among Bhrgus please
tell me. Markandeya answered : O lord of the king, after the
passing of fifty years since today, (8-10) When great emperor
Parikshit, O scion of Kurus will leave for heaven, then you will be
able to protect this earth in absence of king Parikshit. (11) Taking
resort to final departure, You will then reach to the world of
snakes. And, o best king when both, you and king Parikshit will
get heavenly abode. (12) Janmejaya, the son of king Parikshit then
will be installed as king of Nagapura (serpent town) and your son

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Achala will be the ruler of Mathura. (13) Your highly valoured and duty loving son will then
rule over Khandavaprastha abandoned by demons Maya and others. (14) The demon Maya
thus was ordered by Arjuna before leaving to his final departure, O king desiring to benefit
you. (15) (O Maya) you shall protect this assembly by my order as long as Vajra residing at
Khandavaprastha rules over the earth. (16) As promised to Dhananjaya, he protects this
(assembly) And when you will attain heavenly abode, ordered by demon Maya. (17) The
demons known as kinkars will carry to Bindu lake at Himalayas from which it was
constructed before. (18) I thus narrated before you the life span as determined by time.
Now tell me, O best of law abiding ones, what more should I describe, o king ? (19)

Here ends the Chapter 80 namely Description of passed time in the dialogue of Markandeya
in the first part of Shri Vishnudharmottara.

81. The Similarity of Kalpas

Vajra said : O you expert in the law, I want to hear the presiding deities of time and of its subdivisions, which you have briefly and so often narrated. (1) Markandeya answered : of which day and night of Purusha, you have heard, o scion of Yadus, the Lord of that is Purusha who is time and the n: r of all the creatures. (2) The prime deity of a Kalpa is Brahman who pervades this whole universe, but the lords of Manvantaras are Manus and they are fourteen. (3) From them Svayambhuva Manu is the first, then come Svarchisha, Vaivasvata, Savarni as well as Brahmaputra (4) Dharmaputra, Rudraputra and Dakshputra, O descendent of Yadu dynasty likewise they are Rauchya, Bhautya and Vishvatma. Thus there are fourteen Manus. (5) Vajra said : These fourteen Manus as described by you a Sage, do the same, Manus preside over the Manvantara in their order ? O you knower of laws, or there are other too mentioned before me by you at present, please remove my this doubt. (7) Markandeya spoke : O great king know that these are only fourteen Manus, who preside over each kalpa in order. You should not ponder over it. (8) All these three kalpas should be known uniformly. They sometimes differ partly only because of Brahman's device. (9) You should also know the oneness of all the years and especially of Manus in every kalpa.

(10) Vajra spoke : Sometime there is no similarity existing among people in every kalpa, O knower of law, I want to know that reason. (11) O twice born one, During every kalpa they are released and due to the power of time, the entire world will be deserted. (12) Markandeya spoke : The beings get liberation by the other way. Then the God whose power is beyond judgement always fills this universe. (13) Those taking resort in Brahmaloaka, along with Brahman become liberated. And at the time of Mahakalpa, others resembling to them

are created again .(14) Those who are free from birth attain that highest abode like this. O king, all the kalpas possess equal number of creatures. Those beings are gone to Brahmaloka, Vishnuloka, and Rudraloka. (15) There are so many Vishnulokas and like wise Rudralokas but those creatures resting in Sweta dwip do not find birth. (16) But o Lord of kings, all the lokas are not able to give liberation (salvation), but only those Rudra and Vaishnavlokas which are (above) the Brahmaloka (17) narrated by me, by attaining them one is liberated from rebirth. At the end of Mahakalpa all these creatures though attain to that Supreme deity (18) return back a scion of Yadus, without getting the knowledge, and so the God again make them reborn in mundane world. (19) Those creatures who have abandoned their bodily forms full of knowledge either in midst of a kalpa or at the end of a kalpa are above to attain the highest abode of Lord Vishnu (20) O king, the knower of law, the supreme lord fill that place for any reason in another creation by the seeds of creatures. (21) Vajra said : O scion of Bhrugus though the kalpas resemble with one another still there lies a difference amongst them. Being highly curious I want to listen about it. (22) Markandeya answered : Listen, O king to the differences between the kalpas which exist inspite of their resemblance. As in the past kalpa, when the sixth Manvantara had gone. (23) And o king out of the twenty fourth Tretayuga, the seventh when Rama killed Ravana together with his troop in the battle. (24) Then O king, the same Rama slew Kumbhakarna. Thus, o descendent of Yadu family what happened in the present kalpa ? (25) Valmiki then composed in verse, that holy life of Rama. That which happened in the past kalpa. I narrated it to Yudhisthira, son of Dharma in Kamyak forest. Thus I narrated before you this difference between the kalpas though they look very similar. (26-27) O King, you

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should know their true nature, as well as their order, their creation by Brahman and their difference. Also get knowledge of the various forms of Kartikeya, (28) Lakshmi, and God Shiva, O king the scion of Yadu dynasty along with those of kalpas elsewhere. (29) O Lord of the earth, I narrated before you the similarities as well as differences, lying among different kalpas. Now, listen o king, various deities presiding over them from me as in different Yugas. (30)

Here ends chapter 81 namely The similarity of kalpas in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

82. The narration of result (fruit) of Years

Markandeya spoke : Worshipful God Vasudeva, as well as lord Samkarshana, Pradyumna, and Aniruddha are the deities of Krita (Sat) Yuga and others (i.e. of three ages). (1) O king, twelve Yugas in past are also declared here. They will come back separately after the fifth

year and will come back completely in the sixth year. (2) I will tell you now, their deities separately. (They are) Vishnu, Brihaspati, Sakra (Indra) as well as Vahni (fire God) and Treta (3) Also Ahirbudhnya, Pitrus, Visvedeva, Nishakara, Indraghi (together) the two Nasatyas, and highly powerful Bhaga. (4) These twelve deities of partial Yugas, I described before you, I will now recite sixty names of years, know them. (5) In this present kalpa, when sixth Manvantara has passed, of this very twenty fourth Tretayuga O king. (6) When Rama killed Ravana together with his followers in the battle, then Lakshmana slew, O king, Kumbhakarna (7) Since the bright half of Magha till the Moon and the Sun entered into Vasava and Ruksha, in the world of living beings it is called the period of Sixty years. (8) Prabhava, Vibhava, Shukla, Pramoda and Prajapati these five are the auspicious years in the Vaishnav Yuga. (9) Angira, Shrimukha, Bhava, Yuva as well as Dhata these five years are of Jivayuga, out of these, five first are said holy. (10) Ishwara, Bahudhanya, Pramathi, Vikram and Vasha, These five consist of Sakra's Yugas first two part out of them are known sacred (11) Vahni, Svabhanu, Tarana, Varida and Avyaya these five are declared as Agni's Yugas. The second is inauspicious Sarvajit, Sarvadhari, Virodhi, Vikriti and Khara these five belong to the Yuga of Tvashta. Out of these five, the second

one bestows goods (13) Nandana, Vijaya, Jaya, Kama and Durmukha, these five are of Ahirbudhnya Yuga. The first these are said beneficial, out of five. (14) Hemamali, Vilambi, Vikari, Sharvari and Plava in Pitru. These five take place, and the fifth one is good rewarding. (15) In Vaiswa Yuga, O king, these five are said auspicious they are sokakrut, Subhakrit, Krodhi, Visvasasu and Paravasasu or it consists two years of Vaisvadeva namely Dwip and

chamoo (16) Plavamga, keelaka, Saumya, Soma and Rodhakrit are the years of Saumya Yuga out of them the first and the other two are declared as sacred. (17) When Indragni preside as their deities then all these five namely Dhavana, Mathana, Veera, Rakshas and Anala become fortune indicatives. (18) in Ashwin Yuga Pingala, Kalayukta, Siddharth Rudra, and Durmati are five and out of them the fourth one is praiseworthy (19) In Bhagya Yuga all these five viz Dandubhi, Angaraka, Rakta, Krodha and Kshaya are known as good, especially the fifth one. (20) O king, I recite before you the retribution connected with there twelve Lords of waters according to the course of movement with their fruits. (21) When Jiva lurks in Agneya, the Vahni becomes the presiding deity of that year. And it indicates disadvantage to these living on cows (cattle), brahmins and fire. (22) When Jiva rests in Saumya and Rudra, it is called the Saumya year. All the six calamities occur there together with the lack of rain. (23) When it (Jiva) enters into Adityapusya, that year is famous with Guru as ruling deity. It promotes happiness it is beneficial and bestows happiness, good health and absence of famine. (24) And when Jiva is in Sarpa and Pitrus, the year is declared as Paitrya. It is love abiding, gives plenty of rain and brings prosperity and abundance of food on the earth. (25) The year when it is in both the Falguns and Hastanakshatra it is named as Bhagyam. It is full of thieves, is terrible and miserable for women. (26) When Jiva stays in Chitra and Swati, that lucky year is known as Tvastra. It destroys the barley grain but increases shibi (flesh) and grain. (27) Jiva going in Vishakha and Maitra, the presiding deities where are Indragni, that year is lucky for sacrifice performer and pleasing to human beings. (28) When Jiva reaches in Jyestha and Mool constellations that year is called Shakta. It destroys barley grain and increases the fear of creatures. (29) The year is known as Vaisvadeva when Jiva enters both the Ashadhas the year is neither good nor bad. It causes

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war amongst the kings. (30) The year is described as Vaishnava, when Jiva is in Vishnu and Vasava. It gives happiness, plenty of grains but causes harassment to wicked people in the world. (31) Jiva when lives in Varuna in both the prosthapada, it first brings grain and then ruins the grains. (32) When Jiva finds stay in Paushnashwiyamya that year is Ashwidaivatam. It brings good rainfall and prosperity and is without terrorists. (33) The lord of the universe, o king made all this when the day in the beginning of the bright half of Chaitra took place. (34) Brahman always makes one planet as the lord of a year. O, wellversed in laws, they are Naga, Yagna, as well as Gandharva. (35) That planet is said as the lord of that year which

clings with Aditya when seven planets cling & then become less the age of vices. (36) O king Anantashake joins with Aditya together with Gandharva, Chitrangada and demon Dirghabhadra. (37)

Vasukinaga, demon Purnabhadra and Gandharva Chitrasena all these are called identical with Saumya. (38) Takshakanga, demon Manibhadra and Chitraratha Gandharava are installed together with planet Bhauma. (39) and snake Karkota, demon Yaksha bhadra and gandharva Tumburu-all these three are installed as chiefs. Simultaneously with Budha also (40) Padma snake, demon Dirghabahu, and the Gandharva named Mahateja with mighty Shalishira become Lords along with Jiva. (41) O king, the snake Mahapadma, Gandharva Narada and the demon Mahabahu join with Sukra. (42) With Saura are installed as chiefs of the year, serpent Sankha, demon Mahakarna, and Gandharva urnayu. (43) O Lord of the earth, now I will recite the condition of a year, resulting due to supremacy of particular planet. The remaining all depend upon it. (44) The Bhaskar year has sharp sun, remitted fish absent of clouds, powerful lustre, and snakes and diseases in abundance. It is full with deserts. (45) The Chandra year possesses heavy rainfall, plenty of grain, and cow gives milk in excess. It is liked by lovers and there the surface of the earth is marked with funeral piles. (46) The Bhauma year is full of fire, thieves and diseases. It causes the enmity (war) among kings. Bereft of grain and with many serpents, it is the killer of children. (47) The Baudha year enriches brahmins, Kshatriyas, and crop, grain along with artists. The soil is rich with plenty of food grains on it. (48) The Jiva year has in it sacrifices, and plenty of food

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grain, and is advantageous to cows, elephants and horses. It brings abundance of rain, is gentle and make twice born people prosperous. (49) The Sita year is rich with crops, religious performances, and is without terrorism. It is full of water, fulfils the desire of lovers, itself is lovable and brings happiness to kings. (50) The Shanaishchara year creates famine, plague diseases and stormy wind. It also causes war amongst kings and gives misery. (51) O scion of Yadus these five years have a change I will narrate their heads, names and fruits (effects) (52) The learned people always know that year as the beginning of the year. (53) The first is declared as Samvatsara, second as Parivatsara, the third one is known

as Ida, and fourth is Anuvatsara and hear the fifth one is named as Idvatsara. (54) Agni is Samvatsara, while Arka is Parivatsara, divine Shashanka is named as Ida, Svayambhu Brahma is called Anuvatsara and lord Siva is Idvatsara. (55) The rain fall is moderate in the first year, while there is plenty of rainfall in the second one. The third year releases the rain after its proper period passes away. In the fourth, there is scanty of rainfall while the fifth one is deprived of rain (i.e. no rainfall) (56)

Here ends the Chapter 82 named the narration of result (fruit) of years in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

83. The description of exalted account of deities

Markandeya spoke : The Sun's progress towards the north i.e. Uttarayana is known celestial Residence of Gods while Sun's movement towards the South direction is said the abode of means. Vasant (Spring) has Agni as the presiding deity while Grisma is called Indra as the deity. (1) The monsoon is equal to Vaisvadevi and Sarad is called Prajapatya. The winter is none other but Vaishnava while Sisira is Marut. (2) Chaitra has Tvastra as presiding deity while Vaisakha has Agni deity, Jyestha is with Indra as chief and the month Asadha has Vaisvadeva as its presiding deity. (3) Sravana has Visvadaiva and the month Bhadrapada has Aja as main deity. Month Aswin is connected with Aswa while month Kartika is called Agneya. (4) The month Margasirsa possesses Saumya and Pausa has Jiva as presiding deity Magha month belongs to manes (Pitrus) while Bhaga is the deity of Falguna month. (5) The bright half portions of the months

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are known as the presiding deities of those months. O Sinless one, I will recite before you the presiding deities of dark half portions of every month. (6) O king, the dark half of month Chaitra is declared as Yamyā (belonging to Yama) the dark half of next month is of Agni, Dark half of month Jyeshtha is said of Rudra, while the dark fortnight of Asadha is called Sarpa, (7) Month Sravana is Paitra, and the next one is Savitra. Maitra is called the month Aswin and Saksa is having Agni as its deity. (8) Likewise Nairuta is known as Saumya and Pausa has Vishnu as deity. And Varuna is Paitra (ancestors) and Falgun is known as Pausna (9) After this I will narrate the identity of a deity with a particular planet. (Just as) Agni

signifies Arka while Varuna is said Soma, Kumar resembles to Angaraka and God Hari is Budha, Brihaspati is declared as Sakra and Sukra is similar to Goddess Parvati. (10-11) Lord Prajapati resembles to Sanaishchar and planet Rahu Should be known as Ganadhipa (the chief of troop) Ketu is Visvakarma. I have already mentioned about these planets before you. (12) Now I will recite the deities of constellations. Kritika is Agnidevata, while Rohini is declared as the Goddess of Sun (Arka) (13) Indrksa is Saumyadaivata And Ardra is Raudra, Punarvasu is called Aditya and Pausya is said Gurudaivata. (14) Aslesa is the serpent Goddess and, Magha is named as Pitrudevata. The Purva Falguni is with Bhagya as deity while the uttar Falguni has Aryama as Goddess. (15) The Hasta is Savitra and Chitra is known as Tvastri while Swati is described as Vayudaivata among the constellations. (16) O descendant of Yadu dynasty, Visakha is known as Indragnidevata, Anuradha is, Similar to Mitra nakstra, while Jyeshtha is called Sakra. (17) Similarly Mula is known as Nairutya devata and Asadha. Purva is Apya, but Ashadhottara is Vaisvadaivata. (18) The wise ones declare Dhanistha as vasava. (19) Purva Bhadrapada is casual to Aja, and Uttara Bhadrapada becomes Ahirbudhanya. O King Satabhisag in Varunadaivata among constellations. (20) Abhijit is Brahmidevta and Sravana is known as Vaishnava. Revati is Pausna (belonging to Pusan) and Aswini has Aswidaivats. Bharani is Yama likewise. Thus I declared the deities of constellations. (21) Brahma, Prajapati, Vishnu, Yama, as well as Soma, Kumara seven Sages and eight Manus. (22) And Pisacha, Dharrta, along with eleven Rudras and twelve Adityas and kamdeva. (23) O King, Yakshas and Pitrus are

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as the deities of a day beginning from the first day of a month, now you listen the names of karanas (divisions of the day) (24) O king a Karana (an astrological division of the day) is always enjoying a half of a Tithi out of eleven karanas, four are fixed but know that seven are movable. (25) At the end of fourteenth in the dark half of a month and on the second day of the month it is known as Sakuni. And on the full moon day and in the dark half of the Krishnapaksha it is named 'Chatuspada'. (26) But O king it is called a Naga Karana' in the second half of a month and 'Kimstughna' Karana takes place when it is the

half of a bright pratipad (first Tithi of a month.) (27) I recited before you, O king, these stable "Karanas' kali is their Dharma while Vayu becomes their deity (28) O scion of Yadus when it is half of bright first day and the second day. (29) And on the half day of the fifth as well as on dark Astami and on the half of bright Dwadasi also on the Purnamasi. (30) In the first half of the fourteenth of dark half of a month, and on Seventh day in the dark half as well as on the half of the bright half Astami. (31) The Karana is named as Bava with Sakra as its deity. It is on the half day of the former Dvitiya as well as on the half of Panchami of the latter fortnight. (32) On the half day of bright Navami and on the half day of dark dwadasi from the half day of dark first day and on the half of Chaturthi (33) As also the Karanas is called Balava with Brahma as deity on the half of bright Astami and on eleventh of dark fortnight. (34) In the first half of the Dvitiya as well as Sasthi in the bright half of the month and on the half of bright Navami as well as in the end of dark trayodasi. (35) In the half part of dark first day, as well as in the first of the fifth day and also in the half of the second one and in the first of eight and the twelfth day of the month. (36) That Karana is named as Kaulava with Mitra as its deity. It is on the first half of the bright third day, and also on the half of dark sixth day. (37) In the first part of dark Second day as well as in the half of dark fifth one and in the former half of ninth as well as on the half of the latter twelfth. (38) The wise men declare that Karana as Tautil with Aryamna (deity). It is on the end of half of bright third day and in the first of the seventh. (39) And at the end of the half of tenth as well as in the beginning of fourteenth,, and on the end of the second one of the dark half of the month and in beginning of the half of dark sixth day. (40) As well as in the end of the ninth

and in the beginning of the thirteenth. That Karana is called Gara with Prithvi as its deity. (41) On the half of the bright fourth one and on the dark fourteenth. (42) In the beginning of dark third one and on the half of dark sixth day as well as on the half of bright tenth and on dark thirteenth. (43) That Karana is named as Vaniya and Shrideva as its deity. It is in the end of the fourth day in the bright half portion and in the first of the eighth. (44) On the half of ekadashi in the dark half portion of the month together with the first of the fifteenth. And on the end of the third of dark half and in the first of the seventh. (45) On the second of half of tenth and on the first of fourteenth, the karana is vishti and the deity is Mrityu. (46) O best of kings, This one is always declared censured in every rite. Twenty four hours are there in a day. (i.e. day together with night.) (47) Since from sunrise till the regent of a week day it is known as lustre (effect) of Rahu, God Gandharva, Naga and Kubera successively. (48) Know from me their order beginning from the sixth. They are Arka Sukra, Riksha, Ratrishva (moon), Surya and Mangala (Planet Mars). (49) And the great planet Rahu enjoys the time and all of them. And also serpent named Kulika, as well as yaksh named Padma. (50) The Gandharva is famous of Angaraparna. The period which belongs to Kulika should be avoided in all actions. (51) The person who eats during this period suffers from diseases, and the poisonous food is not digested. And one loses his life bitten during this period, even though in presence of Tarkshya. (52) Even the medicines eaten during this period carries no

effect. The time duration must be known by astronomers, the royal councillors and physicians. (53)

O best of kings, those who do not know that period and also these three, become foolish as they get great ignominy due to their fruitless effort. (54) Listen to the portion belonging to Rahu in the periods assigned to each planet. Each planetary consists of 150 seconds and after 67 seconds of the hour of the Sun, sixteen are declared to be the dread period of Kulika, remaining belong to the Sun. (55-56) But four seconds at the end of an hour of Sukra are stated to be Rahu's own, and the remaining period goes to Sita (Venus). (57) At the beginning of the hour of Saumya (Mercury) two seconds are declared, to be the dread time of Kulika the remaining belongs to Budha (Mercury.) (58) But in the hour of the moon, after the lapse of 71 seconds, eight are declared belonging

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to Kulika, the remaining are of the moon. (59) After the lapse of 86 seconds of Sun's child (Saturn) the remaining period is said to Kulika (60) And after the lapse of 77 1/2 Seconds of Guru (Jupiter) one second of Rahu while the remaining period of the hour belongs to Guru. (61) Thirty two seconds in the beginning of the hour of Bhauma (Mars) are said, belonging to Kulika, but the remaining period is of (mars). (62) A person knowing about Jiva should perform all the activities in the hours of Sukra. But he should do nothing in the inauspicious hours of Kulika or anything else. (63) Besidess them you listen from me about the deities of Muhurtas (moments). O king, all the stars (constellations) change during the day and night. (64) I have already mentioned thirty stars to you, Vajra asked, O you spotless Sage, you had already described twenty eight constellations to me. (65) Now best of the brahmins, how did their number go to thirty ? Markandeya answered O king, in the beginning of day and night it becomes half (66) It is called Abhijit star when it is in the midst of them. (i. e. beginning of day and night) in beginning they take place twice, I described them as thirty in number. (67) Their deities are described from the deities of Stars. They are not in order know their order from me (68) They are Rudra, Sarpa, as well as Maitra, Paitra and also vasava Oh King, Apya, Vaisva as well as Keswara (?) They have Sakra as their deities (69) Aindragni, Nairuta and Varuna o king, to gether with Aryamna and Bhogya are known as day

moving stars. (70) Rudra has Aja daivata, while Pausna and Ashwin have Ahribudhnya, Yamy is with Agnidevata together with Brahma and Saumya. (71) Aditya is (Jivadevata), while Vaishnava has Suryadevata. Tvastra is Vayavya-all these are night moving constellations (72) The fifteenth portion of a day and a night, is named as Muhurta (Moment), O scion of Yadu family, by Sages knowing truth have told this. (73) I have already recited before you, since from the very dawn, the deities of time portions, and all the Muhurtas. They must be worshipped in their particular periods. (74) But they bestow additional fruit, especially when they are worshipped separately. These deities should be worshipped, especially with homages in their assigned periods, by persons desiring to attain rich fruits from them, o law knowing king. (75) O king, a person being self restrained, worships the

Description of Six Lagna

deities with devotion and due honour, the gods bestow desired fruits upon them o red eyed one. (76)

Here ends the Chapter 83 named 'The description of exalted account of deities presiding over different parts of the time' in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

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84. Description of Six Lagna

Markandeya spoke : O king, There are twelve zodiacal signs known according to the entrance of the Sun during day and night a ways. (1) They are Mesha, Vrishabha, Mithuna, Kulira, Sinha as also Kanya, Tula, Kita, Dhanvi and Makara. (2) O best of kings together with) Kumbha and Mina the Zodiacal signs are said twelve

stTv fn? f l'' B Ufa' Chandra' Surya' shinin\$ as well as Sita (Venus) (3) of Bhuma, Jiva, Saura, Shanjivi and also of Mesha

flX^T™ tSCrtd bl T In th6ir due °rder' ° Lord of ^e EarthT4) The Sun, Moon both are the Gods of all the Zodiac when

it is the time of touching, it is said irregular (5) Chandra and Arka

pres.de over Similar zodiac signs one third part of a zodiac sign is

known as Dneskana Lagnesh, Panchmesh (fifth part) of Navamesh

(ninth part) are said as their deities in due order. (6) Mesh Sinha

and Dhanurdhara (Dhanvi) are the heads of Mesha etc Zodiac

and Tolra, Kanyra, etc are the Lords of Mithuna etc and oh Lord of the

Kuta, etc are the Lords of Rubra etc. (8) The nine portions should be counted beginning from

the zodiac signs described before. There are nine Lords

of the zodiac signs. The zodiac signs are the Priding

deities of the nine planets, beginning from their own signs of

the Lord of the zodiac signs, the fractions (parts) are described as

possesses five, while Sun possesses five, and of thirty fractions. While the planet pushya is said to have eight; fraction

Planet Mercury possesses seven parts. (11) The planet Venus,

has five parts of the zodiac then it is known as

having five fractions. And the planet Venus has five in the

signing while planet Mercury has seven in the sign (2) The planet Pushya is endowed with eight, Sun with five and Planet Mars is endowed with five degrees and when these

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(Three) come in the signs of zodiac with similar number. The Sages have declared, six kinds (varieties) of the moments of Sun's entrance, into a zodiacal sign. (13) These six types, are the moments of the Sun's entrance, into the rising of zodiacal signs. (HORA) and when it has nine fractions, it is known as Trikana (?), and it is given the name of the twelfth part. (14)

Here ends the Chapter 84 namely description of six Lagna in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

85. Description regarding auspicious and Inauspicious

knowledge

Vajra said : Oh best among the Bhṛugus ! you make me know, who am asking you, of the auspicious and the inauspicious periods on the earth. (1) Markandeya said (2-6) there is mentioned the highly dreadful path of the fire, and there is given the hint of that particular period, where there arises a particular constellation, in a particular direction. The constellation namely Kṛttika is, in South and in the directions (Corner) related to the wind. While Nāgavithi (?) is in north, and Gajavithi (?) resides in South direction. These three are known as Prajāpatyas (belonging to Prajapati). Evarana (?) arises for four days, in the north direction, while the constellations like Poorva (former) Falguni and Uttara (later)

Falguni, are indicated from the middle of the sky. While four constellations, like Govithi and Aja, reside in the middle part of the sky. Shravana, Poorva Bhadrapda as well as Uttar Bhadrapada, these three constellations are, in the middle part of the Southern direction while in south and north combined. There are seen, the three constellations like, Mrigashirsha, Hasta and Chitra. And the constellations, like Aja and Vishakha are situated in the middle portion of the southern direction. The four constellations, like Shakra etc. are situated in the north direction. When these constellations occupy such places, at that time the path of fire becomes dreadful. (2-6) When the planets live in the north direction, at the time of their rising and setting, then it is said (as) auspicious, while if they are in the south direction at the time of their rising and setting it (the period) becomes inauspicious. (7) When the planets are auspicious, and people do not get (see) only thing good during this period in the world. (8) That period is also

said as inauspicious, because there, the planets possess rays void of brightness, and their colour become polluted (spoiled), because of their stay, in the path of the fire, There, nothing results into good in the world. (9) When the planets cross the Cart of Rohini constellation, then there occurs a horrible destruction of human beings (10) The Sun, when possesses dull rays, it becomes cruel, in the same way when the moon, the planet Mercury

as well as Rahu and Ketu become dull, then also that period is not said auspicious. (11) The seers who know the true nature of Brahman, declare the remaining planets as mild (gentle) The constellations like Rohini, Krittika, etc. are said belonging to manes, Vishnu and the sun (12) If all the stars are seen (found) in the eastern direction, then these planets causing calamities, ruin the regions, which are situated in western directions. (13) And they create a great trouble for the kings of the eastern direction, and' if they are seen in the middle (centre), Then there arises, a terrible calamity upon the kings of the middle region. (14) They cause a disaster in the western direction, if they move slowly or swiftly in cloudless sky, and become disappeared there and become visible in the western direction. If the planets, are surrounded by smoke or fire then also they indicate a great danger (calamity). If the planets, pass through the sky, leaving one constellation and, to enter into the successive one, then there occurs, the consequence (combination) namely Mala. They result into the killing of kings, ruling over the central provinces. And act like a dart, disc, bow and a thunderbolt, with regards to young, green grass, and they bring a very scanty rainfall then. (15-17) Those planets always become dangerous, if they move in front of Shringatak (?), by overtaking three planets, existing in the same constellation, and reside in the fourth one. (18) And if the planets like Jupiter or Saturn, become visible with one or two planets, then it indicates the famine. (19-20) Again the presence (appearance) of Mars, in the Chitra constellation, and of Brihaspati in the constellation Moola, and also the presence of Venus, in the constellation Shravistha (Dhanistha), creates a dreadful situation. (20-21) And again, if the planet Saturn comes in Krittika, and the planet Brihaspati in Vishakha constellation, and if the Sun moves malignantly, in those constellations, belonging to the eastern direction, then it causes miseries to the earth and particularly to those who reside in the east, from the sky, if it rains. (22-23) And

if the planet Saturn rises, in the harsh constellations like Hasta, Apya and Ahirbudhanya, then the kings get destroyed. (22-24) If the sun enters, into, the gentle constellation like Tvastra and Shrivastha (Dhanistha), then there occurs the possibility for great difficulties, to the kings, and they even meet with death then. (24-25) If the two planets, like Venus and Jeeva, come mutually in the eastern direction, and move to the seventh constellation, then also it does not rain on earth. (25-26) And when there is not, the day of full (new) moon, then the moon and the Sun, and there is the planet named Tvastra, then they pervade the whole sky, being of black colour, and bring havoc (destruction) to all the people. (26-27) If there occurs an eclipse, of the moon and the sun, at the time of their rise and set, then there takes place soon the perish (destruction) of the king. (27-28) If the sun meets the eclipse for the whole day, and the moon for the whole night. Then in that position, the king meets with death. And there occurs the chance for prosperity, for the Kshatriya Caste, if two suns become visible in the sky. In the same way, the brahmins get rise, when there are seen two moons in the sky, but in both the cases, the rise results into destruction, and thus both the Kshatriya, and brahmins become ruined (destroyed) then (28-30). It is said the sign of great danger, when the sun and moon, look highly reddish, at their rising and setting time and if there exists, no constellation at that time. (30-32)

The people have to face the calamities like famine, diseases, and thieves, if Rahu gets totally set, or totally risen. (32-33) If this occurs an eclipse, at the time, when the planet (moon) gets, relieved from a particular constellation, then there is the possibility of disaster for the kings along with his army men. (33-34) And when Rahu devours, either the moon or the Sun and then Moon and the Sun, seen falling from the sky, and at that time the stars also fall from them (they destroy the meteors), then the enemy king (king of other countries) invades on the kingdom of the said king, destroys him, and he rules over his country. (34-35) When there takes place the eclipse of both the moon and the Sun, then the country has to face calamities from all the sides, and the weapons shine out (i.e. there begins the war) (35-36) And there arises the danger of calamities, to the king, even at the improper time, if Rahu becomes hidden by rain, or if it rains in excess. (36-37) And

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at the time of Rahu residing in a particular constellation, if there is visible a black spot, in it, then the king, born in that constellation soon meet with death. (37-38) And if the Sun possesses, the lustre (splendour) like that of copper, Saffron, ghee, and turmeric, and of Bandhujiva flowers in winter (cold) season and if its colour, looks dull, and when the sun appears rough, trembling, and its circular orb seems as if broken and when the black spots seem as if they are attacked by the dust, and there arises the noise as if a striking meteors, and when the Sun's round orb looks as if moving to another place, being hurt by the weapons like clouds, and when the sun gets hidden, at the time of its rising and setting too,

then that period is not said auspicious for the kings and the shape of the moon, resembling a bow, at the commencement of a fort-night, indicates battle (war) (38-42) But if the moon rises towards the northern direction, and at that time, it becomes levelled (of equal level) and expanded, then whether it stays or not, it gives rise and victory to the kings. (43) The moon slanting towards the left side and in the beginning of a month, is considered as auspicious. If its orb, touches the shrunga (Summit), by moving a little far, and if the moon is seized by any star, then that moon causes danger. If there occurs one additional day in the bright half of a month, then it brings bliss (happiness) and absence of famine, in the world, but if there is one additional day, in the dark half of a month, then it is not meant auspicious (43-46) The planet of Mars, rising in Shravana constellation, and if it exists at night time, in that constellation, also becomes unfavourable, by getting the Pushya constellation, and again when the moon gets rise in the Prajapatya constellation, at that time the kings are lost. (46-47) When the planet of Mars, makes frequent entry and exist, into and from the Magha constellation, then there is the absence (drought) of rain-fall and the king of Pandya country, meets with death (47-48) Again when the planet of Mars, gets risen in the Falguni constellation, becomes adverse (cruel) in Vaishvadevika constellation, and when it transgresses through the Prajapatya constellation, then there occurs the disaster (calamity) in all the three worlds. And when the planet Mars, moves in the constellations like Dhruva, Vaishnava, Moola and in Shakra (related to Venus), and when it passes through the constellations, like Krittika and Magha then also, there occurs terrific famine.

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(48-50) If the planet Mercury, becomes visible in the month of Kartika, Ashwin, Ashadha and in Shravana, and also in the months of Magha and Vaishakha, it causes terror (fear) (50-51) If there happens the sight of the planet Jupiter, even all of a sudden (without any cause) and during day-time, then either the king is lost, or the country perishes. (51-52) If the planet of venus is seen for the whole day, then there are frequent fire bursts, in villages as well as in towns again it does not rain for ninety days, if the sun gets rise, and sets in the month of

Kartika. (52-54) The planet of Saturn, causes trouble to the country, and also to the country and constellation both, when it becomes subjected to its four (?) (54-55) There occurs abundant calamities, and speedily, in heaven, earth and atmosphere (sky) if the planets get seized (eclipse) within a week-period. (55) If there happens, eclipses of both moon and the sun, within one month, then there occurs a clash, between the brahmins, and the kshatriyas. (56) And when smoke is found in the planets like Mercury and Ketu, when residing in the Vishakha constellation, the concerned countries then suffer from disasters. (57) When there are seen the meteors clashing in the Sun, or when it seems like smoke, coming out from comets, in that state and also when similar state happens, with regards to Agastya star, revolving round the pole-star then such situation, brings calamities to the people. (58) When there is, the clashing of meteors, in the constellation known as Saptarshi (the seven stars of seven Sages), and they appear rough, and trembling, and also polluted with dust, then they, prove as destroyers of the people (subjects) as well as of the kings. (59) The sun dwelling towards, the east north corner, and having a rise in the Kritika constellation, becomes the cause of destruction of prices, because of attachment to the virgin girls. (60) In matter, regarding the junction (union) of the planets, the moon facing the north, is considered as auspicious, while in case of its union with the constellations, the moon facing the south is said bliss giving (auspicious) (61) When the planets like Rahu, Ketu, Mars and Venus move along with the moon, and when planets like Mercury and Jeeva, move with the Sun, then the kings get victory over the citizens and those who walk with them. If the citizens had made victory over those kings, in past and at the time of the movement of the planets, then in the fourth coming war, those kings become victorious over those citizens. (62-63) And if a

citizen, who has achieved victory over other citizens in past, then now, it is the turn of those defeated citizens to get victory over those defeating citizens. And one in motion who was defeated by other moving persons, and in past, now he defeats those ones, who were victorious then. (64) If the planets get mutually united (have mutual uniformity) then, there may be seen unity (uniformity) among the kings, also. As the learned declared the victory and defeats of the kings, similar to those of the planets. (65) That planet is known as defeated, when it slips from its place. Like wise, then its lustre becomes dull (blackish) then also it is called defeated (66) That planet is called victorious, which moves towards the north, which looks gentle, which possesses pure splendour, and which is bigger in size, and which looks brilliant. (67) I have revealed to you this secret information, about the determination of time. You should not tell this to a person who is not steady minded, who is an atheist and who is mean, and even to the sages. (68)

Here ends the Chapter 85 namely the description regarding auspicious and inauspicious knowledge, about the planets, in the dialogue of Markandeya and vajra, in the first part of Shri Vishnudharmottar.

86. Description of damage to every territory

Vajra spoke : O fortunate one, how it becomes possible to know that a certain territory is affected by calamities ? You best among brahmins, please explain me, who am I asking you.

(1) Markandeya said : Kritika, Rohini and Saumya constellations indicate central provinces when these three are not auspicious then the central provinces suffer. (2) Ardra, Punarvasu and Pushya represent the eastern direction when they become oppressed the eastern countries have to suffer. (3) Ashlesh, Megha and Poorva show the Agni portion when these three are not in good state, the Agni direction is badly affected. (4) Aryamna, Hasta as well as Tvastra belong to the Southern direction. When they are adverse then the Southern direction has to suffer. (5) Swati, Visakha and Mitra point Nairutya direction, and when they become inauspicious; The Nairutya directions becomes painful. (6) The Vayavya direction is known by Vaiswa, Vaishnava and Vasava. This vayavi direction is badly affected when these three are not in

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favourable state. (7) Varuna, Ajdevata and Ahirbudhanya indicate the northern side. If these three are not favourable, then the north is harassed. (8) Revati, Ashwini and Yamya cause adverse affect to Aisani direction, and this direction finds trouble if these three are not in good position. (9) Aditya, Sukra, Bhauma, Rahu, Sura, Nishakara (Chandra), Budha and Brishpati are said lords of the eastern direction. (10) When they loose their bodily forms, and defeated in star wars, and they are worst in the dwelling place of pitrus, become troublesome to their own direction. (11) Vajra said : How can an adverse constellation make its own region painful ? tell me all in details, you expert in all lawful matters. (12)

Markandeya answered : The planet saturn, and Arka and also the Angaraka constellation when they become cruel and Rahu by redness and Ketu by the outburst of smoke, (make the particular region unhappy. And Brahspati, Sukra and Chandra become unfavourable at the time of rising and setting, Moon-bear covered and Agastya by union. (13-14) Above all the heavenly, earthly and sky moving terrible phenomenons seen in a constellation cause calamity to their own directions. (15) I related before you, O lord of Yadava chief, the good and bad effects occuring in every directions. Now o best among the law abiding ones, tell me, what more should I reveal ?

Here ends the Chapter 86 namely The description of damage to every territory in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

87. Auspicious and inauspicious effects of every human

being

Vajra spoke : I desire to know about auspicious and inauspicious factors related to a person from you, please reveal that knowledge to me. (1) Markandeya said : If Shashi (Moon) since birth rests in third, sixth, seventh, tenth and eleventh place, it results in good to those persons. (2) And those persons, who have Budha since the time of birth in the fourth, eighth and tenth and eleventh place also get good rewards. (3) When Jiva rests in the second, fifth ninth and eleventh the persons attain happiness. (4) Sukra does not become favourable when resides in the sixth, seventh and tenth, it even causes misery to them who have Sukra

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in the twelveth position. (5) As well as eleventh, bring good fruits to those persons possessing them. (6) That constellation is said the birth constellation of a person, in which he is born, fourth from it, is called Manasa (spiritual) while tenth is known as karma. (7) The sixteenth is known as Sangataka, twentieth is samudayika and when the karma constellation is in the thirteenth it is declared as Vainaska. (8) O king of the earth, every human being possesses six stars (constellations) while a king is having nine constellations. You listen their three fold cluster. (9) O best among kings, a king has always (three) move stars than six (of other human beings) They are the constellations regarding the state, and throne installation time and relating to caste. (10) O sinless one, I recite before you the constellations related with caste. For Brahmins they are the three fold Purva as well as Agneya (11) The triple utara and Pushya are said belonging to Kshatriyas. Pausna, Maitra, Pitrya and Prajapataya relate to Vaisyas. (12) The Sudras have Aditya, Aswin, Hasta and Abhijit, along with o king, Sarpa, Visakha, Yamy and Vaishnav. (13) All these become unfavourable also when the favourable birth constellations become cruel they cause loss of

wealth. (14) When the karma nakshatra becomes adverse then result is failure in one's deeds, and mental torture starts when the Manasa star is unfavourable. Sanghataka being cruel, then there is death and disaster to kinsmen and property. (15) When Samudaya constellation is cruel then there occurs the destruction of friends, Servants and property. And Vainasika being unfavourable, it results in peril of body, wealth and earthly happiness. (16) The enraged Abhisheka star causes the loss of kingdom and the unfair Desha star brings calamities to the country and the city. (17) When Jati constellation is not auspicious the illness to kings is indicated (18) A person suffering from torture should avert the misery caused planets and constellations, by means of their lawful worship. Then freed from sins, a king and a common man get auspicious fruits always. (19)

Here ends the Chapter 87 namely "Pointing out of auspicious and inauspicious effects of every human being" in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

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88. Instructions about the circular orb for planets and constellations

Vajra said : O best among Bhrgus, please explain to me the lawful method of worshipping planets and constellations. There is huge doubt in my mind. (1) Markandeya said : O king, wise persons should always make a planet presiding in the multitude. He should also make a constellation chief along with the moon. (2) O lord of people, the number of stars belonging to them is said in due order. You know from me the number of those stars. (3) Rudra, Pusya, Tvastra Vayavya, Varuna and Pausna, o best of kings are said possessing one star. (4) Falguniyugma and Bhadrapada dvya are said having two stars. Also Aditya, Mula and Aindragni with Aswin possess two stars. (5) Bharani, Saumya, Aindra, Brahma and Vaisnava have three stars. And a scion of Yadus, two Ashadhas and Maitra have four stars. (6) Hasta, Prajapatya and Vasava have five stars, while Sarpa, Pitr as well as Agneya are said having six stars. (7) The circular orb of the sun should be made like a lotus, that a moon should be of

white colour and it should be reddish in case of Mars. (8) Circle prepared for Budha must be bluish and it must be of yellow colour in case of Brihaspati and O king, the round of Sukra has white colour, and it is of black colour in case of Saura. (9) The circle of Tamas should be of the colour of the sky (grey) and that of Ketu is of smoked splendour. Krittikas and both Falguni are said to have reddish circle. (10) The yellow orb is necessary in case of Hasta, Pausna, Maitra, and also o king, for constellations Pusya, and Jyestha (Shakra) and Vadava (Agni-"Fire"). (11) While round must be prepared for Saumya, Raudra, Apy Varuna, and also for Aditya, Sarpa, Pitr, Brahma and Vayavya (12) like wise white orb is desired in case of both prosthapada for Tvastra and Vaisvadeva, it is advised of multiple colours. (13) O Lord of people, black circle must always be done for Aswin and green is ordered for Yamy, Moola, and Shravana. (14) O king, in Visakha the round must be made of yellow red colours. (15) O pious king, the circular orb of the specific planet as per prescribed colours first, then the homage must be offered to the most elevated constellation. (16)

Here ends the Chapter 88 namely "Instructions about the circular orb for planets and constellations" in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

89. Bath regarding to a particular constellation

Markandeya spoke : Collecting once the urine of a white bull, and mixing it with the milk of a white cow a person should take bath adding kush grass in the waters. (1) Then a person is freed from all the faults resulting out of the paid (cruelty) since the birth constellation. If he takes, bath with waters consisting of shirish (flower), chandan (sandal), Aswatha and tatnaga in the adverse Manasa constellation, he is liberated from evils. And o king, when the karma constellation is cruel, one should bathe sprinkling waters mixed with Siddhartha (white mustard) Priyangu, Shatapushpa and Shatavari. And Priyangu, Bilva, Siddhartha, Yava, Aswatha and Surahavya. (2-3-4). Saghatika being cruel the bath with sandal mixed waters (is praiseworthy) with waters consisting of all the fragrant materials and auspicious. Siddharthaka bath gives good fruit. (5) It destroys the sins of human beings when the Samudayika, constellation is not in good position by the clay dug with a bull's horn and by pious waters containng Bilva (fruit). (6) When Vainashika is cruel, then one should take bath by Satpuspas with some plant and if Abhishek is not favourable then he should take bath with waters stored with gems. (7) The clay bath is advised when Desha constellation is unfavourable. I tell you about the clay, O king listen to what I say. (8) From both the banks of a river, the midst of confluence and from the bank of a pond, from the horse stay, elephant stay, cow stay and from the top of the mountain. (9) From the abode of serpent, together with an anthill, from a royal place and from magnificent building. As well as the clay dug by elephant tusk and by bull's horn. (10) O king, a person harassed by the birth constellation by bathing with water containing all types of seeds and clay becomes free from sins. There is no doubt about it. (11) Bath incantation should be recited while pouring

waters. (12) And a best among kings, after taking bath in this manner one must take bath according to specific constellation afterwards, which is troublesome. And then onwards, he should perform the rites of constellation homage in proper method. (13) Then o chief of kings,

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he should worship that unfavourable constellation. He is relieved from all faults if he worships that constellation along with the moon. (14)

Here ends the Chapter 89 namely "Bath taken relating to a particular constellation" in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

90. Planets and Constellations

Vajra said : Of best of Bhrgus, I am desirous to listen from

you the proper worshipping method for planets and constellations.

(1) Markandeya said : A person desiring to worship either a planet

or a constellation, should purify himself by taking a bath. Then he

should make the orbit of the heavenly body. (2) O king, a man

himself being an astrologer should himself make the specific orb,

and then by taking holy bath prescribed by the rule, he must be self restrained. (3) Being self-subdued, he should himself place the fire there as prescribed by the scripture or should make the fire placed by the family priest. (4) Firstly, he must touch the leaves to the eyes as per rules and being restrained and pure he should stand facing eastern direction on the western side of the circular orb. (5) He must arrange for five products of the cow for the purification of the orbit. He then being self restrained and holy should moisten the circle with "Pancagavya" (cow's five products) (6). After then he must arrange for homage offerings, and after that he must offer water for washing the feet. Invoking the deity by imagining life in that element. (7) After invoking he must make the revered deity first and afterwards homage should be offered to him offering feet washing waters, then the seat must be given. (8) offering the sipping water, the madhuparka respectful offering to a distinguished guest of Honey mixture offering must be made then. After that the deity should be adorned with unguent and ornaments. (9) Then he should be united with sacred thread and then with beautiful garlands (offering) clothes, banner as well as flowers and fragrant powder. (10) O king, the deity must be

offered light (lantern), eatables, and mouth perfume, breath
scenting perfumes. Afterwards he should perform the fire sacrifice
of the particular deity. (11) Performing successive rituals, he
should offer the final oblation to the deity. Then for giving the
lawful gifts to the priest, the person must bring them in the circular

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orb. (12) A sacrificial priest must be honoured by offering him a pair of clothes, coins and gold. And he (priest) who is expert in time must accept the gifts in the planet orb. (13) Sacrificial gifts to the brahmin as far as possible should be offered. Then he must allow the invoked deity to go, and afterwards give food to the brahmins. (14) O king, after brahmins' meal, he should cleanse the circular orb by waters containing offerings and flowers. (15) Satisfaction (of the deity) must be performed with waters and afterwards their worship is essential. (16) I described you in brief o chief of kings, the method of worshipping deity, what more, of the best among all the kings, should I reveal, you please tell me. (17)

Here ends the Chapter 90 namely planets and constellations in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

91. The method of baths for planets and constellations

Vajra said : O best among Bhrgus, I want to listen from you the baths for removing evils described for planets as well as constellations separately. (1) Markandeya said:- for sun, the bath taken with a fully filled in copper pot containing madder, citron tree (or its fruit), saffron and red sandal is suggested. (2) To remove the evils caused by the moon, the bath taken with a conch-shell possessing fragment root of the planets, together with Sirish, lotus and Sandal powder, is praise worthy. (3) The bath taken with a full silver pot (containing Khadira, Devdaru, Sesamum seeds and emblic myrobalan in the waters removes misery caused by Mars. (4) The bath taken with an earthen pot consisting waters of river

confluence mixed with the day destroys the calamities caused by the planet Mercury. (5) The bright yellow pigment related to a cow, the elephant's ichor, satpuspa and satavari put in a silver pot (and used for bath) remove the evils caused by Sukra. (6) The disaster caused by the Sun (saur) is removed by bath taken with black iron pitcher containing Sesamum seeds, black beans, Priyangu planet and the Fragrant leaves. (7) The fragrant gum resin, vermilion, yellow orpiment together with auspicious Manahashila kept in the horn of buffalo destroy the misery caused by Rahu. (8) O king, the earth remaining on the top of the mountain and dug by the boar, when mixed with the milk of a she goat while kept in an iron vessel averts Ketu's cruelty. (9) I have

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already mentioned before you the both essential for a particular planet, now listen from me the bath advised for constellations. Knowing and performing this in proper manner a person is released from sins (10) The leaves of a Banayan tree, a holy fig tree (Asvatha) and of Sirish tree together with the sesamum seeds and all fragrant objects added in the bath water are said praiseworthy in krittikas. (11) The bath taken with waters containing all types of seeds becomes good in Rohinis. And the bathing water consisting of all kinds of jewels is appreciated in Mrigashirsh constellation. (12) In Rudra constellation a bath of fragrant musk is prescribed while bathing by day of a cow-pen discards sins in Aditya constellation. (13) In Tisya constellation the bath of Sarvaushadhi, five products of a cow, the white rice blended with white mustards and all fragrant objects brings auspicious results. (14) bathing with the day from the top of an ant hill is called blessed in Sarpa, while it becomes auspicious in Magha when taken with sesamum seeds and the remainings of a deity offerings. (15) The bath taken with green young grass, Salt and Ghee (clarified butter) brings happiness in Falguni and Purva while bath with legume, black mustards and saffron gives good fruit in Uttara. (16) In Hasta constellation, a bath with the day taken from the summit of the mountain, and from a pond is admirable and in Chitra the bath taken with remnants of God's offerings, brings happiness while bath with flowers grown in waters, results into good in Swati constellation. (17) In Visakha the bath with fierce (forest) sandal wood and lotuses is advised, while for Maitra best bath becomes that of the day from both the banks of the river. (18) In Jyeshtha mansion, the bath taken with the waters related to it is proper when

mixed with gold. While in Apya mansion the bath of all kinds of roots added with pearls is praiseworthy. (19) The bath taken with consisting of lotus, fragrant root and sandal powder becomes beneficial in Vaisvadeva. In Abhijit the bath possessing all kinds of herbs, and bath with the waters of confluence (of rivers) bears goods fruit, in Sravana constellation. (20) In Varuna the bath with waters mixed of rivers and the well gives auspicious result; for Aja the bath possessed of lotuses is essential, and Asoka tree becomes fruitful in all. (21) As well as the bath having lotus, fragrant roots and sandal powder mixed in waters becomes lucky in Ahirbudhnya and also bath

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taken along with saffron, the fragrant wood (aguru) together with camphor removes all the sins. With Kusa grass and roots along with turmeric powder and Sandal wood the bath taking in Pausna proves auspicious (22) Take bath with the Punnaga and Jasmine mixed with champaka dust is asked for Aswin. While with devadaru, curcuma longa, and Aromatics bath is advised for Yamya constellation. (23)

Here ends the Chapter 91 named "The description of the method of baths for planets and constellations" in the dialogue of Markandeya in the first part of Shri Vishnudharmootara.

92. Methods to be performed for all the Sacrificial fire

Vajra spoke : O best among the experts of all the laws I want to listen from you both the former and the later frame works of all the rituals related to Agni.(fire). (1) Markandeya replied : A person should construct the sacrificial altar in a pious place on the earth by digging the clay (and make the earthen altar) sloping down to the north-east direction. It should be purified, seven feet in length. (2) In eastern direction the altar must be of five feet in length and must be of four feet in the west. (3) The altar must be three feet in extension in the dwelling place, where the fire is to set and leaving aside the eastern portion it must be constructed of four feet behind (4) From South to north, it must be of one foot each and facing the western side of the fire dwelling places, the altar should be of two feet. (5) Constructing the sacrificial altar in the prescribed method a person should take bath, must be restrained and then golden, silver, copper or earthen (6) pitchers full of water and adorned with threads, homages, garlands, scenting objects, fruits and sprouts, the

clever one should place them firmly in different directions. (7) Then he must dig the altar then with the aid of the branches of Udumbar tree he must enlighten the fire on all the sides, rich on account of dry fuel, but should not blow it with a fan or with a winnowing basket or with cloth. (8-9) The altar fire must be blown only with the mouth breath (wind) because fire is born from the mouth. It must be worshipped ! by bringing together, by sprinkling water around and by pouring waters. (10) Waking up the fire the wise one should again invite the fire, O king, I recite before you the sacred spells for waking and inviting the fire. (11) After waking the fire the gods together with Indra and also

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Brahma, Vishnu, Rudra, Skanda, Vaisravana and Yama are invoked. (12) And also Varuna, Vayu, Akasha, Chandra, Aditya (Surya) Prabhakara and the revered sages with their pious perception in all the three worlds also should be invoked (13) Also (four) Vedas, Vedanta and the Sin-destroying goddess Savitri along with Ausadhis the priest making oblations with the exclamation and various vedic spells (should also be invoked). (14) All the portions of time, and all the directions and sub-directions, (should be invoked) (O fire) you by knowing all this please fulfil all, cherished by the host. (15) Om, I am invoking divine fire, the supreme deity among of all the deities, who is the prima cause of birth, sustenance and destroyer of this world. (16) (I bow down to) veda incarnation, its support, the all pervading one, and who is the mouth of all the Gods to the God who is with tawny eyes, tawny matted hair, and possessing the banner of smoke and having lustrous form. (17) To that God I pray whose vehicle is parrot adorned and residing in the belly of embodied once. (18) (I invoke the fire) which is embodied with lustre difficult to face, having seven tongues and very powerful, which has seven flames, seven great sages and which is with seven sacrificial sticks and which immovable (imperishable) (19) The fire God (whom I invoke) is the part of Lord Vishnu, indescribable, contemplation itself and who perceives all beings, who is pious, the giver of magnificence, the gentle one and who increases the wealth of the devotees. Then O

Lord of the universe, accept this number of oblations offered by me, and be pleased by them, as I make the group of Gods pleased. (21) You bestow nourishment and wealth upon both the sacrificing priest as well as upon the lost from all sides. Accept this homage, feet washing water, perfume, and light. (22) by inviting in this manner the God (fire) must be offered feet washing water and respectful oblations. O scion of Yadu family, these two should not be offered to the fire in the sacrificial altar. (23) But perfumed objects, flowers etc and fragrant smoke light together with offering of eatables all this must be offered in the sacrificial altar. (24) Then o twice born one after being purified and restrained the sacrificial altar must be levelled by the point of unbroken kusa grass, cut downwards, from the roots. (25) Then by making the sacred thread hung down towards the left part of the body over the right shoulder one must

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Make the completion of the sacred rite first in the eastern side, and then in the southern direction, and lastly in the north (26) O best of kings, the herbs (plants) with fruits and joints with the kusa grass plucked from its very root must be offered. (27) After being mentally pious, O highly elevated one, Lord Vishnu should be prayed with this sacred hymn, giving up the sacred kusa grass and then by both of them. (29) O god accept this speaking chant, the pure and drinking water must be offered by wooden ladle and sacrificial ladle made of palasa, Sami or Nyagrodha. (30) Or (these two must be) of udumbara, copper, silver or gold. The vessel (dish) to hold clarified butter must be prepared from lustrous materials. (31) Or o king it must be made of earth in all sacrificial performances and the sacrificial ladle must be of the size of a hand and its handle must be of proper size likewise. (32) The oblation place of the ladle must be like the proportion of the middle of the thumb but one is free in considering this size of the containing purified butter. (33-34) O best among kings reciting O Agni accept this, attain this. The sacrificer should pour it on the fire o best among the twice born ones, like this the pious flaming of fire must be made offering clarified butter. (35) Fire is called always the tongue to eat the sacrificial oblations next to wind and so o exalted king, it should then be thin. (36) O king consider both the auspicious ladle used for pouring ghee as the dawn. And o you giver of honour, by the tip of the pious kusa grass the sacrificer gets long life. [No. 37 not clearly understood. The text is very corrupt. (37) The cleansing of the ladle afterwards is known as eye (?) And after washing the ladle, that Kusa grass should be put off into the fire. (38) O best of kings, at the time of throwing the grass this sacred prayer

must be recited O divine fire, your art in form of flames is spread in heaven and is rested on earth in the form of conflagration. By those thousands arrows (flames) You torment our enemies "again by rectifying" may our enemies be distressed, the kusa grass should be thrown into the fire. (40) After that, two sacrificial fuel sticks must be placed, of palasa, Khadira, Bilva, Sami and Aswatth and Vat. (Banyan) (41) (And also) Udumbara, Aghada (Apamarga), Falgu, Kramuka, chandan and Devadara these twelve are called sacrificial (pious) trees. (42) The clever one, putting into the ladle for four times what is held, should keep it in the east, and when both the fuel sticks begin to burn, then o

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lord of people (43) he must firstly pay oblation mentally to Prajanam pati and holding for four times on front side, he must face them the southern direction. (44) Afterwards, being alert he must make homage O king for five times for the welfare of progeny, victory and kingship etc. (45) In the southern direction the sacrificer must pay two oblations of ghee in the leaves of udumbar, for destroying enemies of both the vedas. (46) O lord of the earth, or he must invoke the god Brahma on the lotus leaves, (by reciting) (47) I am here invoking the Lord Brahma the supreme deity, who is the absolute cause of origin sustenance and destruction of this universe. (48) (The god who is) himself four vedas embodied, having four mouths, who is the master of four castes, almighty the protector of all the four ashramas, the bestower of boons and who perceives all beings. (49) Whose origin is lotus, himself is the origin of the world who is the source of sacrifices and the lord of the universe. The supreme spirit, non challenged bearing sacrifices and the lord of the universe (50) To the Lord of the sacrifices, sacrifice incarnate, the unique cause of all these worlds, omnipresent, the bestower of boons, gentle and the highest supreme deity (I pray) (51) Who is the lord of past, present and future happenings, able to know by yoga and eternal being. O lord Brahma be present for the welfare of the host. (52) Please accept their offering of homage, this feet washing water and this fragrant smoke. Then he (host) must recite the sacred chants relating to Brahma with full concentration and devotion. (53) The sacred prayer addressed to Brahma must begin with Apohistha (come here) and being restrained, and concentrated, the feet washing water must be offered by reciting 'sannodevi' (54) The learned one should recite Hiranyagarbha and after sipping water, and speaking "Dhruva

Dyau" the seat should be given. (55) O king reciting Savitra charm, the deity must be offered fragrant objects. However ornaments, clothes, perfumed smoke together with light and eatables. (56) I have already mentioned before you all the rites to be performed before all sacrificial doings performing this in the beginning the sacrificial spell reciting "Ayasakam" must take place. (57) O lord of the earth, this method is advised in all the sacrificial performance. (58) At the completion of the prescribed sacrifice, the latter rites should be observed (they are for) Mahakalpa, kalpa and Manavantara (59) for age of the world, year,

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pathway (of the Sun) as well as for season, month, fortnight, planet and constellation. (60) O king, they must be for the day, for division of the day, and for a moment. Then he will be able to be the chief of all the present gifts (61)

(Verses from 62 to 68 difficult to understand due to corrupt text.) Because the sacrifice was desired by the Bhrgus with this sacrificial spell, O king, Then the vessel filled with clarified butter and both the ladles must be cleansed with Kusa grass. (69) Then being full concentrated and self restrained those kusa grass should be thrown into the fire. Then a glance must be made at the ladle to know its completion (70) O Lord of the earth, the discharge rite should be performed according to the prescribed rules, and after wards the sending forth rite of lord Brahma should take place. (71) (by reciting) O God, the supreme lord of Gods, the destroyer of calamities of the world accepting my offerings, You please leave for coming (back) again (72) May you strengthen, the entire place of the host as well as entire universe, and make the host prosper with good health, wealth and grain. (73) After that o king, the discharging rite of the sacrificial fire is advised. (By reciting) o fire you enjoy the oblations, best of all, and destroy the miseries of the devotees. (74) You leave, (O Agni) for coming back, after accepting my this worship, for auspiciousness of the host and for the welfare of the nation.. (75) (O Agni, you leave for coming back) for the benefit of cows, and brahmins and for the victory of the kings. Then holding the fully filled vessel, Svastivachan (Benediction of a brahmin after presentation of offerings) must be done. (76) As I told you before the gifts must be given then I revealed before you this later rite performance to be made for all the sacrificial fire. (77) Today, I related to you all the methods regarding all the sacrificial performances, o spotless and benevolent king. Now tell me, O reddish broad eyed one what more you want to know from me ? (78)

Here ends the Chapter 92 namely the former and later methods to be performed for all the sacrificial fire in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

93. Method of worshipping planets and constellations

Vajra spoke : O best among Bhrgus, I want to listen from you in detail, about the worshipping method of planets and constellations. You please reveal it before me, who am asking you. (1) Markandeya spoke : Taking bath, a person should make the round first, and then for its purification he must arrange for cow's five products. (2) The sacrificer should arrange for the milk of a tawny coloured cow, and ghee of a slight blackish one. And coagulated milk of a black cow, as well as dung and urine of white and reddish cow respectively. These five products relating to a cow must be gathered. (3-4) Reciting Gayatri spell he must hold the cow urine, and 'This is axis of your chariot' saying so he must pour the cow urine. May you be satisfied by this spell, the milk must be offered and speaking Dadhikravya coagulated milk must be offered. You are brilliant, and this is lustre for you reciting this the ghee must be poured and water by kusa grass should be given by reciting Gayatri spell. Then by reciting Aghamarshana spell together with Pranav spell (5-6) And first he must sprinkle the round with holy water and then to Savitri. A homage should be given full of milk, unhusked rice, and mustard mixed with rice in a conch shell, silver or copper vessel. With recital of the spell This is axis of the chariot and the wealth as well as (7-8) By chanting Drupada spell, the arrangement of feet washing water is necessary. And beginning with Hiranya Varna' and with three Rigveda verses. (9) (must pray) "Sannodevi please come here" o king thrice (?) Then o exalted king, the round should be made enlivened (10) With pious eatables and water. There is a sacred spell for it such as O Agni you are (our) life, O king thus spell must be repeatedly sung. (11) Then invocation of Jiva (life-breath) should be performed. I am revealing it afterwards. Thus Om, I am invoking God, the vital breath (soul) who is omnipresent and all pervading. (12) One who resides at five places in human body again and again residing at five places in past and residing at five places in future too. (13) One who lives in form of vayu always at five places and also is appearing in form of Agni at five places. (14) Who is residing at five places in the form of individual soul, the almighty

one. And one always stays in form of Varuna at five places. (15) Being invisible (to others) you please enter into this circle to day, I bow

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down to you. (Thus) o best of kings, the invocation of vital life should be done according to proper rites. (16) I describe the chapters for invocation. The invocation of the revered deity is essential. O Lord of the people to that highest relating to Vishnu thus the offering must be paid. (17) The seat must be offered by chanting Dhruva Dyau spell. And reciting thrice Apohistha the feet washing water must be placed. (18) Reciting Gayatri spell the mouth sipping water should be offered from homage water, coagulated milk, Silken garment, Ghee, and Madhuparka, then must be offered. (19) Then O king, three sacrificial spells should be known by Dadhikravya. You are bright planet Venus (Sukra) and keeps the sensuous in regular. (20) Offer Madhuparka (honey etc.) to Asvatha, Respected Bhṛugu has said that in the age of kali (21) an animal should not be offered, Anointing should take place after reciting the spell Rathe Aksa (22) And ornaments should be offered after that reciting the same chanting. The new sacred thread and fine garlands must be given. (23) With the recital of Savitra spell clothes and banner should be placed. Reciting Pushpavati, flowers and reciting You are Dhoor the scented smoke must be made. (24) You please know from me this and other chanting spells for fragrant vapour. I just tell you the divine tree fluid, together with the riches fragrance for the invocation, of all the deities May you accept this perfumed vapour. Then o lord of the earth, a light should be offered by saying "You are brilliant and shining". (25-26) You Hiranyagarbha reciting this all the light types of worshipping materials must be made known the sacred spell regarding eating and drinking offerings told by me. (27) O giver of boon, o you beyond one's imagination you please accept this eatables which bring gratification, nourishment and delight to all living beings. Also accept this drinking offered by me with devotion. (28) May this drink bring highest satisfaction to you, o sinless one. You being satisfied, make the host satisfied with his desires, bow down to you. (29) Hearing this Mantra, you give whatever you desire O king then inform the spell of Savitra. (30) Then o worthy king performing fire sacrifice and giving gifts (to the brahmins), the sending off must be done with Savitra chant (reciting) (31) Accepting the homage given by me with devotion, you (o fire) please leave this place for matchless heavenly abode out come back. (32) Let all the anxiety and diseases come to an

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end everywhere and let the host be protected and get happiness from all sides. (33) Let the cows, brahmins, emperors, and also subjects be pleased. Let the world be devoid of fear and let all the vices be destroyed. (34)

Here ends the Chapter 93 namely the method of worshipping planets and constellations in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

94. The arrangement of a circular Orb

Vajra said : O brahmin, you described the manner of worshipping each planet individually. Now please reveal before me, the manner of their worship in group or jointly collectively.

(1)

Markandeya said : I have revealed before you, o best of kings, the manner of worshipping each planet singularly. Now listen from me, about the method of making circular round at the time of worshipping all the planets. (2) O brave king, in the beginning, I am describing about the sacrificial place. After that, firstly drawing two lines. (3) O king an oblong should be made on that oblong, another should be drawn after wards by doing so there will occur a square. (4) Then four fold lines for planets should be drawn by doing this there arises constellation "Bha" decreasing twelve. (5) Then steady place is in the centre among the thirteen. (6) O lord of the earth, Mesha constellation should be imagined in the eastern direction. It should be enumerated first in the list of remaining zodiacs. (7) The drawing of lines must be doubled for the sake of decoration. And all the places of zodiacs, must be of

the colour of those zodiacs. (8) I describe the colours of zodiacs in due order. They are reddish, white, green and tawny. (9) Pale white, mixed black as well as red yellow, reddish brown, gray, deep brown and cloud like respectively. (10) O best among kings the colours of zodiacs like Mesha are fixed. The place for Dhruva must be made of sky like (gray) colour. (11) The devata saptaka (group of seven deities) must be placed on Dhruvasthana, know from me various directions of the white coloured circles. (12) The circular orb for Dhruva must be in centre, and three rounds must face the east. The round for sky must take place in east-north direction. (13) O king, the round relating to Brahma is said in the

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eastern side. The direction east, must be known in east-south side. (14) In the Nairutya side the round for earth, o king is prescribed, and too Shesha (? Mesha) zodiac the round should be made in the western direction, and also in the west north side. The round to him is advised under the ground. Because there may occur damage to him due to the movements of the planets. (15-16) The round for him, must be made there, as per prescribed rules and together with the presiding deities of the planets they should be put down, o spotless one. (17) The round for Ketu should be constructed in the seventh zodiac, from the sun. And o king, its colour must be same as that of the colour of that zodiac. (18) O king then making its hedge of another colour, the person desirous of being prosperous, should make those colours mixed with perfumed powders. (19) The entire zodiac circle should be protected by lines. Then o best king the laying down of constellations is advised. (20) The exact location of each zodiac must be prevented with linings. I will now speak before you, the dwelling place of constellation in a particular, zodiac. (21) Aswini, Bharani and the fourth part of Krittika are always said residing o, the best among kings, in Mesh zodiac. (22) the three parts of krittika and entire Rohini and the half of Mrigshirsha, should be known residing in Vrisha (23) Like wise the second half of Mrigshirsha, Adra and three parts of Aditi are always found resting in Mithuna. (24) One part of Punarvasu as well as Pushya and Sarpa rest in Karkataka. And also pitraya, Bhagya and the first part of Aryamna, always said resting in karkataka. O best among kings, the three parts of Aryaman together with Hasta and half of Chitra, are found residing always in sinha zodiac. (26) In kanya zodiac o exalted king there rest the half of chitra, vayavya and three parts of Vishakha. (27) The truth seeking seers, have always declared, one part of Vishakha, Maitra, Sakra and both vrischhika dwelling in Tula zodiac. (28) In dhanvan zodiac there dwell Moola, Apya, one part of Vaisvadeva. While remaining three parts of Vaisvadevata. (29) As well as vaishnav, o king, and the half of Dhanistha Satabhishek and three parts of Aja, are declared. (29-30) O best among kings always resting in kumbha zodiac, While one part of Aja, and the whole Ahirbudhnya, o king, with pausna are said dwelling in Meena by truth seeking seers. While worshipping Bhachakra seperately (31-

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32) One by one star must be laid down in the external side of zodiac circle. And o lord of people their laying down must be done with those colours as described before, and according to the scriptures. (33) The laying down of Star constellation should be differentiated by linings, and the lay down of constellation deities must be on all the external sides (four sides) (34) Like the chief of Naksatra the colour of the moon becomes separate. Then the lines of them should be done and the circles also accordingly. (35) The laying down of the deities of directions must be made out side the linings and also o best of kings, of each direction also in regular order (36) The colour of the direction deities must be the same as that of their dwelling constellations. And a round for Dhanad (God of wealth) must be made in the north. (37) (It must be of Golden colour as far as possible). Now listen about the colours of the directions. The north is said white and eastern direction red in colour. (38) The southern direction is of yellowish colour while the west is known for its blackish colour. The east-south direction

should be known as resembling the colour of a lotus and reddish.

(39) While South-west side is of the colour of palasa (i.e. green)

and the vayavya direction is declared as having colour like the blue

lotus. (40) The truth knowing sages, have said the Ishani direction

of white colour. The learned should part the direction circle by

means of linings. (41) The round must be made symmetrical

covered by symmetrical lines. And its centre must be adorned with

conch, lotus and other auspicious materials. (42) The lining design

must be doubled every where and in the corner part of the round

the strong pitchers full of water. (43) And containing fruits,

sprouts, perfumes and flowers, the clever wiseone should lay own

(them) always (44) He should put down flags and banners and

umbrellas of the same colours for the presiding planet deities,

separately. (45) The wise one should prepare the round exactly of

that proportion knowing thoroughly the place. The bigness of the

circle becomes the prime cause of prosperity for the performer

(bigger the round, higher prosperity for the sacrificer). (46)

Here ends the chapter 94 namely the arrangement of a circular orb in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

95. The Vehicles and Chants of Planets and Constellations

Markandeya spoke : Now O best among kings, I am reciting before you the invocation (chants) of all. This verse is recited at the end of invoking each one. (1) (O God) Please enter into the round constructed by me and accept this homage, the feet washing water and scented smoke offered by me with devotion. (2) I will now invoke Dhruva, the lord of all the planet group, who whirls round this Bhachakra by the wind cord unobstructedly. (3) O Dhruva the lord of Lords, Keshav, you possessing valour beyond imagination, the chief of all the planet group, and bowed down by the whole world, please approach here to me. (4) I will invoke sky, which is decorated with hundreds of heavenly cars and which is the third step of the great god Vishnu. (5) O you revered, gentle, the supportless infinite highly profound and adorned with constellations and planets sky surface, please come to me. (6) To God Brahma, the lord of the universe, and the main cause of creation, sustenance and destruction of this universe, I invite here. (7) The chief of all the people, lotus-born, having four faces, the vedic incarnation and himself their support too, and who is keen in determining the time factors. O you Lord Vishnu, I invite come please near to me. (8) I will now invoke the great and infinite direction deity aloud. Beyond measure and without support which, who is void of the rays of moon and the sun. (9) O you goddess earth highly lucky, always served by the accomplished sages, infinite one, spotless and well wisher of all please approach to me. (10) I will invoke the earth deity, who is keen for the welfare of all beings, and who bears all the soil and the patience incarnate, and who gives boons and holds all the beings. (11) O earth deity, being held by the boar and the support of all the seeds, the auspicious one, and the destroyers of the calamities of everybody, you please approach to me. (12) I will invite Shesh (celebrated serpent) who is the supporter of the earth circle, and who is shining brightly with the rays and coming out from jewels studded in the large hood. (13) O celebrated serpent shesh, you highly fortunate one, infinite and prime keshva, come here you are the serpent form of that boundless lusters god Vishnu. (14) I will invite then the direction protected by Shesha beneath, and which is always dwelt by serpents, demons and semidivine snakes. (15) (O divine earth)

possessing plenty of jewels, and always worshipped by Seshanaga, profound, enlarged fierce and beautiful at many places, you come to me. (16) I will then invite the divine fire, the lord of lords and the bestower of boons, Who himself is embodied vedas, their resort a/id who devours the offered oblations. (17) O fire, the chief of all the deities, the mouth of all the Gods and immovable one o, you omnipresent, highly fortunate and interested in the happiness of all the beings, please approach here. (18) To God, Sun, the giver of boons having thousands of rays, lustre personified, difficult to face and who promises security to devotees, I will make invocation. (19) O God, the Lord of the universe the master of Rig, Sam

and Yajus samhitas, the unique lamp of the entire three worlds and the killer of all kinds of diseases. You be kind to approach me. (20) I am inviting, Varuna the God resting on water, who very closely resembles to bright Vaidurya gem and possesses very abundant lustre. (21) O presiding deity of water, the prominent Lord of aquatic animals, O you served constantly by the group of serpents, demons and semi divine snakes and you imperishable one, be kind to come here. (22) I am invoking God moon, having cool rays and who is possessing the lustre of nectar is the Lord of herbs, and is the master of twice-born ones and is the delighter to the eyes. (23) O God moon, you possess the mark of a deer, and always bestow favour upon the devotees, O you worshipped by all the constellations, oblige me by coming here. (24) To Skanda (Kartikeya) I now make invitation. The God who has six faces, who bestows boons and himself is a child, who is the destroyer of the demon's army, and who gives pleasure to mother Parvati. (25) O you, worshipped by Gods, the killer of Mahisasura (Kartikeya) the Lord of the universe, the foster son of krittikas and having the vehicle of noble peacock, make favour to approach me. (26) I will now invoke the planet Mars, who is lustre embodied, unassailable, possessing fierce form, of unspecified face and having splendour like blood. (27) O you God Mars, Angaraka, highly lustrous one, come to me everything auspicious or inauspicious occurring on this earth rest with you. (28) To Vishnu, who bears conch, disc and mace in his hands, and who is dark blue like the linseed flower, who wears yellow silken garments and who is imperishable, I will now invoke. (29) O lord of the lords, the creator of people, Narayana, you very difficult to know, and bearer

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of great sharang bow, oblige me by approaching. (30) I will invoke planet Mercury, the teacher, lord of the world, son of the moon, the master of the planet group, brilliant in form, and difficult to face. (31) O son of

Moon, you beyond imagination, oh world conquerer Janardana, very powerful, highly spirited one, long armed, and highly illuminated, be kind to approach. (32) To Sakra (Indra), the God, the lord of the gods, bearing Vajra in hand, long armed and intended on welfare of cows and brahmins, I make invocation. (33,) O you God, with thousand eyes, the destroyer of the demons army, mounted on Airavata, expert in laws and delighting the heart of Sachi (Indrani) please come. (34) I will then invoke Brihaspati (wind), the priest of lord Indra, who possesses vast vocabulary and who is expert in the knowledge of vedas and

vedangas. (35) O wind, highly lucky, the vital element of life on earth, the growth of the crops depends upon you always, O, you enlarger of the soil, be graceful to come. (36) Now I will invoke Goddess Parvati (Uma) who is the bestower of boons, who is the beloved wife of God Shiva, possessing beautiful limbs and who increases the prosperity. (37) O, Goddess, the protector of the world, giving delight to mother Mena's heart, o pious one bestower of boons, gentle and, always loved (worshipped) by the devotees please approach. (38) To Sukra, the descendent of Bhrugu, the master of the world, who always witnesses the entire living beings, and whose effulgence is constantly indicated by austerities, I make now invocation. (39) O Sukra, oh, you very blessed one, possessing sixteen rays (flames) and bestower of boons. You are beyond imagination, and are supreme authority in restraining rain fall or its absence make grace to approach me. (40) I am invoking the God Brahma, the lord (creator) of the living beings, the spotless deity, and who always makes compassion on devotees and who is the creating cause of the people. (41) O Lord of the people, o You the creating factor of the people, please come to me, o lord the origin and the destruction of the beings depend upon you. (42) O, revered deity, Brahman, the Lord of the people possessing profuse splendour, have favour to approach me. I will invoke the planet Saturn, Son of Sun God, immovable, an ascetic, difficult to face and giving protection from fear to the devotees. O you son of the sharp rayed God (Sun), beyond imagination, manifesting

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existence at its absence, come here. (43-44) Whatever good or evil related to kings taking place on this earth is resting with you. Now I am invoking god Ganesh (i. e. an elephant faced), the lord of attendants (45) To destroyer of obstacles, remover of impediments! and dear to the heart of Parvati (I invoke) o lord of the attendants^ big bellied God, and having long arms, be graceful and approach, (46) O Lord of all, the success in business of living beings rests with you. Now to Rahu, the chief among planets and bearing the body of planets, I will make invocation O valiant one, You have achieved a boon from lord Keshava (Vishnu) and whose sins are burnt by penance. O best among the demons, bestower of boons, and possessing boundless valour oblige and do come. (47-48) You are^; the austerity personified, difficult to conquer and moving, in reversed manner in the sky. I am invoking the God Viswakarma. (architect of Gods), the imperishable deity. (49) You are always making architecture for all the Gods, O best among Gods, incomprehensible, and the master of all kinds of architecture, show grace to approach. (50) The entire course of events of all depends upon you to Ketu, the banner of all the heaven dwelling Gods, I will invoke (51) well-versed in vedas, the knower of ^jj the laws, and giving fearlessness to the devotees having the banner of the smoke (Dhumketu) and possessing the splendour like that of fire, o Ketu you please come here. (52) O sinless one, I have already reported before, the invocation manner of fire spread^ out on account of dreadful flames, and remover of the

wicked results of the devotees. (53) I will invoke the auspicious I[^]rittika, who is worshipped by Gods, O you universal goddess, th[^] worthy eldest daughter of Daksha Prajapati, please come here. (54) O king, listen about Rohini as revealed by Prajapati I will invoke Rohini, the bestower of boons and beloved of moon. (55) O Rohini, wellversed in laws, and beautifying the prescribed rites, come to me. I have already described the invoking chant about moon, Now know from me that of about Mrigshirsha. (56) I am invoking to the boon bestower Mrigshirsha, dear to the moon. O Goddess, Mrigshirsha, beautiful in the soft performances, be graceful to approach me. (57) I will invoke God Rudra (fierce in form), who has three eyes and a trident in hand. O Shanker, prevailing [^]\\ O you the great God and lord of attendants, oblige me and c[^]me, (58) I will make invocation to Ardra, the

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constellation named Bahu, o Ardra, beautiful in all the limbs, fierce and loved by God Shiva, approach me. (59) To Goddess Aditi, who has burnt all sins by penance, I make invocation O wooden stick (mother) for Adityas (twelve suns) expert in laws and having powerful splendour, come to me. (60) To the constellation punarvasu, wellversed in religion, I am calling, O Punarvasu, you favouring the spy's service, come here. (61) The invocation manner for Jiva (Prana) is described, now about Pusya it will be told. I will invoke Pusya the Kshipra named constellation. (62) O Pusya, highly fortunate one, come here, and increase the growth from all sides. To serpents, able to move in the heart of all the three worlds. I will invoke (63) O snakes, come from all the sides and be of mild nature. I will invoke Ashlesha, the augmenting the devotees, prosperity, fierce and victory giving Ashlesha, you please come here. (64) I will invoke the manes, bearing visible and invisible forms. (65) O forefathers, eating the oblations of food and nectar, O you imperishable ones, make favour to come. I will invoke the constellation Magha, very soon, which is ferocious. (66) O you fortunate Goddess Magha, destroyer of sins come to me. Then to Bhaga known as Purvafalguni, I am calling. (67) Highly lucky O destiny, you being pleased by staunch activities, make grace to approach. I will invoke Aryman Aditya, the store of lustre (68) O you, the destroyer of devotees evils, you oblige me, by coming. I will invoke the auspicious utara falguni constellation. (69) O you fortunate one, divine, permanent and charming in whole body come. I have mentioned the invocation manner for Sun having brilliant light. (70) I will soon invoke the constellation Hasta, related to the Sun expert in laws, and killer of devotees' sins, O Sun, please approach. (71) I will invoke

God Tvastra, having boundless lustre. O God Visvakarman, always intended on the welfare of people, oblige to come. (72) I will invoke constellation chitra, of wonderful form and fascinating figure. O chitra, the bestower of boons, you by pleasing uncruel deeds come to me. (73) I will make invocation to wind, having access every where, and with blazing light. O you wind, dear to every creature in the world please approach. (74) I will invoke Swati, always proceeding towards the north. O Goddess Swati, expert in the spy duty you please come to me. (75) I will invoke Indragni jointly, who bear dazzling lustre

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Indra, the lord of the universe and Agni you bestower of victory. You both approach me. (76) bearing radiant light, to constellation vishakha I invoke auspicious, universal deity visakha, oblige and come to me. (77) I will invoke God Mitra who has blazing rays and who is mighty. O highly lucky Mitra, the destroyer of devotees' sins be kind enough to come. (78) Then I invoke the constellation called Anuradha, the bestower of boons. O Anuradha looking graceful, in uncruel deeds you please come near. (79) Thus the invoking manner related to Sakra is narrated. Now listen about, Jyestha, I will invoke constellation Jyestha with Sakra as presiding deity. (80) fierce and charming eyed Jyestha deity approach. I will invoke the God Yama, son of death, who is very mighty. O God, with deformed eyes possessing huge strength and valour be graceful to come. I now invoke the constellation Mool who is fierce and great. (81-82) O Mool, blessing the devotees with fearlessness come. To Apah (waters), reaching every where, bestowing boons and auspicious in form, I will make invocation. (83) You, bliss bestowing, pious and bringing good come here. To the constellation named Purvashadha, I am invoking. (84) O terrific one, boon blessing and rising in the east- purvashadha, come. I will invoke all the Visvedevas, bearing wonderful splendour. (85) O boon bestowers, highly powerful all Visvedevas oblige me by approaching. Then to the constellation named uttarashadha I will invite. (86) looking fair in all the performances, you uttarashadha please come here. Thus was the invoking chant about Brahman. Now listen o Lord about Abhijit constellations. (87) to the constellation, which is known as Abhijit, I will invoke

O you first, among intelligent and distinguished ones, and

accomplishing swift actions, come to me. (88) This was the narration of Vishnu invocation. Now know from me about Shravana. I will invoke the constellation Shravana fulfilling all the desires. (89) Aswattha you, who accomplish the spy's duty, come here. Then to eight divine Vasus, who bestow boons, I will invoke. (90) O God Vasus, blessing with boons and destroying sins (of devotees) come here. To the constellation Dhanistha, who is loving to zodiac, I am invoking. (91) accomplishing spys' activities o you Dhanistha, come here. I thus related the invocation of the high souled Varuna. (92) To virtuous constellation, named shatbhishaj,

I will invoke helping the spys' jobs, you shatbhishaj come here.

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(93) I am invoking, the boon bestower, fierce and one footed Aja constellation looking fair due to hair matted and twisted together, o Ahirbudhnya, show favour to come here. (94) I will surely invoke the constellation Bhadrpadottara o you highly lucky Bhadrpadottara, approach me. I now invoke the beautiful figred constellation Revati. (95) O you wellversed in laws, accomplishing the gentle deeds come to me. I am invoking then God Pushana who destroys the Sins. (96) Pushana who accomplishes all the activities, approach here properly. I am invoking the twin deities, Nasatyau, who delight the Sun. (97) O you both Ashwini, highly illustrious ones and bestowers of boons come. Then invocation I will make to Ashwini, who fulfils all the desires. (98) The invocation manner relating Yama, is described. Now listen about Bharani. I will inovke the fierce constellation, known as Bharani.

(99) O Goddess, highly fortunate one and bearing good looking form Bharani, you approach here. O king, I have already mentioned the invoking manner with regards to Sakra before.

(100) Adorned on account of sunrise, Prachi will now be made invoked. O you boon bestowing and accomplishing the good activities, east come. (101) I already mentioned to you the invocation of Vahni, before now I will invoke the blessing

showering east-south direction. (102) O east-south direction, you beloved to Vahni, and giving boons to devotees, please approach here. The invoking of Yama is described, now listen that of the Yamy (Southern) direction. (103) I will invoke the polite southern direction, looking fair in all types of activities, o you southern direction come. (104) I have already revealed before, the invocation of the wise and deformed eyed God Yama. Now I will invoke the auspicious south-western direction. (105) O Goddess south-western direction always increasing the prosperity of the worshippers, come to me. I have already told the invocation related to high souled Varuna. (106) Now I will invoke the west (prescribed over by Varuna) The auspicious one, O western direction, loved by God Varuna, and showering blessings upon the devotees you approach. (107) Magnanimous Vayu's invocation is described by me, Now I am invoking the west-north direction related to Vayu. (108) O Vayavya direction, bliss gives, you west-north deity, approach rightly. I am invoking the mighty God of wealth, the son of Vishravan. (109) O lord of the lords, the

presiding deity of all sacrifices and wealth, be kind enough to come. Now I will invoke the gentle direction (north) presided over by the god of wealth. (110) O North direction, looking graceful in all the activities, you come properly I have already reported the invoking manner of the three eyed, high souled God Shiva. (III) Now I am invoking the auspicious north-eastern direction. O you highly lucky north being protected constantly by Lord shiva, you approach me. (112) I will invoke all the oceans in the pre-placed. O lords of the jewels all the four oceans, you come here. (113) The pitcher placed in the Isani Dik (direction) is meant for

the eastern ocean. And benevolent Shiva may come to southern pitcher placed in Agneyi direction. (114) The western sea may approach the south west pot like wise o, northern sea you please attend the pitcher meant for west-east side. (115) Then there must make a reverential salutation by bowing down the head on earth to those invoked deities, and after making salute, the spell should be pronounced. (116) Who is able to worship you in proper manner and without worshipping you how can one attain the supreme abode (118) So, o bliss givers, I will try my level best, to make you worship you are apt to allow me for that (119) There always arise so many obstacles in this your worship rite. O the presiding deities of each direction, dazzling with splendour, staying in your own direction, you please destroy all my calamities occurred here. And let those demons hostile to religious acts, and destroyer of sacrifices, may perish from this place. (120-121) O you obstacle creators, trouble some, flesh eating, cruel and sacrifice hating demons, expelled by me, by white mustards. Similar to thunder bolt, you go to your own place. (122) Speaking this the learned sacrificer should throw, the white mustard seeds in main and sub directions. And the worthy brahmin should utter loudly the demons destroying spell. (123) O king with profuse power, a bath adding containing all the herbs together with all kinds of seeds, perfumes, clay, gems and waters is always advised while worshipping all the planets. (124)

Here ends the Chapter 95 namely 'The chapter related to the vehicles and chants of planets and constellations' in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

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Narration of anointing

96. Narration of anointing

Vajra said : O worthy brahmin, you please narrate separately to me about the perfumes, garlands, scented vapour together with eatables and drinking oblations offered to Gods. (1) O best among bhrugus (you please tell me about) the oblation materials, as well as the specific chanting and gift offerings too. O sage only you, or Brahma the Lord of the universe are conversant with the entire treasure of learning. (2) Markandeya said : O Lord of the earth, sandal paste must always be offered singly to all the deities residing in the Dhruva abode. (3) Saffron should be offered to Sun, and Camphor to the moon. Red Sandal paste should be offered to the planet Mars while to Budha agallocham is advised. (4) Sandal mixed

with saffron should be given to Jiva, while to Sukra white Sandal, and to Sun musk must be offered. (5) To demon Rahu, musk together with Saffron, and both agallocham and Saffron should be offered to the comet Dhoomketu. (6) To Kritikas saffron, while to Rohini musk must be offered, Camphor to constellation Mrigshirsha and Nagamada (elephant's ichor) is asked for Rudra (7) Saffron and Sandal powder both together, must be offered to Aditya, and fragrant root mixed with sandal is necessary for Ashlesha and Pitru. (8) O king, like wise Priyangu (Saffron) added with sandal powder, should be offered to Bhagya. And to Aryamna Sandal of both types white and red should be given. (9) O lord of the earth, to Savitra, with saffron powder is prescribed but Sandal paste and musk mixed saffron are asked for Tvastra. (10) Sandal mixed with nutmeg fruit or Jasmine plant's flower must be given to vayavya, and to visakha both saffron and Sandal powder are advised as offerings. (11) To Mitra God, Sandal mixed with Turuska (olibanum) must be offered. While both Sandal and Saffron are said for Jyeshtha. (12) The essence of Shinshapa (Ashok) tree, and the musk powder must be offered to Moola constellation, while to Apa (water) Sandal mixed with Kustha planet is praise worthy. (13) Musk, agallocham and Sandal paste should be given to Vaisvadevas, and to Brahma Sandal like wise agallocham, must be offered to Vishnu. (14) The Jasmine flowers together with cloves being wellpounded must be offered to Indra while Camphor is asked for Varuna, Aja and Ahirbudhanya. (15) Red Sandal must be offered to Pushan, while white to

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Ashwin. And to Yama (belonging to Yama) musk together with agallocham is prescribed. (16) The presiding common deity of a constellation as well as of a direction is narrated. To north (uttara) auspicious Sandal and agallocham must be offered. (17) Sandal is prescribed as offering for all the oceans but if there is deficiency for all of them. (18) Then the customary offerings which is auspicious and dear to Gods should be offered o king, to them, because Goddess of wealth rests there. (19) O chief amongst the kings, whatever I related about the planet and constellation in the same way the offerings must be made to deities and the directions, one should not think it otherwise. (20)

Here ends the Chapter 96 namely "The narration of anointing" in the dialogue of Markandeya in the first part of Shri

Vishnudharmottara.

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97. Offerings of Particular flowers to planets and constellations

Markandeya said : The learned should always offer, o lord of the earth, clothes, and banners of the same colour to the planets, constellations and directions. (1) And O king to the best of his power the sacrificer should offer golden, beautiful ornaments, shining with jewels and looking delightful. (2) To all these deities residing in Dhruva's place especially the Jasmine flowers should be offered, O king. (3) Red lotuses to the Sun and white ones to the moon, Bandhuk flowers to the Mars and blue lotuses should be offered to Budha. (4) Yellow Jasmine flowers to Jiva and white to Venus. Niliazinti flowers should be given to Sun and red trumpet flowers to Rahu. (5) In the same way O lord of the earth Damanak flowers should be offered to Ketu. And for krittikas, o king, red lotuses are prescribed. (6) To Rohini champaka flowers and to Mrigshirsha white lotus should be offered. The white thorn apples to Ardra and Jasmine flowers to Aditya. (7) Champaka flowers should be given to Pushya, while Jasmine to Bhagya and

Suvarchala flowers should be offered to Aryaman. (8) O king, Bandhok flowers are advised for Savitra and Tvastra, while Sindhuvar flowers for Vayavya. (9) Yellow Amaranth flowers are said for Indra and Agni jointly and o king for the God Mitra red Ashokas are advised. (10) Like wise, Champaka flowers should be offered to Sakra while black kuhetaka (?) to Moola. (11) White

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Offerings to planets and constellations

lotuses to Apya, and Kubjaka to Vaisvadevas should be offered for Brahma Jasmine flowers and for Vishnu, Champaka flowers are prescribed. (12) The red lodhra (trumpet flower) to Vasava and lotuses to Varuna should be given. Also o king, he should be offered the Sun-plant flowers. (13) The flowers of white thorn apple, should be given to Ahirbudhnya while, karvirak flowers are advised for Paushna, o king. (14) The blossoms of the mango tree, o lord of the people, should be offered to Ashwin, and similarly o king, blue lotuses should be offered to Yama. (15) I have already mentioned about these constellations and directions which possess the same abode,. And, o king, the flowers of Champaka or Punnaga tree are asked for the northern direction. (16) O lord of the earth, lotuses should be offered to oceans, but if one fails to get the desired fruit then o king he must offer the flowers, blooming in their particular season, and of similar colours especially to all of them. (17) O chief among the kings, whichever mysterious spell I narrated about constellations, the same should be offered to their presiding deities as well as to the directions. No doubt should take place in this matter. (18)

Here ends the Chapter 97 offerings of particular flowers to planets and constellations in the dialogue of Markandeya, in the first part of Shri Vishnudharmottara.

98. The perfumed vapour and light offering for planets and constellations

Markandeya spoke : O lord of the earth, the clever one should offer the perfumed vapour, containing fragrant gum resin, mixed with clarified butter to the deities dwelling in Dhruva's abode. (1) To Arka, one should offer perfumed vapour and the fragrant powder also while Rudraksha to Indu to the planet Mars he should give scented gum resin, and to planet Mercury, the resinous exudation of Sala. (2) the red chalk is essential for Jiva, o best of the kings, and the lotus should be offered to Sukra, and o king, to Saur (Sun) the perfumed oleander must be given. While spirituous liquor is asked for Rahu and fat for Ketu. (3) Clarified butter should be offered to Kritika, and Sandal to Rohini. To Mrigshirsha, Camphor white fragrant oleander should be offered to Ardra. (4) The perfumed aloe wood to Punarvasu, and unhusked whole rice should be given to Pushya. The lotus should be offered

to Sarpa and clarified butter to Paitra. (5) To Bhagya Saffron mixed with honey and ghee. White Satavari together with ghee and honey, should be given to Aryaman. (6) To Hasta Kunduru and to Tvashta husk should be given while Camphor to Vayavya, and Jatamasi to both Indra and Agni. (7) Saffron to Mitra, while musk should be offered to Sakra and Shati mool should be given to Moola, while fragrant root is prescribed for Apya. (8) To Vaisvadevas, the fragrant gum resin, and to Brahma clarified butter with Chandan paste must be offered Vishnu should be worshipped with fragrant aloe wood powder, white husk is asked for Vasava (Indra) (9) The fragrant root should be offered to Varuna and husk to Aja and o lord of the people, pine powder should be offered to Ahirbudhanya. (10) berry perfumes should be offered to Pausna while Sandal powder to Aswin. And a person desirous of being prosperous, should always offer scented gum resin to Yama. (11) He should offer, gradually to every direction Camphor, Saffron, Sandal as well as musk, Turuska, perfumed aloe wood, the priyangu, and the fragrant gum resin. (12) To the east and to the oceans o lord of the earth Sandal powder (Paste) must be offered, if all these are not available then the fragrant gum resin must be given to all of them. (13) The divine, and full of smell herb fluid is considered as the best odour. It should be offered, with the smell of the highly perfumed gum resin to all the deities. (14) A light made of clarified butter, should specially be offered to all of them. But it should avoid, O lord of the earth filling of oil or fat. (15) Oh you chief of all the rulers, whatever I narrated here about the planets, or constellations, the same should be offered to their presiding deities as well as particular directions. There is no scope for doubt here. (16)

Here ends Chapter 98 namely "The perfumed vapour and light offering for planets and constellations' in the dialogue of Markandeya in the first part of Shri Vishnudharmotara.

99. The proper and improper method of offering oblations to planets and constellations

Markandeya said : o lord of the people, to each of the deities residing in Dhruva's place an offering of cooked rice mixed with curd and milk must be done. (1) And to Surya, the offering of rice,

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boiled with molasses, breads mixed with molasses, the pilu fruits and milk with coarse sugar, together with fried grain containing profuse honey should be offered. (2) To Moon (Shashi) clarified butter together with rice mixed with curd, as also various fruits, excellent sweet balls and mixture of boiled rice and milk, should be given. (3) To the planet Mars, o king, rice boiled with coarse sugar breads mixed with molasses, barley preparations as well as milk mixed with coarse sugar together with Krusar (?) should be offered. (4) And to Budha, rice boiled with milk and having clarified butter in it, and the fruits of Madhuk tree (or of nyagrodha, Udumbar or Asvattha) and also herbs yielding milk, should be given. (5) A person desirous to attain prosperity, should offer to Jiva, legume varieties, the bilva and emblic myrobalan fruits together with rice mixed with ghee. (6) To Sukra he should offer rice mixed with Coagulated milk, boiled in milk, with honey and clarified butter, and also winnowing corn with sweet balls. (7) Rice mixed with bean seeds, krusar with clarified butter coagulated milk, barley preparations with pulse and chick peas should be offered to Saur (Sun) (8) And to Rahu an offering of the fruit of fig trees, curd and o sweet meat should be done and also he must be given rice mixed with beans, and breads prepared from barley. (9) For the planet Ketu, o lord of the people an offering made of sesamum, fish with krusar sweets with clarified butter mixed is prescribed. (10) Honey with fried grain gruel, and mixture of curd and clarified butter is asked for krittika while for Rohini an offering of the seeds and ginger pounded with curd is said proper. (11) A mixture of curd and water as well as deer flesh should be offered to Mrigshirsha, while blood, and krusar both should be offered to Rudra. (12) To Punarvasu sweetmeats with sesamum and sugar must be given. While boiled rice with milk and sugar together with clarified butter, must be offered to Tisya. (13) The powdered mustards together with curd mixed with honey must be given to 'Sarp' while, a dish of milk, rice and sesamum with 'pual' (sweetmeat) must be offered to Pitru. (14) To Bhagya, quick growing rice and mixture of honey and clarified butter, must be given and to Aryaman, breads containing sesamum and rice must be offered. (15) The milk prepared with Priyangu and boiled

rice as essential to Savitru and offering of nectar and variegated birds should be given to Tvastra. (16) To Vayavya. sapless and nice roots, and to Visakha pulses, and breads prepared from barley, should be offered. (17) The cooked pulse mixed with curd and honey is prescribed for Mitra while rice mixed with ghee, and various fruits, is asked for Sukra. (18) Different types of roots, as well as roots together with fruits and barley meal and honey water mixture should be give to Apya. (19) Barley meal to Vaisvadevas together with honey and fried grain should be offered and cooked rice with milk and sugar, adding molasses should be given to Brahma, one who desires for prosperity. (20) Curd and cooked rice, together with milk should be presented to Vishnu, while rice pudding ghee and vegetables, should be offered to Vasu. (21) The pounded cat flesh and vegetables and curd meant for Varuna While bringing the pounded tiger flesh and mixed with curd, an offering to Aja must be given. (22) To Ahirbudhanya, different types of flesh, as well as flavoured cooked rice, and to Paushna, barley preparations, beans and barley products with meat added, should be offered. (23) To God Ashwin, the pounded horse flesh, beans barley and curd, should be given while to Yama unhusked rice and sesamums are offered. (24) O king, effigy beasts made with flour, and roasted meat together with rice milk sugar preparation, containing ghee and honey, should be offered to the eastern direction. (25) O king and to Agneyi direction, saffron mixed with milk, and to the southern direction, saffron mixed with oil should be offered. (26) To Nairutya, saffron and fish combined should be given while gruel as well as fish are advised for the west. (27) fish and boiled rice milk sugar preparation is meant for Vayavya, while to Aishani'direction curd and rice milk liquid both are given. (28) Sweet balls mixed with ullopika (?) must be the oblation for sea. (29) O you, chief amongst kings, whatever I spoke about the planets and constellations, the same should be the offering with regards to deities and particular directions, one should not make any doubt about it. (30)

Here ends Chapter 99 namely The proper and improper method of offering oblations to planets and constellations in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

Just and unjust drink for planet and constellation

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100. Just and unjust drink for every planet as well as constellation

Markandeya said : One should offer milk as a drink to please Dhruva abiding deities, or for pleasure of himself. The perfumed water is asked for Arka (Surya) while milk is asked for the moon. (1) to the planet Mars dates, and to Budha grapes should be offered to Jiva (Prana)

butter milk and to Sukra Sugar cane juice is advisable. (2) The liquid meat is prescribed for Saur, while crushed fish for Rahu, and o lord of the people the milk of she goat should be the offering for Ketu. (3) The fragrant water, should be given to Krittikas while fragrant grass is asked for Rohini. To Mrgashirsha milk must be offered, and to Rudra dates with wine must be given. (4) Molasses to Aditya, and milk to Tisya should be offered and o scion of Yadus, only milk should be given to Sarp and Pitru. (5) For Bhagya as well as Aryaman scented water is praise worthy while to both Savitra and Tvastra milk should be given. (6) Grapes (or juice) should be offered to Vayavya, and to both Agni and Indra nectar should be given. Butter milk is asked for Mitra while curd is for Sakra (7) Water, honey combined, to Apya, dates should be offered to Vaisvadeva, while water is necessary for Brahma. (8) The mango juice is advised for Vaishnav, while rose apple juice for Vasava. And for Varun Madhook juice is essential. While, o king water is asked for Apa. (9) In the same way water is prescribed, o king for Ahirbudhnya. The goat blood should be offered to Pausna while that of a buffalo to Ashwin. And to Yama unpolluted flesh and blood, should be given. (10) I have already narrated about the constellations, presiding common deities, and directions like wise o king, milk should be offerd to north. (11) and to all the seas always by a person desirous of prosperity. (12) O lord of the kings, whatever here I told about the planets, constellations, the same should be done for their presiding deities and directions no one should ponder over it. (13)

Here ends the chapter 100 namely "The just and unuust drink for every planet as well as constellation in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

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The sacrificial chants

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101. Division of Sacrificial oblations

Markandeya said : O lord of the earth, for the deities residing in Dhruva's abode (place) a sacrifice, with unhusked rice smeared with clarified butter and sesamum seeds must be performed. (1) The trees like the Sun plant, Kimshuka, Khadir, Chapamarga (?) the holy fig tree as well as Udumbar, Shami and bent grass with kush grass respectively, are considered excellent for sacrificial fuel, o king with regards to the deities like sun etc. O lord of the people the sacrificial sticks anointed with clarified butter should be offered. (2-3) In the case of trees, one must always give up those, which are only local which have east facing points, dry on the top, which possess leaves and which are without the barks. (4) O best of the kings, to Krittikas the sacrificial oblation must be smeared with clarified butter, while to Rohinis, it must be of seeds and to Mrigashirsha the sacrificial offering must be of the milk cooked rice and Sugar preparation. (5) To Ardra the oblation must be of honey, while to Aditya it must be made of unhusked rice. And to Pusya the oblation should be of milk cooked rice dish, and to Sarpa of herbs. The sacrifice addressed to Pitrus, must be of unhusked rice mixed with sesamums, while with Priyangu sticks to Bhagya and with unhusked rice offering must be to Aryaman. (7) To Savitra, the sacrificial offering must be of coagulated milk while to chitra the offering should be made of boiled rice mixed with milk and sugar. While o lord of the people, the oblation to Vayavya must be of unhusked rice with clarified butter. (8) The sacrifice for Indra must always be of barley product, for Mitra it must be pulse and for Sakra of grams. (9) To Moola, the sacrifice should be performed with herbs with sacrificial offering of rice is prescribed for Apa for Vaisvadeva the oblation must be of milk while for Brahma it must be of cooked rice with milk and sugar. (10) For Sravan the oblation of unhusked rice mixed with pomegranate seeds is advised while for Vasava it must be made of the fruits of fig and udumbar trees. (11) With water, flowers and unhusked fine rice an oblation must be given to Varuna, while o excellent king to Aja it must be made of ghee, honey and coagulated milk. (12) O king, the sacrificial offering to rice must be made to Ahirbudhanya and o king, with fruits and unhusked rice it is advised for Pausna. (13) With the fuel, sticks of the

nyagrodha (vat) tree, an oblation to Aswin becomes proper, while o best amongst kings, to Yamya the oblation should contain sesamums mixed with honey: (14) An oblation of clarified butter, sesamum's oil, saffron, honey, rice-milk-sugar dish coagulated milk, milk, ghee and honey must be offered respectively to the directions like east etc. (15) for seas, the sacrifice with milk must be performed individually. If the above mentioned materials are not available then the sacrifice for all of them must be of sesamums and unhusked rice. (16) O best among kings, in case of offering clarified butter, there should not be any fraud with regards to materials one who follows the secondary rule than the prescribed best one in case of the particular deity, he the wicked sense fails to attain bright future in this life. (17-18) O you supreme of all the kings, whatever offering I related with regards to planets and constellations, the same should be offered to their deities as well as directions. And one should be free from suspicion. (19)

Here ends the Chapter 101 namely "Division of sacrificial oblations" in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

102. The sacrificial chants

Markandeya spoke : The sacrifice addressed to Dhruva must be performed by reciting "Dhuva Dyau" spell. There, the upper and lower are said as the direction's belonging to Dhruva. (1) The Brahma Yagnam is the chanting spell for Brahma, while o king, 'O Dyau to you' by this spell, the sacrifice to Div (heaven) should be performed. (2) For Prithvi, Prithvi Devi is the sacrificial prayer and by the chant 'Pranav' the sacrifice should be performed for the under dwelling shesh, as well as for the direction. (3) For Agni, the sacrificial chant to be recited in this 'Agnir Moordhi' while Yaduttamam varunpasam will be the chanting spell, addressed to Varuna. (4) Pranav is asked for Kumar, while Tat vishnoho is the prescribed spell for Vishnu. Trataram Indram is the prescribed prayer for Indra while pranav is asked for Devi. (5) Prajapate na tvadeta this spell must be related for Prajapati, while pranav or Visvakarma is the apt sacrificial chanting for Vinayaka. (6) O king, for Visvakaraman this spell constantly should be recited. And Akrushna this become the address for Aditya. (7) Imam Devi

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is the chanting spell for Soma, while Agni Moordha is for planet Mars. And o lord of the people, Udbudhyasva is the prescribed chant for the planet Mercury. (8) 'Brihaspati Ati Yadaryo' is the sacrificial address for Brihaspati, while Annat parisrut this is the proper spell recital for Sukra. (9) For Saura, Shannodevi while for Rahu Kandat Kanda must be the sacrificial chant. And Ketum krunavan this sacred chant is prescribed for Ketu. (10) O lord of the people, for Krittikas and Rohini 'Agnimoordha' is the proper address, while Madhurvata this is the apt sacrificial spell for Mrigashirsha. (11) Mrudano is the chanting Mantra for Rudra, and Ardra and Sutramanam is for Punarvasu, Tava Shriya is the said sacrificial spell for Pushya. (12) Namah Astu sarpebhyo is the proper spell for Sarpa. And Aham pitroon this chanting prayer is prescribed for Pitru. (13) Sadasuga is the sacrificial spell for Bhagya, and

etc. Aryaman should be the recital spell for Aryaman. (14) For Savitra the oblation prayer is, Savitra while for Tvastra, it is Ya erne Yauagni is the said spell o king, for Vayavya. (15) Indragni Rochana is the offering chant prescribed for Indragni.

(16) The sacrificial chant for Maitra is known as Mitrojana and o lord of earth, Indrah Sutram is the oblation prayer asked for Sakra

(17) Yante Devi" must be recited for Nirruti, and Moola. While Shanna Apah" is the oblation prayer made for Apa. (18) And O lord of the earth, Visvadevi' is the proper chanting spell for Vaisvadeva. And Brahma Yajnanam indicates Brahma. (19) Vashat te vishno likewise is said, sacrificial recital for Vaishnav. And A me graha Bhavati is described as the prayer for Vasava. (20) Imam me varuna' like this the chant recital must be for varuna. While sacrifice for Aja must be performed reciting this upaprag. (21) For Ahirbudhanya the proper sacred spell will be sacred prayer is prayadam. (22) Yamo dodharPrithivim this spell is meant for Yama. There are the sacrificial chants, prescribed for the oblation offerings to the presiding deities of the constellations. (23) The presiding deities of the direction are also similar to those of the constellation deities with Pranav the sacrifice should be performed for direction, as well as for Vaishnavan. (24) And o best of kings one who knows thus, he should individually worship the seas. O lord of the people, eka chakra or Dvarcham is the spell addressed to the planets. (25) Samagra and dviarcham is advised for constellations. (26) O worthy king, this much, I narrated to you

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Gift describing chapter

about the number of sacrificial spells for planets. And by sacrificing in this manner, the sinless one attain their desired objects in this world. (27)

Here ends chapter 102 namely the Chapter related to the sacrificial chants in the dialogue of Markandeya, in the first part of Shri Vishnudharmottara.

103. Gift describing chapter

To each deity relating in Dhruva's place, gold must be offered as gift individually. (1) O king reddish cow with calf, must be offered to Arka, while a king, should offer conch shell to the

moon. (2) While red coloured oxen should be presented to the planet Mars, and o exalted king to Budha especially an offering of his own golden image along with child toys must be made, and the silken garment with cotton cloths must be given to guru. (3-4) A white coloured horse is prescribed for Sukra, while a black cow, with calf should be given to the son of the sun i.e. Shani (or Yama) (5) O king, to Rahu, turban and iron rod should be offered and to Ketu a goat and an ox are asked as gifts,. (6) A person desirous of attaining rise should offer gold to the krittikas, as well as seeds of all types should be given to Rohini. (7) A milk yielding cow to the Mrigishirsha while an ox should be offered to Rahu. And white cloth must be the gift for Aditya, and gold with clarified butter must be offered to Pusya. (8) O lord of the earth, an ox with gold studded horns is prescribed for Sarpa, while sesamum is a good offering for Pitru, and chowrie (fly whisk) for Vayavya. (9) Scented materials should be offered to Bhagya. and gold to Aryaman and o King, an elephant or gold must be given to Hasta. (10) O king, to Tvastra and Aindraghi, a bull should be offered and to Maitra clothes, while to Sakra gold should be given. (11) To Mool, an offering containing roots and various fruits prescribed, while to Apya the vessels full of coagulated milk, and to Vasava a cart must be offering. (12) The Sandal wood should be offered in the same way to Varuna, and a goat to Aja, while cooked rice must be given to Ahribudhnya. (13) A cow is said to be the offering for Pusna, while a horse, for Ashwin. And to avoid sins, sesamums and a cow should be offered to Yamya. (14) O king, to the directions like east, the offerings of an elephant, as well as of a camel, of chariot, and of a cart also of a horse, of a mule and of a vehicle drawn by

man, should be made respectively while to oceans gold with abundant gift respectively. (15-16) O Lord of the earth, whatever I told here about the planets, constellation and directions, that should be offered to the deities individually. If one fails to get the above mentioned objects, than o best among the kings, a cow should be offered to each one, O highly lucky one, with a bronze milking vessel (17-18) the cow, yielding milk, having a calf of good disposition and beautified with clothes and jewels, and having gold studded horns and silver studded hooves and looking fair on account of pearl bearing tail, must be offered (19) Then o king, the sending off rite must be performed in the above mentioned manner. And then o

lord of the people, one should feed each brahmin devotedly with three fold sweets, containing major part of ghee, milk and coagulated milk, and give them the gifts, O great emperor to the best of his power And then the wise one being modest should ask for their satisfaction, who are thus respected. (20-21) O king, whichever propitiatory rite for averting all the evils, I revealed to you, the restrained one should perform this with all his power, but not with cheating in offering wealth or with fraud. (22)

Here ends the chapter 103 namely gift describing chapter in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

104. The amulet chain for blessings

Markandeya said : after the propitiating rite for host, performed in this way, the sacrificer priest should place the tips of the sacred grass held in his right hand on the heart and then make the amulet chain. You listen about it from me, who am revealing. May Dhruva protect you from the upper side, while sun from the east, and planet Mars may protect you from South, while Shanaishar (Saturn) from behind. (3) May mercury protect you, from north likewise may Ketu protect you, from under side, Sukra may protect you from east-southern side, and the ascending node from South-West direction (4) Let the moon protect you, from west-north side and from east-north, let Jiva protect you and o spotless one, at the period of said junctions may all the constellations protect you. (5) May the presiding deities of all the directions headed by Sakra and Vahni protect you from all the

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wicked elements by resorting their own direction. (6) May Sakra (Indra) the destroyer of the demon Bala, destroy with his thunderbolt, all the thieves, enemies, diseases, sins, as also all inauspicious and terrific calamities, together with dreadful dreams and false thinkings. (7-8) May Yama the God of death with his staff (stick), Varuna with his Snares, and the god of wealth (Kubera) with his mace always bring to an end (all the calamities) (9) O host equipped with armour in form of planets, and residing in midst of the planet cage, you be invisible (to enemies) being freed from all the miseries. (10) Being released from all the diseases and left by time arrow, you may achieve long life due to the grace of the lords of the planets. (11) May all the deities, protect you and they always lead you, to the righteous conduct. May

they harshly destroy your whole enemy-class and bestow upon you desired pleasures and abundant prosperities (12)

Here ends the chapter 104 namely the amulet chain for blessings in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

105. The result for the propitiation manner for planets

Markandeya said : The person observing celibacy, and taking sacrificial oblations as food, should stay there on that night. I have recited the propitiating manner for planets which destroys the evils (sins) (1) The king, desirous to get rain, should perform this rite at the time of drought and at the time of excessive rain also he should perform it to cease the heavy rainfall. (2) One who wishes the loss of enemies, should perform this at the time of journey. And at the time of battle also he should perform this for getting victory. (3) O lord of the people, this rite should be performed for malevolent purpose, with regards to the enemies. And also by those who desire rise and likewise by these who desire knowledge. (4) By merchants (business men) desirous of profit, as well as by Sudras, eager to get the fruit of religion and by the prince wishing for Royal throne, (this must be performed) O king. (5) Like wise, oh Lord of the earth, this should be performed by the captive, for release from the bondage. And also by a person who has lost his office but who wants to regain it. (6) The diseased one who desires the soothing off his disease should perform this. This rite should also be performed addressing a destroyer by one who is desirous to

get rid of it. (7) If there is a doubt about enemy's malevolent activities, the persons should perform this propitiatory rite for the planets, and also at the time of birth of divine semidivine and earthly disasters. (8) The rise and fall of the emperors, depend upon the planets. Also o king, existence, non existence in this world also rely upon the planets. (9) These planets if duly propitiated, they in return give pleasure to you, the performers. This is the boon given by lord Brahma. So the person by all means try to propitiate these planets. (10) To the person, who is devoted to his preceptor, who is self restrained, and who has acquired the property by righteous means, and who always be gracious. (11) As also to that person, who is dependent, and is always keen for the welfare of brahmins and cows, and who is not eating the flesh, the planets become favourable. (12) The devotees of the lotus-eyed god Janardana, do not face any obstacle arisen out of disfavour of planets in this world. (13) As, an armour works as a defence against the arrow shooting, in the same way, this propitiating rite, works as a shield against ill fate. (14) A person who thoroughly knows this sacrificial rite for planets, O lord of the people, he never gets the fault resulting from planets. (15) I have described in full details, this propitiating rite related to the planets, this

rite which is blessed, famous, yielding long life and is the destroyer of all the sins. (16) O king, if a person performs this rite in the exact prescribed manner, he is relieved from every fear in this world, and by obtaining good health, he gets long life and attains all types of pleasures. (17)

Here ends the Chapter 105 namely the description of the result of the propitiation manner for planets in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

106. The origin (birth) of planets

Vajra said : O best of twice born ones, I want to hear in detail the origin of the pole (Dhruva) of the planets and of the lunar mansions (constellations), O lord. (1) Markandeya said : Brahman desirous of creation made first of all, the Sun, the destroyer of darkness and the globe of light. (2) In the same way, he made Rahu a globe consisting of darkness, and O lord of the people, you wellversed in law. Then created the other globes of planets and stars severally, consisting of water, also he created the fourteen

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stars placed near the pole. (3-4) O king listen from me, their names and distribution. Know that Uttanpada is its upper jaw. Yagna must be known as the lower jaw, while Dharma occupies its head, God Narayana abides in heart while Sadhyas and Ashwins reside in its fore feet. (6) Varuna and Aryaman are its two hind-most haunches, Samvatsara its penis, and Mitra occupies its anus. (7) In the tail are Agni, Mahendra, Marich, and Kasypa, These among the stars and planets which stand near the pole are collectively called svar. The pole causes the universe to turn round, the three worlds are dependent on the pole, for worshipful Vishnu is the pole, he the time which drives the worlds onwards. (9) He who knows the stars, severally by names contained in the Sisumar, and has seen them in the pure sky. (10) He shall live fourteen years, more than the allotted life span, and is forthwith liberated from sins committed during day or night. (11) The powerful rays of the Sun, make the watery planets, and stars shine. Do not doubt about that. (12) O king, the crystal chariots of the pious, shine in the sky like water, o scion of Yadus. (13) O best of the kings, the planets, stars and the divine pole all exist for ever (till the end of the Kalpa). Please do not make any doubt. (14) O descendant of Yadus, those honourable deities among them,

take birth in the beginning of a Manvantar, but not so often. (15) O scion of Yadus the righteous pole, the son of Uttanpada is born when svayambhu Manvantara had come and exists till the end of the creation. (16) I will reveal before you about his birth, which destroys all the sins. O lord of the earth, lord Brahma, desirous of creating various types of progeny in part. (17) (He) dividing his body or (himself) into two parts, created the man from half of it, and from the remaining half the almighty God created a woman, and then he created the progeny. (18) Then virad (Or Viraj) procreated Purush, and that Purush is known as Manu, whose seventy first Manvantar is described here. (19) Priyavrata and Uttanpada are two famous sons of Manu. They are known as the promote- of Kshatriya tribes in the past Manvantar. (20) The pole, the son of Uttanpada is stated to be Vishnu attached to which, the crowd of the heavenly winds and lights are made to twin round. (21) The orbit of the seven rishis (the great Bear) is stated to be always below that : The seven respectable sages are-Marichi, Vasistha, Angira as well as Atri, Pulastya, Pulah and Kratu. And in midst of them, the chaste

Arundhati stays depending upon Vasistha. (22-23) Below that is the "Bha" circle and below that is saturn. Below that, is Jupiter while below him is declared the planet Mars. Below him is the Sun and below him is stated to be venus. Below that Mercury, while below him is Moon. (24-25) The motion of the heavenly lights towards the south-east is called like that of a wheel. All the planets are stated to move towards the east and to possess an uniform motion. (26) O lord of the earth, because of their speed movements. They must be worshipped as if they are near. As they are uncommon so they are said weak (27) I will declare to you their origin, when the Vaivasvata Manvantara had come. And what was their purpose in their past thousands of birth. (28) The glorious lord Vishnu, Narayana who is without beginning and end, he formerly became twelve fold to accomplish the objects of Gods, and the lord caused himself to be born from Aditi and Kasyapa, out of them Savita is the deity of Aditya. (29-30) I related to you about the birth of the Sun, now listen from me, about the birth of the moon. And o king Vishnu became the moon, as the son of ten directions and of very high souled Atri sage. Dakshyani (Daughter of Daksha Prajapati), the revered wife of the righteous Vasu (31-32) (She) gave birth to exalted Moon among vasus. And the soma was born as the companion of goddess of wealth at the time of chaining the ocean for getting nectar. (33) I described to you thrice, and sufficiently about the birth of the moon (shashanka) Now, I will narrate about the birth of Mars. (34) There existed a very powerful and mighty brave demon named Hiranyaksha. He became the father of a daughter named Vikeshi (without hair). (35) By performing penance, she obtained hair and sthanu (lord Shiva) fell in love with her. When Pinakin, the god of gods was cohabited with her, the god of fire, being afraid of the production of an other deity of fire, created an obstacle, and when he (lord shiva) saw the fire entering the nuptial chamber. (36-37) There arose sweat

on his face in consequence of his anger, and a drop of the sweat produced, from his face, who destroys the enemies. (38) Fell into her mouth, and she drank it eagerly. Then she became pregnant through that but was unable to carry that embryo because of its lustre. (39) Then she felt worried to bear that child and let it fall, which was resplendent like a blazing fire. (40) Then o lord of the earth, taking the form of goddess the earth bore it and Kashyap

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himself performed its religious rites. (41) It was named as Angaraka because of its vicinity to the fire. I have already mentioned about the birth of Mars, after that listen about the birth of Mercury. (42) The wife of Kashyap named Dhanu, was famous in all the three worlds. She gave birth to a worthy son, name of Rajah. (43) He fell in love with Varuni the daughter of the great souled god Varuna, she was the famous matchless beauty of all the three worlds. (44) Then taking into consideration his (of Rajah) austerities, vigour, valour as well as lustre, he (Varuna) gave that beautiful girl to him, by accepting money from him. (45) She rested then into the waters, and the demon knew that she rested into the waters he through his hard penance, and entered into the waters then. (46) That demon got melted because of touch, and knowing that the demon obtained her that melting stage the moon. (47) Then o lord of the people, the moon suddenly churned the waters for the sake of his daughter. And when the waters were churned like this by soma, then o king lord Vishnu, bowed down by gods entered into those waters by lustre. Then was born kumar Budha-the teacher of the planets. (48-49) Then Tara the exalted wife of preceptor Brihaspati bore it and when she became unable to bear that child with lustre. (50)

Then the wife of moon, a daughter of Daksha prajapati left that son. Thus the birth of the planet Mercury is described. Now listen that of Jiva (Brihaspati) (51) Suroopa endowed with grace and youth was daughter of Marichi, one of the ten lords, first created by Brahma she was given to Angiras. (52) The sage Angiras got through her a son Brihaspati. The preceptor of gods, who possessed vast vocabulary, who was very intelligent and who was expert in vedas together with vedangas. (53) I told you, about the birth of Jiva (Brihaspati) now listen, about the birth of venus. Hiranyakashipu had a daughter named Usha. (54) That broad eyed, and the matchless beautiful lady of all the worlds, the wife of sage Bhrigu gave birth to the righteous, famous and mighty son of Ushanas (i.e. aushanas-Sukra) (55) He who was adept in profound and abstract meditation, carried off the wealth treasure of Vaishravana (kuber) And when his treasure was then carried off, then the lord of Yakshas (kuber) went for lord Shiva's refuge. (56) Enraged God shiva became ready to kill that Bhargava then, but he (Bhargava) through Yogic power (meditation) entered into shiva's

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body. (57) Residing in shiva's belly he propitiated goddess Parvati (the daughter of the mountain Himalayas) Then Shiva requested by her (Uma) discharged him, through his penis. (58) Then preceptor of the world (Brihaspati) named him as Sukra. And he bestowed upon him the epithet of Dhanesh together with kuber (lord of the wealth) o spotless one. (59) And the three eyed God (Shiva) made him kuber's friends. O king I will describe about the birth of Sanaishchar now (shani) (60) Tvasta, he sprung at will, son of lord Brahma, was one of the ten lords created at the beginning by Brahma. He became the father of a daughter named Samjna the unique feminine beauty of three worlds. (61) She got married with Savitru, and the sun with tremendous lustre, got through her Manu. Vaivasvata, (son of Vivasvan) who was expert in laws (62) And also got a son, named Yama and daughter Yamuna the sole protector of the world. When these sons were born, the fair eyed samjna (63) The beautiful lady being unable to bear the excessively inviolable lustre of her husband, called Chhaya, and spoke like this "O blessed one, you must stay here in my form, without any perturbation, and you should take care of these my two children son and daughter." (65) Telling in this way, the excellent coloured goddess samjna went to her father. But driven away by the father, she was asked to go back to her husband. (66) Then she approached the Uttarkuru region, and taking the form of a mare, began to wander in the forests and sub forests of young green grass. (67) The sun also believed (took) chhaya as samjna, and got through her two sons namely savarna and sanaishchar. (68) Vajra said : O the descendant of Bhrugu's race, how the Sun became succeeded in regaining her (Samjna) you please make clear this my doubt. (69) Markandeya said : The beautiful lady Chhaya was not treating the "sons of Samjna as she was treating her own two sons and grandsons. (70) Then once the enraged Yama scolded her and so Chhaya cursing him told that his this leg will fall down. (71) The killer of enemies, strong Yama, reported all this to his father, and having heard his words, the Sun said to Yama. (72) When the worms will reach the surface of the earth carrying all the flesh, in that way. Your curse will come to an end and you will become safe (protected) hearing father's sayings Yama observed hard and severe penance, and propitiated the lord of the lords Janardan (Vishnu). (74) Then soon, he achieved epithet of

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Dharmatma (Dharma personified) and when sun also came to know the real cause of his son's curse. (75) Then the destroyer of the enemies being highly angry, asked Chhaya about the truth. And blameless chhaya told him everything unveiled. (76) hearing her words the Sun approached to Tvastra's place, but could not see there his virtuous wife staying. (77) Then Tvastra told the Sun that, being unable to bear his lustre the pious lady lives in the kuru region in form of a mare (78) Tvastra placing the supreme god Sun the lord of the universe on a whirlpool (grinding stone) soothed then his lustre. (79) And when his lustre thus decreased, then sun obtained a move highly in a pleasing form. And Tvastra made the wheel for Vishnu (Lord of the world) from that shattered lustre. (80) This wheel of lord Vishnu became famous as Sudarshana Then the graceful Sun took the form of a horse (81) And reaching to Uttarkuru regions, he saw there his wife in form of a mare and possessed with cool substance. (82)

Being desirous of cohabitation, the god soon approached her and on seeing an excellent seepdy horse arrived. (83) That chaste woman, being afraid of another woman's husband (stranger) began to stir in confusion. Then the sun with dazzling rays, made enormous gestures on her face. (84) O king, then both of her nose cavities became full of his sperms (semen virile) And two Aswins were born, then through (from) her nose cavities (nostrails) (85) the crushed semen virile, dropped by both of them and which fell on the ground, from that horse there was born kumar (a son) radiant like the Sun. (86) Then accepting his original form, the supreme lord Divakar went to his place with Samjna who had also regained, her original form. (87) Both the Nasatya Aswins were appointed as the physician to the Gods. Then the Sun looking at the son born from crushing the master of the universe then named him as Revanta the master of the entire planet group then said to the son "O son, as you are born through me a horse (88-89) "O you, with dazzling rays you will always obtain worship from the horses and you will always be loved by the world" (90) Those, who will worship you, will always gain prosperity. O best of the kings, I narrated to you, about the birth of Shanaischar. (91) Now o sinless one I will narrate about the birth of Rahu. The daughter of Daksha prajapati named Sinhika, was the wife of Sage Kashyapa. (92) She even though premature, chose as her husband a sage (one

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who was practising penance and requested him) O revered one I am desirous of getting a son, o you sinless sage please make favour to give (93) being angry on her untimely begging (asking) Kashyapa spoke" you will give birth to a son like a demon or a Rakshas. (94) And on account of the boon (curse) of the high-souled one (kashyapa) she gave birth to Rahu thereafter, O king I am revealing to you about the birth of Ketu. (95) Finding a huge increase in generation god Brahma the best among the wise ones, determined for its termination. (96) O, lord of the people, there was born a famous daughter named Mrityu, to him who was thus thinking of the destruction of the generation. (97) Brahma told her then 'O graceful one destroy the generation.' The fair complexioned lady then began to cry, when she was thus asked by him. (98) At that time, from her tear drops, thousands of diseases came into existence. And the fair lady seeing those diseases arisen, withdrew her tears. (99) Then taking resort to Pushkara forest, she practised very hard penance. The blessed one, stayed for many years in one or other place, practising austerities. (100) Again Brahma ordered her to destroy the generation and said "O blessed, fair girl. You do exactly whatever I told you before but not otherwise." (iOI) And o you respectable one, you should get a boon from me for your penance, tell it. "The human beings, will attain death in the world, because of some fault, but nobody will ever believe you surely the cause of that fault. O firm minded one the beautiful faced one when thus told by Brahman. (102-103) That excellent complexioned woman released a long and warm sigh. And from that (sigh) Ketu was born resembling a black serpent. (104) He who was like a banner had blazing fire like locks of hair on head, and o king, he possessed lustre similar to that of the fire, and bore the hue of the smoke. (105) The supreme god the father of creation, the universal soul giving him the name said "This will be famous in the three worlds by the name Dhoom ketu. (106) He will show the world all auspicious and unauspicious things. And only thus alone the great souled Dhoomketu, will be seen in heaven, sky and earth, pointing good or bad effects to the people by holding various residing places." (107)

Here ends the chapter 106 namely "The origin (birth) of planets" in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

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107. The birth etc. (existence) of stars and planets

Markandeya said : O lord of the earth, Brahman in past being desirous of creating various generations, and intended on that goal he joined his own self with it, o king. (1) First he created, the demon sons from his buttocks. They were known as Asuras because the brahmins named Asu as Prana (breathing of life) (2) As he had created the suras (gods) from the part of his body, Brahma disclosed that part ! He appointed them to know the element unmanifested, and possessing profound truth. (3) The mighty god (Brahma) became pleased by appointing them. Then from the mouth, were born the devatas in supernatural way. (4) They were known as devatas as they were created by a supernatural way as the verb Dev is used in the sense of play, (5) so from his heavenly body the gods were born. Seeing the gods, he (Brahma) restored to his another body. (6) He accepted the bodily form, only of virtues. Then thinking himself as their father, the great god advised to those sons (7) Because the pitrus (manes) resided almost nearly in midst of the night and the day in past, so they will be your fathers, and O Gods, you should honour them as your fathers (8) Then the lord disclosed that portion of the body, from which he had created the pitrus (Manes) and from that unhidden portion of the body twilight was soon originated (9) From that twilight, the day portion is meant for Devatas while the night portion is known as Asura. And in midst of both the twilights, the manes (Pitrus) reside that bodily form is also highly reversed. (10) so the Gods, demons, sages and the human beings worship her with devotion as the next generations will worship lord Vishnu ! (11) And for that reason, the brahmins worship her at both the union periods (twilight) then lord Brahma bore another bodily form, again. (12) That God created from his mind Rajas and sattva mixed form, and from mind then he created the generation. (13) As from mind they were born and known as Manushyas and because they were produced, they became famous as Prajas. Then o gentle one, after creating again new generation the lord disclosed his bodily form. (14) That form was disclosed, and from it the moon light at once sprung out, and so people fell delighted at the arrival of the moon light. (15) Then creating that moon light he took one another bodily form, and he used the form combined with

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Rajas and Tamas qualities. (16) After wards he created another hungry living world in the dark creating those hungry souls... ? (17) these waters may protect us, spoke those to them and so the hungry demons, roaming at night time were known as Nishacharas. (18) Surely, I hurt these waters on seeing, they spoke to each other, because of that action, the attendants of Kuber, the doers of cruel activities are famous as Yakshas. (19) This is also used in sense of protection as well as nourishment but the verb yaksh is confined only to the sense of destruction. (20) They were known as Raksas from protection the root 'Raks' while as yaksha, because of the verb yaksh (to throw) And on their sight, the learned ones (Brahmas' hair became withered in a moment. (21) And those withered hair again grew and turned upwards again. As they creeeped, they were called sarpas, (serpents) and because of descend, they are named as pannagas (serpent demon) (22) Because they knew themselves just as child, their name is Vyala and because of their inferiority, they are famous as Ahi. Because of fall, they are called pannagas, while on account of creeping without feet, these creatures are said Sarpas. (23) They make their abode on earth, in the waters, on sun and the moon, and also on clouds. Then there arose his anger resulting into the fierce, fire dwelling smoke. (24) He then entered into those arisen poisonous snakes. Seeing those snakes, the enraged one through anger created. (25) They suck the cow, and seeing this (he created), the Gandharvas with fire semen virile. Here the verb 'Dhay' is restricted only in the sense of drinking. (26) They used speech for drinking, and so they are known as Gandharvas. The pishachas have tawny coloured ears, and possess very reddish brown colour. (27) Being devilish by nature, these creatures are named as Bhoot, while because of flesh eating, they are known as Pishachas. That mighty God, after creating these eight divine sources, (28) then he willingly created, other birds and animals. Looking at the birds then he created various animal groups. (29) From mouth he created goats, while from chest sheep, and Brahma from his belly created the cows, then again he made other generations too. (30) He

created from his foot (feet), the horses, mules, donkeys, ox like animals, deer, as well as camels, bears, dogs and other species. (31) From hair on his body these sprung up the herbs with fruits and roots. And by creating such types of herbs, he utilised them for

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sacrificial purpose. (32) In the beginning of Treta Yuga in the former kalpa, there existed seven rural (domestic) animals like a cow, a goat, he-goat, a sheep a horse, a mule and a donkey. While other seven are known as forest dwellers. They are a buffalo, an ox like animal, a camel, a two hoofed animal, (33) a fabulous eight legged animal, an elephant and as seventh among them is the monkey. These are forest dwelling animals. Then from his first mouth, he generated metres, like Gayatri and Rigvedic verses, also the meters like Trivrut, Stoma (hymn) and Rathantar (stotra) (34-35) And also (from his first mouth) he created the sacrificial rite like Agnistoma along with other sacrifices. And also a sacrifice, the Tristubha metre, and also fifteen hymns of eulogy. (36) While from the southern mouth he created Brihatsama, as Sama chant. The samavedic hymns, the metre Jagati as also seventeen hymns for praise. (37) Together with Vairoopya and Atiratra (sacrifice for overnight) he created from his westside mouth. Twenty one Atharva hymns with Trishtubha and Vairaj meters, and the determined period of three hours in a sacrifice he created from his northern face. (38) The lightning, the thunder bolt, the reddish rain bow (or Indra's mace) he created these too, from his north side face). (39)

First he (lord Brahma) created the four fold progeny i.e. Gods, sages, manes and human beings and then he produced the animate and inanimate beings. (40) By creating Yakshas, Pishachas, Gandharvas, Apsaras, (nymphs) as well as men, kinnaras, demons, birds, beasts, deer and serpents. (41) The animate and inanimate world is two fold, unperishable and perishable. They are Jarayuja (born from the womb) Andaj (born from an egg), svedaj (born out of perspiration and udbhij (come out of the ground.) (42) The supreme God created the four fold group of creation they are the beasts, deer, snakes and birds. (43) And the demons, pishachas, human beings as also those born from womb, those creatures who are born from the eggs the birds, the snakes, alligators, fish and also tortoises (44) like wise following these are also the inanimate and animate generations. Those born from sweat are gadflies, mosquitoes, lice, flies and bugs. (45) Those some others created due to heat are known as udabhiji shooting forth from seeds like all planets, trees, grain etc. (46) Again the Udabhiji' products are those which result into the ripe fruits, possess abundant flowers

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and fruits, and which are without flowers, and those trees in general, bearing flowers, or fruits, or shining with both of them and those spreading creepers, and planets are all Udabhiji creations. (47-48) As also various types of bunch of flowers, and cluster of trees together with many grass species, and the spreading creepers, all shoot forth from the seeds and knobs, (stem of plant) (49) These are surrounded by dark, in different forms due to some causes by acts. They feel happiness and misery, and also possess knowledge in less proportion. (50) In this terrific and ever moving mundane world, the fate is determined by Ganesha. (51) That almighty God appointed each one in that duty for which he is apt, by bestowing his own lustre again and again. (52) Inspired by him these generations get savage or non savage, gentle or cruel, rightous or unrightous and true or false behaviour, so it is liked by him. (53) He himself entered into that, which was given by himself, to him according to the season and gender. (54) The living beings have to resort to their own deeds (bear the result of their own doings) Then for the purification of the society he (Brahma) created from his mouth and arms. (55) As he created Brahmins, Kshatriyas, Vaishyas and Sudras. From his mouth, were born the brahmins, while from arms the famous Kshatriya, and from thighs were born the Vaishyas, while from feet the Sudra caste was born, he also prescribed the proper code, for each caste and Ashram, severally (56-57) and also the mighty God determined (places) for those, observing their own duties (i.e. fixed code). He fixed Brahmaloaka for the brahmins and Sakraloka for the Kshatriya caste born ones. (58) For Vaishyas he fixed the place in Marutloaka, while Gandharva loka, he made centre for the Sudra people. And the lord of the creations, fixed the Brahma loka for calibacy observers. (59) The creator (Brahma) prescribed the Prajapati loka for those house holders, who perform their prescribed duties, rites and also fixed the abode (place) for seven sages as well as for forest dwellers. (60) He made the place called Yatis (ascetic) for those who always move according to their self will. After making the arrangement for abodes He determined to produce his mental progeney. (61) Firstly the revered Lord created his spiritual sons, the procreators of various beings. They are known as Dharma, Rudra, Manu, Sanaka and Sanadona. (?) (62) To gether with Bhruugu, Sanatkumar, Ruchi and Shraddha. And also Marichi, Atri,

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Angiras, Pulastya, Pulah and Kratu. (63) He also created, highly revered sage Vasistha and the great sage Narada, with self illuminated and seated on the layer of sacrificial grass and like wise the Agnishvatta as eaters of fire. (64) (He also created beings like) the raw flesh eaters, (goblins), the upahootas (taken away) Ajayapas (those who drink ghee Agni or Pitrus) as well as the Sukalinas (species of the Pitrus). Out of them, first these are bodiless (formless) Their followers are, (65) The top most followers amongst them possess a material form Like wise he created the bodily forms of five great elements. (66) Creating various generations, in this manner, he then from his right thumb created divine, exalted Daksha and in the same way from the left thumb he created a wife for him, and through her Daksha got blessed daughters. (67-68) That righteous one, gave them in marriage to the sons of Brahma, but gave Sati to God Shiva (Rudra), whose sons are famous as Rudras. (69) They (Rudras) are innumerable in number, very powerful, and possess the valour similar to Hara (Shiva). They prevade, the entire world like the rays of the Sun. (70) He gave to Bhrugu his daughter named Khyati, was worthy and had matchless beauty And Bhrugu got two sons born through her with weapons named as Dhata and Vidhata. (71) She also gave birth to Shree (goddess Laksmi) and sky roaming horses. Then Bhrugu gave her virtuous daughter to God Narayana (Vishnu) (72) Through her he (Narayana) begot two sons very proud due to might and highly arrogant. The two daughters Ayati and Niyati by name, wellknown in the world of Mem the lord of mountains were given to Dhata and Vidhata. And o scion of Yadus, Ayati gave birth of Prana. (74) While Niyati gave birth to Mrukundu, the treasure of austerities. When the seventh kalpa had passed, to that very revered soul Mrukundu. (75) I was born as the son of Manasvini, o king, The exalted Sambhooti a daughter of Daksha who was the wife of sage Marichi. (76) That beautiful woman became the mother of Poornamasa, who was one of the ten lords of the creations first made by Brahma, and Virajas became the son of Poornamasa, while Sudama was born as the son of Virajas. (77) I have narrated about the guardian of a quarter of the world, and the region beyond that. Poornamasa had another son named Sarvesha. (78) He begot two sons-Stama and Kashyapa,

know the descendants (sons) of both of them as Sannyasa and Nishchaya. (79)

Daksha gave Smruti to Angiras the first of the ten creators, and he gave him sinivali, kuhoo, Raka as well as blessed Anumati too. (80) Then sage Angira got through her (smruti) (two sons) Agni and Bharat. Bharat's son was well known as Parjanya. (81) While Parjanya with golden hair on his body, presides over the north direction. I said about that presiding deity who guards the different quarters of the world. (82) In the similar way, Daksha gave Anasooya to the great sage Atri. And through her, Atri begot a son the huge store of penances (i.e. Datta) (83) Priti the mother of Urna, Daksha gave to Pulastya and also he gave him Kshama, the mother of Kardama sage. (84) Samkhapada the son of the sage Kardama, presides over the southern direction. Here I revealed about the presiding deity, who guards different quarters of the world. (85) To the effluent lustered Kratu, Daksha gave his daughter named Sannati. Her (Kratu's) sixty thousand sons are famous as Balkhilyas. (86) they all were expert in laws, and lived in perpetual celibacy. Then Daksha gave Urna to the high souled sage (Prajapati) Vasistha. (87) Through her he got seven sons possessing the vigour (lustre) like that of the Sun (having seven horses) They are Rajobahoo, Urdhvabahoo, Pavan, Anagha, Sutapa, Shakti and Ketuman, These seven are known as the sons of Vasistha, ketuman possessed, a highly lustrous form and Rajas was his son. (89) I told you about the presiding deity, of the world in west side and Daksha gave, Svaha to the embodied vahni (fire) (90) Then the revered one gave Svadha the mother of heavenly sky dwelling and earthly fire, and also the mother of the blessed Mena to Pitrus. (91) The pitrus then gave Mena to Himachala, and Daksha gave these fourteen daughters to Dharma. (92) They are- Kirti, Lakshmi, Dhruti, Medha, Pushti, Shraddha, Kriya, Mati, Buddhi, Lajja, Vapu, Shanti, Tushti, and Siddhi in all fourteen in number. (93) The son of kirti is known as the deity Yasha, while that of Lakshmi is Darpa, Dhruti's son is known as Nischaya, and the son of Medha is famous as Shruta. (94) Labha is the son of Pushti and Kama is Shraddha's son Deva is known as the son of Kriya while Dama is the son of Mati. (95) Bodha is the son of Buddhi and Vinaya is said to be the son of Lajja. Vyavsaya is known as the son of Vapu, and the name of the son of Shanti is

Kshama. (96) Santosh is the son of Tvashti, while the lustrous sukha is known as the son of Siddhi. Then Rati became the wife of Kama, and her son is named as Harsha. (97) In this way, for further procreation Daksha gave his daughters. Then sometimes, he performed the Ashwamedha sacrifice. (98) All his son-in-laws approached there together with their wives as they were invited in the sacrifice, but except the God Rudra without Sati. (99) Inspired as if by future happenings, Rudra did not bow down before Daksha even once, and so Daksha did not invite him. (100) Even though not invited, the blessed Sati reached there afterwards, but she got no respect (response) from Daksha, and so the fair faced one became angry. (101) Then she discarded that bodily form, got from Daksha in the icy cave. And when the lord of the lords, the holder of Pinak bow, heard of Sati's demise. (102) He then cursed Daksha well versed in laws, to become a human being saying you will be born in the race of Dhruva, as a renowned king in all the three worlds. (103) And there too, I will cause an obstacle, when you will perform a sacrifice. He also cursed the sages like Bhrugu, Marichi, Atri, Pulastya, Pulah, Kratu and also Angira and the great sage Vasistha. (105) by paying these "all though, you know the proper righteous laws, still you made an approval in this matter so, O brahmins when the auspicious vaivasvat Manvantara will take place, you will all, obtain the unworthy birth as the host of Brahma. And O king, after abandoning her body, highly revered Sati (106-107) got birth through Mena and became famous as Uma. And o king the lord of the mountains (Himachala) gave her to God Shiva. (108) (the great God) is never, separated from her this is well known. Then the great God Samkara got sons through her. (109) They are Vinayaka (lord Gariesh) and very mighty and heroic Kumar, the lord of the attendant of Shiva (Bhrunga) He then installed the son Vinayak on the kingdom (throne) of obstacles and attendants. (110) to the son named Vinayak, having the face of an elephant, and who was wise, and Indra then made, Kumar the commander in chief of the Gods' army. (III) And Samkara did not allow, Bhrungesh to go away from him when another vaivasvata was on set, Daksha took birth. (112) He was born in the family of Dhruva and possessed of enormous might and valour. And when his Asvamedh sacrifice was going on, Shuli (Shiva) without invitation. (113) And o king, he made that sacrifice futile,

with the help of his attendant Virbhadrā. O best among kings, Dakṣa got daughters. (114) From them, he gave twenty eight daughters to the moon about the presiding deities of the stars severally and also about the cluster of stars, bestowing auspiciousness and removing danger, I have told you. (115) Now O you the broad and reddish eyed one, you tell me what more I should reveal to you. (116)

Here ends the Chapter 107 namely The birth etc. (existence) of stars and planets, in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

108. The birth of Pruthu

Vajra said : O best among the experts in all law, I want to listen from you, about the entire dynasty of Dakṣa and about the birth of the stars. (1) Markandeya replied : I have already told, before, about the righteous Auttanpada (son of Uttanpada) That son Dhruva, created the entire generation, which is very powerful and vigorous. (2) He had a son named Prachigarbha, and to him, the son named Udardhi was born. Divamjaya was his son while Ripu also known as his son. (3) The exalted son of Ripu became famous as the chakṣus manu, Uru was born as his son while worthy Anga was known as Uru's son. (4) Atri adopted that renowned son, and Vena the son of Anga was an atheist and was against religious codes. (5) He was always indulged in the anti scriptural activities and was a well-known materialist (follower of charvaka) He, the king ordered the subjects to follow the bounds prohibited, by the religious scriptures (6) Such as do not perform sacrifices, do not give homage to the Gods and do not give (donate) for religious purposes. Some times the sages approached him and told. (7) The sages spoke : The rules prescribed by the ancient sages (fore fathers), and by actions (behaviour) performed even by those ancient fore fathers, you do not deserve to disobey (oppose) them by following Charvak's preachings. (8) A living being, attains happiness in this world by good deeds, and by foul deeds he gets misery. (9) Those who always worship the Gods through sacrifice and those who respect the elders, also those who honour the brahmins and those who like to visit the holy places. (10) And those pious souls, attached to truth only, and who always give, they attain, O king, happiness in the other world. (11) But you

deprived of happiness, deserve to attain the human world (thus the sages said) Vena spoke : O best among Brahmins what is the use of this your useless speech ! (12) Because those who die, they die forever, And where is the possibility of rebirth of departed ones ! when Prana in the form of vayu leaves his body ? (13) It is not proper for it to get it again, this is a wise thought penances, various types of renouncings, self resraint, and to be away from pleasures. (14) With rites like Agnihotra-all these seem as if they are child's play for ignorants, perplexed minded people, garland holders, women and other rich people. (15) These thousands of scriptures are written, in many ways by those cunning persons, who desire to seize their property. (16) (They say) o Man, always perform sacrifice, and thus the Gods pleased by you, will bestow wealth upon you, and you will conquer your enemies, as well as get happiness. (17) Like this the innocent ones, are deceived by those cunning people desirous of taking away their wealth, so one should live happily, as long as these life exists. There is nothing out of the range of death. (18) How can there exist any chance (possibility) to return for a body which has acquired the state of ashes and which has no embodied form ? There is nothing like giving gifts, offering of an oblation, deities, and sages. (19) I have obtained the kingdom, on earth as well as manifold pleasure objects, how shall I be able to abandon, all these achieved by me only by your words. ? (20) Markandeya said : O best king, hearing such words spoken by him, the sages told that wicked minded king then (21) The sages spoke : This is not a befitting uttering to a descendant of Dhruva like you, you will, o king see the result (good or bad) of deeds visible (at sight) in this world. O king you look at those people who are in need of food and clothes, from others also take notice of those other people who help thousands of poor ones. (23) And think of those others who return happily from the palanquin and also who are suffering from hunger and have only power left in their hands. (24) Also see those who are bent due to the burden of sticks as also who are insulted by others, who are disgusted, as well as distressed and suffering from many obstacles. (25) Also o king, think of those who are lame, also hump backed and who are suffering from laprosy, fever etc. also those who are unhappy on account of many diseases as well as those who are subdued by enemies. (26) Those look at who unnecessarily argue who are

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poor, helpless, seized by the diseases, and bereft of the pleasures who are separated from their dear ones and so unhappy. O king you know that these all are unhappy, because of their sins. (27) On the contrary, O king, look at those people, who are possessed of good health, figure, lustre, and valour and having wealth and grain and also live united with their kinsmen and servants because of righteous mode of life. (28) These subjects imitate your deeds as a royal path. Markandeya said : On hearing the words of these enraged sages. (29) Then joining one hand with the other, smilingly he spoke, Vena spoke, o sages people do not get happiness due to their righteous deeds and unhappiness due to wicked deeds, but they get them because of nature (luck) and this natural state is strange and it always causes grief to worldly beings. (31) There is nothing like, deeds of past births. It is simply o brahmins, cunning people's statement, (say), for what reason, why some are made smaller, while others bigger ? (32) By which deed the worship of deities is prescribed in unholy regions ! And how can deities be propitiated by worshipping stones ? (33) These regions, which I or my forefathers or even others people have not seen before ? we believe in them by the words of the crooked ones.

(34) How can one be satisfied when it is eaten by the other one ? but when if one becomes satisfied even it is eaten by the other.

(35) Then there should be performed shraddha (funeral rite for dead relatives) here, when one is going on journey, but not giving that huge provision of cooked rice etc. What is the use of funeral rites for a dead relative, who is either burnt or reduced to ashes, in the prescribed portion of that rite ? Especially when he is totally disappeared. (36) Perform sacrifices, give gifts (to brahmins) such statements are made by those cunning and wealth greedy ones (37)

They intend to get their objects have told thus, constantly to capture the property of rich people's (see) the religious minded persons are seen living unhappily (miserably). (38) In the same way those indulged in sinful deeds are seen blessed with happiness. So, what is the meaning of religion ? So a wise person, should live happily. The best goal (end) to be achieved is Kama (Desire of love) and that is obtained by wealth. (39) The sages said : The human beings were able to see only the visible even in past birth ? See, deceived by the Gods they do not see the next world. O king a living being, though born just now, takes a bodily shape,

even though without the practice got from the previous birth, in this case (say) who works ! A person takes his body, in this birth, as he had taken in the past birth only because of the Prana (life element) in form of breath. The change of nature in earth, like the stones one without deeds and life. (40-41-42-43) Their smallness or bigness is determined by Gods only. And the rite after dead relatives is accomplished by chanting spells. (44) But o king, no spell chant is seen for a traveller. The Gods as they are gifted with wilfulness, likewise they are also gifted with lightness. (45) Being possessed of excessive knowledge, they come to know what is made known everywhere. And o king, (listen about) that unhappiness of the law abiding people, by the deeds of the past birth, also by good deeds made in this birth, and by severe austerities the brahmins, o king, become able to curse (give curses), do not you see this happening before your eyes ? O king, the brahmins, with long penance possess unfailing expectations, (powers) (46-47-48) Don't you notice at sight, the examples of righteous laws in this world ? as those who sow the seeds in their proper seasons only they are seen as the enjoyers their fruit in the world. This is clearly seen, seeing those, clever in drawing away the life of beings, due to the power of spells. (49-50) These also exist, such ones who by the power of magic chant make one freed from the adverse effect of poison you think of this type of law. Those ignorant people whose words do not mention the next world even, they are also afraid of sins. So you give up the sins. Markandeya said : On hearing the words of those Sages, who possessed purified souls. (51-52) He the poor one, being deprived of answer, did not give any reply. Then the law followers brahmins mentally thought (53) what he said (Vena) is completely improper, there is no doubt about it, and knowing the opinion of the king the worthy brahmins. (54) Thought (saw) the whole three animate and inanimate worlds perished. Then at that time the Gods inspired the high souled brahmins understanding, for the decay of that wicked souled king. And then these prayed God Vishnu, a paramount lord, almighty one, all seeing, and possessing all accomplishments for the sake of earth empire. (55-56) The Gods said : O God, The brahmins with the help of holy Kusa grass, purified with sacred chants will destroy this sinful king Vena, born in the race of Dhruva, and seen they will churn his things with concentration.

(57-58) You please take birth there for the welfare of people. And by taking birth protect the entire three worlds. (59) You alone protect them from disaster, by taking human body (form). I will do that thus was told by the supreme deity, O you modest king. (60) The enraged brahmins with the help of God's anger, killed that and they churned the sinners' thighs with kusa grass purified by sacred chants. (61) They at once churned his thighs and his son was born there who was very short, black bodied, fierce and who possessed dreadful figure. (62) The brahmins wellversed in vedas, asked him to sit. To that one who was by sages' words the killer of all beings, the progenitor of nishad tribes and was born from the sins of Vena, o king then the brahmin soon churned his right hand (63-64) From that, was born a son, lord Vishnu in the bodily form of a human being. And the worthy brahmins named him as Pruthu. By his birth Vena became released from sins. (65) Vena, though he was wicked, and did all the worst still went to heaven because of worthy son's birth. And the sages thought this world blessed, on seeing that child (son) born. (66)

Here ends the Chapter 108 namely "The birth (arrival) of Pruthu in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

109. The coronation ceremony etc of Pruthu

Markandeya said : All the Gods together with Indra (vasava), when they come to know about Pruthus birth the very exalted ones, carrying with them the prima bow named Ajgava (Shiva's bow) (1) Approached the religious place Pushkar, to install Pruthu on throne, and the Gods installed him on a fine seat, studded with jewels. (2) Lord Brahma, Vishnu, Rudra the brilliant Sun and Moon, all the directions together with sub directions and all the presiding deities of the quarters with Vasava. (3) All deities and all the sages rich in penance and o king all the oceans bringing with them their waters. (4) Also, ponds, rivers, all the mountains and all best holy places (came there) and then the worthy son of Vena, he subdued the enemies, was installed as a king. (5) highly famous and old aged Garga (preceptor) declared a year from his name, and his worthy pupils stayed thereto watch over the obstacles constantly. (6) Very renowned Yajnavalkya, was appointed as his preceptor, who destroyed all his calamities with the help of

Atharva hymns. (7) Ushanas was selected as the minister of that high sou led king. And he by the use of shadguna (six expedients to be used by a king) abolished all his vices. (8) Kamalabharan, the son of supratika was then appointed by wise Garga himself as a royal elephant. (9) And the aged Garga, appointed as a royal horse, a son of shree, worthy and possessing the form like that of the moon and who was very auspicious. (10) O lord of the earth, the lustrous Gods themselves gave him an umbrella to gether with a chowrie and a sword. (11) The gods gave him all these by distinctive marks, o king and in this way, highly exalted Pruthu the son of Vena was sprinkled over (12) with the rites, prescribed by the scriptures the brahmins expert in sacred hymns (Pruthu's coronation took place) at the time of his grand father's horse sacrifice (Hayamedha) performed in the past. (13) Apti, a daughter of Yama, had given birth to a son named Ahni, o king the subduer of the enemies. And in theVaisvadeva possessing super natural (divine) knowledge, and giving agony to the enemies. (14) Sacrifice, when the sama hymns were recited Magadh was born in that very sacrifice. Both of the Gods were sent by the sages to praise Pruthu then. (15) They both stayed there, bowing down to Gods and sages and said every one is praised by his doings, but we are not aware of his doings. And without getting the knowledge of his deeds how can we be able to praise Pruthu ? The sages replied you both without any hesitation praise him, by getting the knowledge through out powers. (16-17) Markandeya spoke : appointed by the sages those two praised that future (would be) lord of the earth for his deeds. (18) being highly pleased the son of Vena, the lord of the people, gave Anoop country to Soota, while he gvae Magadh region to Magadha. (19) Then the subjects reached to vainya (Pruthu) the highly lucky one, and by the words (order) of the sages; they requested him to manage for their livelihood. (20) Wishing for the welfare of his subject, he at once approached the earth taking his bow and arrows and the mighty one penetrated the earth. (21) Then frightened by Pruthu's terror, earth taking the form of a cow fled to the regions like Brahmaloaka but she could not get shelter (protection) (22) She saw every where the son of Vena, firm and with raised bow, the highly foutunate one and resembling the lustre of the sun by his splendour. (23) finding no refuge, with her hands folded the revered goddess of the

three worlds came to the shelter of Pruthu. (24) And said to Pruthu : Do you not notice any kind of breach of law in killing a woman ? How will you be able to hold these people without myself ! (25) Pruthu replied one who kills, a single life for the sake of many, and either for his own purpose or for the purpose of others, he surely is not effected by sins. (26) And o blessed earth, when many will become happy by the murder of that particular being ? so there is no sin or minor sins prescribed for that murders. (27) So for the welfare of my subject I will kill you the earth and then spreading myself, I will take care of (sustain) these people. (28) Unless you give the sources of livelihood to these people. And you blessed one, will manage for it (livelihood) then only you will get happiness. (29) Pruthivi said, O lord of the people, I will give means to sustain the life of the people wellversed in laws, lay down a calf, so that this loving cow may yield milk. (30) And o king, the best among righteous ones make me even surface every where so that the flowing milk of mine may reach every where. (31) Markandeya said : Then highly lustrous son of Vena (i.e. Pruthu) removed the heaps of stones from all sides and so the mountains grow higher (were increased) (23) O best of kings, since then the villages as well as towns became prosperous, and all acts like agriculture commenced on earth. (33) Milked by Pruthu, Pruthivi threw (put) her grain in the right hand of svayambhoo Manu, by making him a calf (34) Then when milked by the sages in the vessel with pleasure the moon became the calf, and Brhspati was the milk man when she was milked by the group of deities in a golden vessel to get food (energy), at that time Indra acted as a calf and Savita (Sun) was the milk man (35-36) When the earth was milked by the manes in a silver vessel, she yielded then, and there, god of death became the milk man while Vaivasvata Yama was a calf. (37) And when the demons milked the earth for milk in an iron vessel, the Gaganmurdha became a milk man and virochana was a calf. (38) The earth yielded, poison when she was milked in a gourd vessel by the serpents, for them vasuki was a milkman and Takshaka had been a calf. (39) She became disappeared when was milked by Yaksha in a Ramapatra. And she was milked by Rajatnabha making Kuber as a calf. (40) The terrific valoured demons, milked the earth, in a skull and got blood. At that time Heti and Praheti had worked as a milkman and as a calf. (41) The

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group of nymphs and gandharvas, milked her for fragrant smell, in a vessel made of lotus. And then chitaratha became the calf, and Vasuruchi acted as a milk man. (42) The herbs and mountains milked her in a stone vessel and there Himavana (Himalayas) acted as a calf

and the great Meru became the milk man. (43) She was milked by the vegetables, in a palasha vessel to get good flowers and fruits. Sala became her milk man while, plaksha was the calf. (44) This earth is in a form of a cow, fulfills all the desires, and she sustains all the beings. She is the foster mother, the destiny goddess, a mother and a creator too. (45) She is the highest pre eminence and origin of the animate and inanimate beings bestowing gold (Prosperity) to every body, she always does good for all the creatures. (46)

The earth is known as vargada (giving society), Medini (rich), Bhoomi, Kshama (forgiving) and Vasundhara (holding the wealth), she resides in every one's body and always becomes graceful (kind to every one. (47) And when this Manvantara existed the son of Pruthu (vainya) protected (watched) the earth. He first milked her and then she was milked by those above mentioned ones. (48) As she was milked by Pruthu so, the earth is known as his daughter and from his name Pruthu she became famous as Pruthvi in past such dignified was the great emperor Pruthu (the lord of the earth. (49) He delighted the people, who were annoyed (displeased) by his father. And because he pleased the subjects, he was named as Raja He was addressed as Raja Bhoja, Samrat, Gopati as well as Parthiva, O king by such synonym indicating words. (51) The brahmins desirous of knowing the vedas, as also who know the vedas, and those who are in search of abundant fame, should always bow down to him. (52) Also the highly lucky kings, aspiring for great renown should make obeisance to him, and Pruthu must be saluted by the business people (vaishya) for providing them means of livelihood. (53) The lord of the earth i.e. Pruthu, must be bowed down by the sudras wishing virtues and emperor Pruthu must be paid respect in meditation by those who desire their well blessings. (54) A warrior proceeding towards the battlefield by narrating the name of king Pruthu, (he) always stays unhurt even in a terrific war. (55) And by making a bowing down to Pruthu, one becomes victorious every where. So he should always be saluted by one desirous of getting victory. (56) O king a

person being alert, listens to the coronation ceremony of the worthy king Pruthu a son of Vena, becomes soon free from all the sins and achieves victory and becomes renowned in the world. (57) Here ends the Chapter 109 namely The description of the coronation

ceremony etc. of Pruthu in the dialogue of Markandeya in the first part of Shri Vishnudharmottara.

110. The dynasty of Daksha

Markandeya spoke : Antardhana was Pruthu's son while his son's name was Havirdhana. And his son (i. e. Havirdhana's son) namely Prachirbarhi became the sole monarch (emperor) of the whole world. (1) He got married with the daughter of the ocean Lavana and got ten sons (Prachinbarhis) through that daughter of the ocean - Suvarna. (2) All these, sons of Prachinbarhi were wellversed in the science of archery and were known as Prachetas. They jointly observed the religious code and he put into the practice of severe austerities. (3) They rested in the waters of ocean, for ten thousand years, and when these ten lying in the ocean were practising penance, the trees chose the non-protected earth, and in this way there occurred the destruction of the people. The wind became unable to blow and the earth was covered by the trees. (5) On hearing that account, all the kings, expert in the science of archery (Prachetas), created wind and the fire out of their mouth and thus the creations (progeny) came into existence. (6) The wind made the trees dried by making them restless and the enraged fire burnt them, thus was the destruction of the trees. On seeing the decay of the trees, where some of the trees were slightly burnt, king Soma approached those Prachetas and told them. (7-8) "O you all Prachinbarhi kings, suppress your anger, you have made the earth void of trees, withdraw these fire and wind." (9) This fair complexioned daughter of the trees just like a gem, and, I bore her in my womb knowing the future happening. (10) I am now giving away that Marisha by name to you as your wife. Then these prachetas as accepted her on Soma's sayings. (11) Then all the Prachetas, restrained their wrath, towards the trees, and remembering the duties of a husband, all the Prachetas mentally impregnated her. (12) By those ten Prachetas, Daksha Prajapati was reborn on account of God Shiva's curse through Marisha. (13) Daksha first tried to create four fold progeny mentally, but they

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were not originated as he was diverted from his resolve by God Shiva. (14) Then the Lord of the creation (Daksha) wished to create the progeny through sexual relations, and so he got married with Asikni the daughter of Viran - the Lord of the creation. (15) That daughter was highly endowed with austerities and was apt to protect the world. He (Daksha) got thousand sons through the daughter of Viran (virini) (16) On seeing those highly illustrious ones who were desirous of increasing the generations that very famous Narada, the son of the creator Brahma told them. (17) What is the extent (or measure) of the earth as well as would be creation without this knowledge, why have you been ready to produce the generations? (18) (On hearing this) the sons of Daksha moved here and there to find out the great world

in this earth and in outer worlds as also in the midst of waters and beyond it. (19) But they all were destroyed on account of whirling, when they reached the wind disc. And they were thus perished, Daksha expert in laws begot other thousand sons through the same Virini then. They with strong horses, again desired to increase the progeny. (20-21) But they were again told the same words by Narada and then they told each other. What the great sage says is true. (22) We should follow the foot steps of our (lost) brothers, there is no doubt about it. (saying so) they also moved on this earth being mounted on horses. (23) But they also got perished when they approached the circle of the wind for innumerable years since then, the confused, and roaming in search of their brothers (the sons of Daksha) have met destruction. O mighty master he who goes there (near the circle of the wind) meets with death. So the wise should not do like that. When these (sons) were destroyed, Daksha became furious with anger, (25) The enraged Daksha then cursed Narada by saying "You will not find apt (honourable) birth". And that Narada then gave up his body by that curse of Daksha. (26) He was again born as a son of the high souled sage Kashyapa. God Shiva (Hara) remembering, the past enmity destroyed the long accomplished Ashvamedh sacrifice of that marvellous performer Daksha. But Daksha also cursed Rudra (Hara) by telling him thus. You have cursed the venerable brahmins (27-28) and so "from today they (the brahmins) will not pay homage to you in sacrifice together with the Gods" O king, the enmities do not come to an end even in other births too. (29) And so nobody should ever

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create enmity (look). Those great horse-riders (sons of Daksha) were then got destroyed (30) Then Daksha created sixty daughters through that Asikni, they all were beautiful and endowed with severe penance. (31) He gave away in marriage, two of them to the son of Bahu, while four to Aristanemi, again two he gave away in marriage to Krushasva and then to Dharma. (32) Fourteen daughters, Daksha got wedded with Kashyapa while twenty eight with Indu. He also gave away Suprabha, and Bhamini in marriage to the son of Bahu. (33) The highly lucky Daksha then gave away, four of them i. e. Bhanumati, Vishala and Bahuda to Arishtanemi. (34) He got wedded Suprabha and as well as Jaya with Krushasva and the world renowned, high souled (Daksha) got wedded ten i. e. Arundhati, Vasu, Jami, Lamba, Bhanu, Iravati, Samkalpa, Muhurta, Sadhya and Vishwa with Dharma. (35-36) The lord of the creation gave away in marriage to Kashyapa these fourteen i. e. Aditi, Diti, Danu, Kala, Danayu, Simhika, Muni, Kadru, Krodha, Ira, Pradha, Vinata, Surabhi and Khaga. They were formerly known by the name of Krittika and Adya. (37-38) Twenty eight daughters he gave

away to Indu i. e. the presiding deity of the constellation, o the lord of the earth, those daughters who were related to the constellations. (39) O the protector of the earth! I have this much narrated about the dynasty of Daksha as well as the origin of the constellations. Now what more do you want to listen from me o broad and reddish eyed one, you tell me. (40)

Here ends Chapter 110 namely 'The description of the dynasty of Daksha' in the first part of Shri Vishnudharmottara.

111. The race of Bhrugu

Vajra spoke : Mahadeva (Lord Shiva) had cursed the sages in the svayambhuva Manvantara. How they got birth in this vaivasvata yuga? You please tell me. (1) In the same way, o you the increaser of Bhrugu dynasty! describe before me, about the progeny of Dakshayani and the families (dynasty) of the sages. (2) Markandeya replied : O king, when in the past, this vaivasvata manvantara came into existence, and when the Ashwamedha sacrifice was performed by the supreme being Brahma. (3) The sages being cursed by Mahadeva (lord Shiva) renounced their bodies and desirous of getting progeny were born by themselves due to the dropping of semen. (4) Then on seeing mothers of the

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The race of Bhrugu

deities, as also the wives of them, and also the emitted semen of the lord Brahma then o great king. (5) Brahma offered that as an oblation and then from that fire was born, the highly lustrous Bhrugu the store house of austerities. (6) From charcoals were born (the sage) Angira as well as Atri together with the wife. And then from the rays, the revered ascetic Marichi was born. (7) From the midst of vasu, the highly renowned Vasistha came out. Bhrugu got the celestial daughter of Puloman as his wife. (8) He got twelve sons, through her who were divine sacrificers. They were known as Bhuwan, Bhavan, Sujanya as well as Sujana, as also Kratu, Suva, Pooga, Vyaja, Vyasnuja, Prasava, Avyaya and the twelfth one was Daksha. (10) Thus these twelve gods were famous as Bhrugus, (sons of the sage Bhrugu) Paulomi also gave birth to highly virtuous and self restrained chyavana who was younger than the (twelve) gods. And his son was known as Atmavan while Atmavan's son became famous by the name of Aurva, and Jamdagni was his son. (11-12) Aurva was the

perpetuator of the family of those high souled Bhargavas I will now narrate the family descents of that radiant vigoured Bhrugu. (13) (They are known as) Bhrugu, Chyavana, Atmavan as well as Aurva together with Jamadagni, Vatsya, Dambhi and Nadayana. (14) Nagayana, Vaheti, Pelu, Chairanu shatika, Shaunaka, Yanajivanti, Kanyodha, and Parshati. (15) And also Vaihinari, Viroopaksha together with Rohinyayani, Vaisvanari, Rupari, Rurvashavarni and also Vrukasvaka. (16) Vishnu, Paureyavalaki, Taulika, Anantbhagin as well as Mrutbhageya, Markanda, Jihits and Udidhin. (17) Mandu, Mandavya, Manduka, Sphena, together with Sankruti and also Sthalipindi, Shilapatti and Sharkarashi too. (18) Mrukayana, Devamati, Shandharayi Sigalava, Sakrutva, Chataki, Kayi, Yagna, Darbhi, and Trilayani, Gargayana, Hwayana, Rushi as well as Gehayana and Goshtha. (19) Yona, Bhahvayana, also Vaishampayana. (20) And Vaikarneyi, Shangrava, Yagneyi, Bhrashtakayana, together with lalati, lakuti and belong to Lakshmi and Pari mandala. (21) Ulumbi, shailuki, Koshti as well as Anya, Paippalayani, Satyayani, Malayani, Kotali and Kauchahastika. (22) Shaukri, Shaukli, Kauchakshi, Kausi and Chandramasi, Jaikali, Hihimni, Jihva Shoonya, Vajyaledhik and Vairin. (23) Shardvatik, Renitya, Losthaksi, and Chalverin. And also Nagayani, Anumati, Purnabhak and Adhikashi Krut. (24) Their five families are

narrated. (They are) Bhrugu, Chayavana as well as Atmavan, Aurva and Jamdagni, these five are said of same race. These sages are denied for internal matrimonial relation. (25-26) out of these five, those who are Vajya and Avajya are also refused for matrimonial affairs for Bhrugu, Jamadgni and Aurva i.e. three are known as their Ancestors. (27) I now mention other descendents of Bhrugu (These are) Jamadgni Vida, Paulastya as well as Vaijabhrut.

(28) Prachinyogya, Bhagvan, Rishi and Kraunchayana, as also Rishibhaya. Ajata, Ekayana and Vatayana. (?) (29) For them Atreya family was dear to all and was known as the best and so Bhrugu, Chyavana and Atmavan these sages are prohibited for

mutual marital relations. The followers of Rigveda..... gramayani

(30-31) and Ayani, along with Apastambi, Talvi, Nekathi and Kanthi, Arsthashena, Garabhi with Kardamayani. (32) Ashwayani and Annapi (?) these five are described for mutual marriages (33) Yoviradha, Veetahavya, Nasatha, Chandama and Dama with Jivantyayani Maudga, Vili and Khali. (34) Bhavili, Bhagavati as well as Kaushambeyi and Vrukashchaki. Valey, Somada, Gerji as well as Gaurakshiti. (35) Gaurgaji, Savamshala, along with Paushnyana Muni and Romada. These all are having Arsheya as their lineage. (36) Bhrugu, Veetahavya as well as Sadevasa, these sages are denied for mutual marital affairs. (37) Khalayani, Shakatakhy, Maitreya and Sataya along with Dronayana, Naukmayana, Ashishi and Pikayani (38) again Homajihvi, Bhrugu, and Vadhnyashwa, and Divodasa too. The matrimonial relation is prohibited among these sages mutually. (39) Sakayana, Yajinepachi as well as Madhya Gandhi (40) And o king! Pratyuh, Shraubhya, Kshoshi, as well as Vaikadashayani (?) together with Grutsamada and the great sage Shunaka. (41) The family race of the above mentioned are known as those of the two sages i.e. Bhrugu and Grutsamada. These two are prohibited for mutual marriage relations. (42) O king! I have thus described the descendent of Bhrugu race, who were highly exalted and perpetuators of the family. A living being becomes fraud from all the sins even by reciting only their names. (43)

Here ends Chapter 111 namely 'The description of the race of Bhrugu' in the dialogue of Markandeya and Vajra in the first part of shri Vishnudharmottara.

The family lineage of Angira

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112. The family lineage of Angira

Markandeya spoke : O king, Suroopa the highly illustrious daughter of the sage Marichi was the celestial wife of the sage Angiras whose ten sons were well-known. (1) (They were) Atma, Ayu, Manu Daksha, Mada as well as Prana, Havishman, Gavistha, Ruta and Satya - thus ten. These sons of Angiras were divine and drinkers of Soma juice. Suroopa gave birth to these supreme sages too. (3) i.e. Brihaspati, Gautam and the great sage Samvarta, as well as Ayasya Vamadeva, Utathya and Ushija. (4) Thus all these sages are said the originators of the race, now you know from me about the founders born in those families. (5) (They are) Utathya, Gautama. Tailaj as well as Abhijiti. Also Bauddhinaishi, Salaugakshi, Kshoroja, and Janki (6) Rahohaki, Saupuri, Kairati, Sharilaumaki and Paunyaji, Bhanubhava

with Rushi and Badobada (7) And also Kavita, Machiya, Upabindu and Aishini with Rauhinyayani, Jagavli, Kraustha and also Varunayani. (8) Soma, Dayanika, Ahseka, Kautilya as well as Parthiva and Rohinyayani, Nirauvayu with Mootyovansha (?) (9) In the same way "Gulmayovanshy" and Stambaye, Svanshu ? and kavakshi as well as Pushpadha and Kshirkarandi. (10) (And alos) Kshapadi, Kareri and Parikariri. These are the families belonging to their sages. (11) Angiras as well as Utathyas and the sage Dirghatapas these are not allowed for mutual marital relations. (12) Ustagista, and Ayasya as well as Kashivan and Gaatam. These are their ancestral forefathers. Now listen about their family race. (13) Angira, Jatota, Eshaji and Mahanrishi (?) together with Sauma, Stambhi, Vistambhi, Salubhi and Valubhi. (14) Bharadvaji, Saubuddhi, Medhi and Devamati as also Adrayayana, Savistya, Agnivesha and Shalathali. (15) Valisheya, Nishshaikeyi, as well as Varahi and Vakali also shati, Rushivarna, Pravahi and Ashwalayani. These sages (families) are refused for internal marriage affairs. (16) Kavaki, Sabhakayi together with Anshumati and Prabhu and Bhavikaiyuri, Naibhulvi as well as Pushpanveshi. (17) Badhya, Vichchhindi, Shatiki, Kharagrivi as well as Devadyari, Devasthani, Harikarni and Sabhrangik. (18) Dhauvayi, Sabhimugri and Gomed gandhik with Matsyakvatha, Salahara, Hyala, and Hara. (19) Gagaudayi, Kautapati, as well as kaurukshetri and Jataki,

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Jainyadroni and Jaibalayani also (20) (And also) Apasta, Dharmojadrashtri, Karsnapingali, with highly exalted Paula, and Shanklayani (21) The family root of all these is named as Arsheya. They are these three-firstly-Angira, their second ancestral origin is Brihaspati while the third race is known as Bhardvaja. These three are said not to form mutual marital relationship, (22-23) Kanayanas, as well as Kaupayavas,

Vatsyaparayanas, Bhrastrakrud, Bhrastravindi and Nendrali and Sayakayana. (24) Kraudi, Shakri, as well as Karshi with Talakrut and Mathuravatas, as also Lapakrut, Bhalavipresha, Markata and Pailukayana. (25) Mrutsamsha, Chakri, Garga and Shyamayani. And also Valali with Sahari, these five are said the founder of the families. The highly exalted Angira and Bruhaspati the preceptor of the Gods as well as Bharadwaj, Garga and the divine sage Chaitya (27) The above mentioned founder sages are denied for mutual matrimonial relationship. Again Kapitar, Svastitar, Darbha, Shakti and Patanjali. (28) Bhooyasi, Jalasandhi, Bindudandi, Kushitaki, and Bhruugu Rajkoshi with Shaumbati and Shanshibi. (29) Shali, Shakala, the sage Kanva as well as Kerirayi and Kadya, Badhyayani with Savasyayani. (30) O best among kings their family name is Jyarsheya (They are) Angira, Damavahya as well as Apyatakshaya. (31) They all are called unfit for mutual matrimonial relationship. Sakruti, Trimarsthi, Shedhoo and Shaipavi (32) as also Tandi, Janaki with Tailakadravya Narayani and Arshabhi, Laukshi with Gargi and Hala (33) Galavi is the family root of all these three. And so Angira, Samkriti as well as Gauravi. (34) These sages are prohibited for mutual marriage affairs. Kanvayana, Haritaka, Kautsya as well as Paungya (35) With Hastidama, Vatsyamali, Mandri, Gali and Gaverna. And also Bhimavesha, Shamkhyadarbhi all these are said to have three family founders. (36) (They are), Angira and Tamasyu as well as Purukutsa. The Kutsas are not allowed for matrimonial relations with Kutsas. This is told by the ancestors. (37) Three sage ancestral families are described for Rathetaras. Such as Angira, Sruroopas as well as Rathetara (38) The Rathetaras are strictly denied for marriage relationships with Rathetaras. Visnuvridhhi, Shage, Madri, Jatrinan and also Katrinan. (39) Pradiv and also Parayana and Mahatejas. The three fold auspicious ancestral

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family origin they all belong (40) to Angira, Viroopa and Pruthudsva also. These three are not allowed for matrimonial relations with one another. (41) And also Santyamugdhi, Mahatejas, Hiranya, Tambi and Mudgal. O king, they also all belong to the three fold sage family founders. (42) (Thus as) Angira, Grutsadsva and the great ascetic are denied for internal marriage relationships. (43) Mohaijivha, Devajihva, Agnijihva and Viradaya with Apaneya, Trayagraha, Vairinyastra and Vimudgatas (44) All these belong to three excellent ancestors such as Angira and Tavi with highly distinguished Maudgalya. (45) These Muni lineages are said unfit for marriage i.e. Uroodanda, Bhurunda and the third one is Shakatayana. (46) There Pragadhama, Nari Markata, Ramana and Shana together with Kanvamarkatya and the sage Ramavana (47) And also Shyamayana. They all possess three ancestral family race, such as Angira and Ajamidha and the great ascetic Kanva. (48) These sages are refused for mutual marriage affairs. Tittiri, Kapibhoo and the best sage Gargya (49) These sages are also denied for internal matrimonial relations. They all owe the same auspicious muni lineage (50) Angira, tittiri as well as the great sage Kapibhoo. These are not

allowed for mutual marriage affairs. (51) Angira together with Sabhardwaj as well as the sage Vandanava along with Brihaspati and Maitravacha are described as five contributors of the family race. There Angira, Sabharadvaj as well as Brihaspati and also the sages Mitravacha and Vandatava. Mutual matrimonial relation among them is prohibited. (52-54) Bharadvaj, Katashaunga as well as Shaishireya. Thus they are known as the descendants of the Dvamushyayana race. (55) Their family race is known as Panchagnis. Angira, and Sabharadvaj, also Brihaspati with Saunga and Shaishav. These are their family lineages. They are prevented for mutual matrimonial affairs. (56-57) Thus I have mentioned the exalted family founders born in the race of Angira. O king, a person becomes free from all the sins even by reciting their names. (58)

Here ends the Chapter 112 namely 'The description of the family lineage of Angira' in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

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113. The family race of Atri

Markandeya said : You know from me the family founder sages born in the family of Atri (They are) Those who are belonging to the karpoorayana school and belonging to Sharahana sect as the Shaivalaki, Shaunvarni and Adhesaudrutas. (1) Gauragriva with Sakaranji and those who are Maitrayanas also Atmayanya, Vamarathya with Gopanas and Takibindavas. (2) Vhanajitbahu, Indra, Viraindrali and Shakataya, together with Taileya, Bauleya Atrigauni and Mati as well as (3) Jalada, Bhagapada and the great ascetic Saupushpi, with Chhandogeya they all are said belonging to the some sage ancestors (They are) Dhyaraswas, Atri with Ruchananas. These sag-races are denied for mutual marriage relations. (4-5) (Again) Dakshi, Bali, Palakrit, Aurananabhi with sili Mili, Bigvapi, Shirish, Maunjakesh and Gavisthir. (6) With Balamdhara, in this way their family races root belong to three revered persons and they are known as Atri, Gavistha and Porvatithi. (7) the sages are forbidden for mutual marriage affairs. Now you further know from me about the sons of Atri and daughter's (sons). (8) (They are) Haleya, Savaleya as well as Vamamathya, together with their family descendants - all these have three pious ancestors. (9) Such as Atri, Vamarathya

and the renowned sage Potri. They are refused for internal marital relations. (10) O king, thus I have mentioned to you the famous family founders born in the race of Atri. Even by remembering their names, one is freed from sins. (11)

Here ends Chapter 113 namely 'The description (narration) of the family race of Atri' in the dialogue of Markandeya with Vajra, in the first part of Shri Vishnudharmottara.

114. The families belonging to Visvamisra

Markandeya spoke : O king, I will tell you about another race belonging to Atri. Atri got a dignified son namely soma in whose race was born a king. (1) (He was) Visvamisra who achieved the status (position) befitting brahmins by performing penances. I will describe his family race. You listen it from me, who am telling you. (2) Visvamisra, Devarat and chekiti with Galava and Vatanda, Shalanga and Ashvatatayana (3) Again shyamayana, Yajnavalkya, Jabali, Saindhanayana, Dabhravyas, Karishi, Sausrutyas and

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Sausrutas. (4) Aulooshas, Aupagavayas, Panyodarayamanchaya (?) along with Kharabadhas, Vahalayas, Panatamba and Sakaushikas. (5) These rishi ancestral roots are said of these all (such as) Visvamisra, Devarat and highly famous Uddala. (6) These sages are denied for mutual marriage affairs And Margamitras, as well as Adyas (?) as also Madhuchchhandas. These are said having three family sage founders just as Visvamisra, Jyestha, as well as Madhuchchhandas. (7-8) These sages are not allowed for mutual matrimonial relations. Dhananjaya, Karpardeya, and o King! Parikustha (9) And Panini all these are known to have three Rishi ancestors. Such as Visvamisra, Madhuchchhanda as well as Aghamarshana. (10) The sages are forbidden for mutual matrimonial affairs (And also) Kamalayanijas, Ashmarathyas as well as Bandhuli. These all belong to three sacred family origin i.e. Visvamisra, Ashmaratha and the great ascetic Bandhuli. (11-12) No mutual marriage relation should occur amongst these sages. While Poorana and Paridhavantas are said to have too Rishi founders. (13) Their families are known as Visvamisra and Poorana Parivartas and Pooranas are refused for internal matrimonial relations. (14) (while) Lohitas and Ashtakas belong to three sacred rishi families. They are Visvamisra, Lohita and the great ascetic Ashtaka. (15) The Ashtakas are

always denied for marriage, relationship with the Lohitas. Udarenda, Kanthaka as well as the sage Audhavahi. (16) These all belong to three auspicious rishi founders. They are Runavan, Grathita as well as Visvamitra. (17) No matrimonial relation is allowed amongst them. Audumbari, Shaishirah as also the sage Tarkshayana (18) and Taikayani. Taikayani and also Tarkshayani with Katyayani, Karirami, Shalankanyani and Lavaki (19) also the revered Maunjayani. These are known to belong to three ancestor Rishis. Such as kili, kali and the learned Visvamitra. These rishis are unfit for mutual marriage affairs. (20) O lord of the kings, thus I have narrated to you about the best among brahmins, the most illustrious Kushikas even only by reciting their names, a person is relieved from all the sins. (21) Here ends Chapter 114 namely 'The narration of the families belonging to Visvamitra' in the dialogue of Markandeya with Vajra in the first part of Shri Vishnudharmottara.

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115. The family race of Kashyapa

Markandeya spoke : Marichi and Kashyapa as his son, in the same way those sages who became the founders of the families in the race of Kashyapa. I will make you known of their names, you listen please. (1) (They are) Agrayanas, Jhashyaganas, Meshkauri and Tikayanas, together with Guruvraji, Malhara and Gojaviratha Lakshamana. (2) Shalahaleyas, Koriyyas, Aukanyas (?) and Asurayanas with Mandanyas, Mrigyana, Shrotasa and Bhusatayanas (3) (again) Devayatas, Gopayatas and those who are

Uchchhayatas Jakayanas, Chitrahayas, Abhiyogas and Godayanas.

(4) Katuvandi, Mahachakri, as also Dakshapanayas Grivayanas,

Harkirayas, as well as Hastidasas. (5) Vatsyas, Valinyakritahas

Hastalayanisas and Agrayana, Pelumooli as also Rashvatayanas.

(6) Kaushitakas, Pakantas, and those Agnisharmayanas (again)

Maishayas, Kaivameyas as well as Subabhravas (7) Prachithayas,

Gnangayas and those who are Agramath Shyamooharas,

Naimisheyas, Tatsthas and those Shadvalayanas (8) and

Daujihayanahastikas. (Also) Vaikarneyas, Kashyapas and also

Shamishas with Haritayanas. (9) (Again) Matanginas, and

Babhrasavas are said belonging to three Rishi families. (They are)

Vatsara, and Kashyapa and the famous ascetic Nidhruva. (10)

(These) sages are refused for mutual marriage relations. Raihas,

and Samkhyamitras, belong to three sage ancestors - Such as

Vatsara, Kashyapa and the highly exalted sage Raiha. Two

families are said unfit for matrimonial affairs. (11-12) Now

onwards, I will narrate the descendents of Amushyayana family.

Such as Anushtubha, Bhaktaraya, Svatayas, and Rajvallaya. (13)

(Again) Shairshira, Devati and Sairandhri with Raupa Sivaki,

saluli, Katuvingakshi as well as Shata shambhi. (14) In day time

they are known as Vasishthas while at night time, they become

famous as Kashyapas (?) They all belong to three worthy ancestral Rishi families. (15) Such as Vatsara, Kashyapa and the great ascetic Vasishtha. These sages are denied for mutual marriage relations. (16) Baliputra, Bhaupyala and Jalatvara Mungamayoora, Parya and that eighth one is Gardabhimukhs. (17) (Again) Hiranyabahu, Kairata and both Kashyapa and Gobhila, together with Ahala, Vrishakanda and Sruketu and Uttara. (18) Udaakebhatruna, Vatsya, and those Mahakeralas with Shadils and

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The race of Vasishtha

Vaishanavasas and Dravole valyatavas. (19) Paippaladi, Poorvavari, Varivitha and Varinika. All these possess three exalted family founders. (20) Asita, Devala and the great sage Kashyapa; no matrimonial affairs are allowed amongst these Rishis. (21) O the cheif amongst the Yadus! I will then mention to you, the whole world (generation) which took birth from the supreme sage Kashyapa and the sons of Dakshayani (daughter of Daksha Prajapati).

Here ends the chapter 115 namely 'The narration of the family race of Kashyapa' in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

116. The race of Vasishtha

Markandeya said : You know from me, who am telling you about the brahmins born in the family of Vashistha. Those .born in the family with the same founder Rishi are known as Vasishthas. (1) Vasishtha's descendants are known as Vasisthas and are forbidden for

marriages with those born in the Vasistha families. (They are) Vyaghrapadas, Aupagavas, Vaiklavas and Shadvalayanas. (2) (Also) Kapisthalas, Shaitalomas, Ashvalas, Gopayanas, Bodhaya, Dvakalpas, and Apavahyakrit (?) (3) (with) Balisheyas, Palishishyas as well as those who are umankuravas, Ayasthoonas, Shitavrikshas and Brahmapurohitas.. (4) (Again) Lomatyas, Svastikaras, Mandali and Gautali Vahnehandy, Sumana also Swapadi and Viddhi (5) Shauli, Loli, Brahmabala. Vailishravas too Maundava, Yajnavalkya all these O king, belong to the same Rishi race. (6) Their family founder is Vasishthas and they are not allowed for mutual marriage relationship. Again Shailalya, Mahakarna, also Kauravya and Krawani. (7) Kapinjala, Balashikhi and those who are Bhagavittayanas, kaurayanas, lakshayas, kaulakrut and Bhagurayanas. (8) (Also) Shakalavyas, Kashapeyas and those Ulvapayas. Samkhyayanas, Anduhas and also Masha shiradhayas. (9) (Again) Damakayanas, Vahayavas, Vakyayogoratha too the rishis Abayanas and those who are krodadanayavas. (10) Also those sages known as Pralambayanas and also as Aupamanyavas. Again the sages famous as Samkhyayanas and those who are Dasherakas. (11) Padakayana, the sages Audgrahas with Lekhayas, Maleyas, Brahmavalayas as also Poornagari (12) These all have three rishi family origins such

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as Bhagavas, Vasishtha and Sammati Indra. (13) These sages should not have mutual matrimonial relationship. Aupasvasthas, Savasthalayas, Vala, Hala and those who are known as Hayas. (14) (Also) Madhyandinas, Akshatayas, Paipalas and Devichamkapi with Trishrungas, vanagas, and o best of kings! the Alavas and Kundinas (15) There is exalted family related to three sages. Such as Vasishtha, Maitravaruna and the revered ascetic Kundin. (16) The sages are not allowed for mutual marriage affairs. As also Jatookarnas, Yava and Padapa (17) They also have the three fold ancestral rishi family, i.e. o king! Jatookarna, Vasishtha and the last one is Padapa. The sages are forbidden for internal matrimonial relationship. (18) O king! I have already mentioned these wo rihy sages, who

are the founders of Vasishtha race. Reciting even only their names, an individual is freed from all the calamities. (19)

Here ends Chapter 116 namely 'The narration of the race of Vasishtha' in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

117. The dynasty of Parashara

Markandeya spoke : Vasishtha the highly illustrious one was the prime (first) sacrificial priest of king, Nimi. (1) O best among kings! he became free on account of his (Nimi's) sacrifices all around the tranquil minded sage, o worthy of kings! rested then. (2) Nimi the best among kings, then approached him and said "O revered one! I want to perform sacrifices, you please so make me a sacrificer. Donot delay." (3) Highly luminous Vasishtha then replied to the best of kings thus, oh king, please wait for sometime as, by your constant sacrifices, I am badly tired, after taking rest, I will make you to perform sacrifices again. The chief of kings when he was thus told by the priest, replied (4-5) How can one be able to wait, with regards to the deeds useful in the next world? o the revered sages! when (he) has no good relations (friendship) with the powerful God of death? (6) One should always make hurry in performing religious acts, because human life is unsteady. (7) By living a righteous path of life, a human being attains bliss, even after death, one should make complete tomorrow's doings today, while those to be done in the afternoon section he should complete in the first (former part) portion of the day. Because death does not

wait whether one has made his work complete or not. (8) Death, like a she-wolf and passes away, by seizing of that person who is attached to fields, progeny, house and elsewhere absorb minded. (9) Nobody is dear or disagreeable to death. It takes forcibly away a person whose life line is exhausted. (10) The vital air of life is afterall wind, and the unsteadiness of the wind is well-known. And so, O venerable one! even the momentary breathing of a creature causes wonder. (11) Therefore, equipped with full preparations I have come to your feet. Now if you donot act as my sacrificial priest, I will approach another sacrificer. (12) The excellent brahmin when thus told by Nimi being enraged, cursed him by saying. Thus if leaving me the worthy brahmin, who is now tired, you being an expert in righteous laws will appoint another illustrious brahmin, then o chief among kings! you will meet bodiless form." (13-14) Nimi in return said : you create obstacles for me who is attached to religious acts, and also do not wish to perform me sacrifices, by another one, so I too curse you that, at present you will be a bodiless one. Those two, the brahmin and the king thus got bodiless forms, when it was told like this. (15-16) The bodiless souls both of them approached the creator. Brahma then said both of them when they reached nearer (17) O! Nimi, since today, I decide to allot the place for your soul - It will rest on the eye-lashes of all the human beings. (18) And only with your contact, they will be able to get twinkling of the

eyes, when the human beings will move their eye-lashes. (19) When told thus, the soul of Nimi, by the boon of the creator, reached the eye-lashes of human beings every where. (20) The Lord of the universe said to the soul of Vasishtha O Vasishtha! you will be born as the son of Mitra and Varuna and there also you will be known by the name of Vasishtha. (21) In that birth too, you will be able to remember your two past births. (22) At that time Mitra and Varuna practised immutable penances reaching Badaryashram. (23) When they both were practising penance sometimes in the spring season, having full of flowered trees and the pleasing south breeze. They saw the beautiful Urvashi gathering flowers, wearing light red garments. (24-25) Seeing that charming faced one, with graceful eye brows, got disturbed semen, excited by her charm. (26) The top-most damsel became afraid of the curse when she saw them, and the fair eye browed nymph collected the fallen semen in a beautiful pot

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full of water. (27) And from that (pitcher) were born two sages, the sons of Mitra and Varuna namely Vasishtha and Agastya who were matchless in lustre on the earth. (28) Then Vasishtha got married with beautiful sister of Narada, Arundhati by name who gave birth to Shakti. (29) Shakti had a son Parashara by name, you know his race from me, whose son Dvaipayana was born as God Vishnu himself. (30) He enlightened this whole world by his luminous volume. Bharat you listen about the dignified race of that Parashara. (31) (They were) kardramaya, vahayana, jaimaya, Maimatayana, and the fifth was Gopali. They were famous as Krisna parasharas. (32) Again Prarohayas, Bahyatapas, Parshyas, Kautujatayas, and fifth among these was Haryashwi know them as Nilaparasharas. (33) Karshnayanas, kapisaudhas, kokeyasyas, Tayastapas and fifth among these Pushkar. They should be known as Raktaparasharas. (34) Sharvisthayanas, Varshneyas, Daseyas, and those Shlokajas, and Ishikahasta as the fifth one - These are Swetaparasharas (35) Vatikas, Badaras,

Skambhanyas, Kroshkatayas, and fifth among them was Kshami. These are Gaur Parasharas. (36) Khalvayani, Varshayani, Tiliana, Bailveyoothap, and amongst them the fifth one is Jami. These are known as Dhoomra Parasharas. (37) for all the Parasharas there is three fold Rishi ancestral family based i.e. Parashara, Shakti and the great ascetic Vasishtha. (38) All the descendents belonging to Parashara families are refused for mutual marriage relations. (39) O king! I have described Parasharas the prominent family founders, who possessed the Sun like lustre. Even reciting them by names, a person is freed from all the disasters, (sins) (40)

Here ends Chapter 117 namely 'The description of the dynasty of Parashara' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

118. The family of Agastya

Markandeya spoke : Now onwards, I will describe the worthy brahmins born in the race of Agastya. Agastyeya, that karambha as well as born in the family of Kausalya. (1) Svamedhas, Mayobhoova, and Gandharakayani again Paulastyas, those Pulahas with those bom in Kratu family. (2) And also varshneya. These all have auspicious family Rishis such as Agastya, Mahendra and the sage Mayobhuva. (3) These sages are not allowed for internal

matrimonial affairs. Again Purnamasas, and Paranas are said belonging to three rishi gotra i.e. Agastya, Purnamasa, and the well-known ascetic Parana. The Purnamasa and Paranas are prohibited for mutual marriage relationship. (4-5) I have described to you about the supreme family founders of the sages. Now o spotless one! what more shall I narrate to you, please tell me. (6) Vajra replied : How is it possible that the families of Agastya, Pulaha, Pulastya and of the dignified souled Kratu are declared as one and the same? (7)

Markandeya said : O king! in the next Manvantara, kratu did not get any issue, and so oh best among kings! he adopted Idhmavaha as his son. (8) That son of Agastya : O expert in law! through that son were kratus. And o lord of the earth! Tira was the son of Pulaha. (9) Now onwards, I will describe duly about their births. Pulaha was really not very happy because of his childlessness. (10) Then he adopted Dradhasyu, the son of Agastya for this reason. O King, the descendents of Pulaha are known as descendents of Agastya. (11) O king! I have already described the chief family founders of the sages (brahmins) to you, An individual relieves himself, from all the sins only even reciting them bynames. (12)

Here ends the Chapter 118 namely 'The description of the family of Agastya' in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

119. The dynasty of Dharma

Markandeya spoke : O king, listen about the whole exalted race of Dharma and Dakshayani, when this (present) Vaivasvata came into existence. (1) In the course of this Vaivasvata, Dharma thus through Arundhati gave birth to these material forms of earth and the forest (2) (They were) eight vasus, while vasu's sons were known as somapas, i.e. Dhara, Dhruva, Soma, Apa (Water) as well as Anal (fire) and Anil (wind) (3) Together with Pratyosh and Prabhasa thus these eight are famous as Vasus, Ambunimba became Dhara's son while Kala was the son of Dhruva. (4) And from kala, o the chief of kings! the forms of organs, especially leaving Muhoorta (moment) got birth (5) O revered one! The son of Soma was known as Varchas, while Shrama is said the progeny of Apa. Anekjanma, janavas and Kumar are the sons of Anala. (6) Anil's son is famous as Purojava, while Devala is known as

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Pratyosha's son. Vishvakarma became the son of Prabhasa and Vardhaki was the son of Tridashas. (7) And the nine serpents (tribes) etc. are declared as their sisters and daughter. Ghosha was famous as the son of Lamba and Bhanava was known as the son of Bhanu. (8) All the sons of Marutvati, such as those of stars, planets and all other luminous objects are known as Marutas (Marutvans) (9) While the sons of samkalpa are famous as samkalpas, those of Muhurta, are named as Muhoortas, and the sons of Sadhya are named as Sadhyas. (10) The number of Sadhyas is twelve-such as Matta, Unmatta, Prana, Narepana, Viryaian, Chiti, Nara, Haya Hansa, Narayana, Vibhu and Prabhu. In the same manner the sons of Vishva are famous as Vishvadevas. (11-12) Really those ten Kratu, Daksha, Vasu, Satya, Kala, Kama, Dhooni, Uroovan, Manuja and Visveromayas. (13) O! the chief of kings' group! I have narrated in short, about the dynasty of Dharma. Even Vyasa, is not able to describe it after the period many more hundred years. (14)

Here ends Chapter 119 namely 'The narration of the dynasty of Dharma' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

120. The birth of Aditya

Markandeya spoke : Now onwards, O King! you listen about the race of Kashyapa, from where when almost the whole animate and inanimate world came into existence. (1) Adityas, the twelve sons of Aditi are famous as the sons of deities. They are Dhata, Putra, Aryaman, Pooshan, Shakra, Amisha, Varuna, Bhaga, Tvasta, Vivasvan, Varuna as also the twelfth one is Vishnu. O king, the class of Gods as well as of the Sadhyas (a class of celestial beings) have born from a part of Vishnu (2-3) They the sons of Aditi have taken birth from half of lustre, O king both these Nara and Narayana described by me to you. (4) They are also known as Indra Vishnu (Indra and Vishnu) amongst the (twelve) Adityas. The somapayins together with attendants come into existence everywhere, in each manvantar when Janardana (Lord Vishnu) himself manifests them from his own part. In that group there is Vishnu, who is the Supreme deity and who is saluted by all the people. (5-6) There is no doubt that none surpassed him in lustre. O lord of the earth, he (Vishnu) who pacified (destroys)

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their miseries. (7) O king! I will tell you, about past deeds, also about present and future doings. Now listen about the fierce race of Diti, during the course of the descriptions of various Manvantaras. (8)

Here ends the Chapter 120 namely 'The birth of Aditya' in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

121. The race of Diti

Markandeya said : O King! Diti gave birth to two celebrated sons - namely Hiranyaksha and the inaccessible Hiranyakashipu (1) In the, battle with Vishnu in form of a boar, O King! Hiranyaksha was killed, and o king! Hiranyakashipu was destroyed by lord Vishnu in form of a lion (in Nrisimha incarnation) (2) Prahlad, the son of Hiranyakashipu was the destroyer of

the enemy-troops. And inaccessible kalanemi was killed in battle of Vishnu. (3) Highly powerful Prahlad, by worshipping God Vishnu attained long life, and an excellent Brahman day. (4) Endowed with huge height and valour, the inviolable Kalanemi was killed at the end of the jarakamaya battle. (5) O king! Virochana was the worthy son of Prahlad, while Virochana's son became known by the revered name of Bali. (6) He, who was seized in past by lord Vishnu assuming the form of a dwarf. Bali's son Bana, o King! was famous as having thousand arms. (7) O spotless one! He the dignified one was (Bana) your father's father-in-law and for the sake of your father, krishna arranged (your father's) his marriage in the city named Shonita (capital of Banasura). In that battle, that best among Gods, forcibly faught with kartikeya and Rudra (God Shiva) together with demons and oh chief of the kings, he (Krishna) conquered him (Bana) proud with might and valour along with his follower. (9)

Here ends Chapter 121 namely 'The narration of the race of Diti' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

122. The Eulogy of Fire

Vajra spoke : Please let me know, who am asking you, 'Why the mighty demon kalanemi, the son of Hiranyakashipu was killed by Krishna?' (1) Markandeya replied : When the slaughter of the

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demons occurred, then the demons residing in the lower region, resorted to Maya and Jara, and rushed (marched) towards the Gods. (2) Then is that battle all the Gods were badly defeated by the demons, under the leadership of Maya and Jara. They then took resort to the brahmin preceptor Brihaspati, and Brihaspati told them "very strong and heroic Jaraka and Maya (3-4) have gone to conquer the troops of Gods I am inspiring them both". The preceptor of the Gods, Brihaspati telling thus to the gods, satisfied the divine fire, the lord of the deities and having manifold forms (5) Brihaspati said : O purifying fire! you really

pervade the bodies of all the beings. The vedas have come into existence, to know you, so you are known as 'Jatavedas'. (6) O highly luminous one! only you sacrifice, and you alone are the formula of exclamation and only you are the sacred oblations. And you are the Lord of all animate beings and the soul of that boundless splendoured Vishnu. (7) You are the mouth of all the Gods, and you are the soul of everybody, you are the warmth in the body of embodied ones, as also of those saturated with eating and drinking? The energy possessed by all the gods, is sure oh! promoter of beings. The sacrificial oblation got by you reached fairly to Sun God. (8-9) (And then) from the Sun, the rainfall originates, while from rains, food grains, and then from food grains, the living creatures become able to sustain themselves (or take birth). You are the powerful and most worthy of all the Gods and, bowed down by the whole world. (10) You are the sole cause, in case of origin of all the three worlds. And you are the destructive fire at the end of the world, the dreadful God, and the destroyer of the universe. (11) You are the cause of sustenance, and the final emancipation of all the embodied beings. Oh God! your brilliance is excessively, inaccessible and highly sharp. (12) You at once kill the demons by that top of flames, donot delay. The wind, oh God! will be your friend in the battle-field. (13) When told thus by the sage Angiras it will be alright thus high souled one replied to him, who was worshipped by the worthy kings. Desirous of the true success of the lord of deities, the Soul also approached the wind and said. (14)

Here ends Chapter 122 namely 'The eulogy of Fire' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

123. The Eulogy of the Wind

Brihaspati Said : You are the life of the universe as well as the vital breath, residing in the body of the embodied ones. You possess infinite forms, the righteous souled you are, and you are the mighty God Narayana. (1) Your energy is beyond imagination, you are the prime person (soul), the support of the righteousness and the eternal being. You are the eye-witness of all good and bad deeds. (2) You are the smell (odour) in the body of the embodied creatures as well as you are their actions (gestures) you are Rudra, you are Brahma and you are the eternal being Vishnu. (3) The good or bad fortune of the rain and absence of rain, in the world depends upon you only; you release the rains, as well as take them back. (4) You support then raining clouds in the sky. And you alone are tearing down the waters, constantly drunk by the rays of the Sun and hidden inside the clouds by the rays of the Sun and hidden inside the clouds. And you are the cause (doer) of the lightning in the three worlds. (5-6) At the time of shattering waters, the wind, the sole support of everybody when comes in mutual contact with you, Oh almighty one! Then there occurs great thunder of the clouds on earth. I donot find anybody in the surface of the earth, equal to you in (case of) strength (7-8) Therefore you help the fire, the bodily form of vedas. (9) the high souled

wind when told by Angiras this much, said 'well' and rushed to fight with the chief of demons, the enemies of the Gods along with the fire. (10)

Here ends Chapter 123 namely 'The eulogy of the wind' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

124. Looking at lord Narayana (the legend of Kalanemi)

Markandeya said : the wind and the fire both together reached the demons, who were led by Maya and Jara and equipped with different (various) weapons and they conquered them in battle. (1) Then the demons, under the leadership of Maya and Jara when defeated in the battle, left the abode of the deities and went to the residence of Varuna. (2) At that time, the famous son of Hiranyakashipu Kalanemi by name, with coolheaded was found there. (3) He possessed hundred arms, a huge body figure and was

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looking like a mountain. He who had obtained a boon from lord Brahma was having the form like a burnt mountain (4) having a single belly (or a glutton), two feet and single neck, the destroyer of the deities (kalanemi) was wearing an armlet and was equipped with crown. He was adorned with ear-rings and fine garments. (5) He held all types of weapons, looked fierce, and carried a mace in hand and was looking frightening (horrible). He gave guarantee of safety, to the demons. Then reaching that Meru the home of the deities, he defeated the gods, and deprived them of their offices. And now he resides in the heaven happily making it, his own. (6-7) And all the inanimate and animate worlds, live under his control. All obey his orders and follow his temperament. (8) Only fire opposed him by their anti performance (behaviour). They are Veda, Dharma, Kshama, Satya (truth) and the goddess of wealth resting with Narayana (lord Vishnu) (9) enraged by the unity of all, the lord of demons being desirous of searching Vishnu's footmark, approached Narayana. (10) And God Madhusoodan (destroyer of the demons Madhu) when knew him coming, called

Garuda and mounted Vishnu (Hari) on it. Then the king of demons, saw Lord Vishnu (Hari) seated on Garuda. (11) The Lord was with fair blue complexion like a cloud full of water and having large eyes resembling the petals of a lotus. He saw him mounted on the king of birds, and who was looking like the kalpa tree (a tree granting all the desires). He saw the highest God, looking charming on account of plough, pestle and club (mace), the most exalted person, (Supreme being) the invincible one and possessing a bow, disc and a sword in hands. (12)

Here ends the Chapter 124 namely 'Looking at lord Narayana' On the secondary legend of Kalanemi in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

125. The Killing of Kalanemi

Markandeya said : Seeing God, in front, that demon said to the demons thus 'He is that Vishnu, who has killed the demons. (1) At that time, only due to the inordinate greed of Indra, he had taken the form of a dwarf, and had cheated Bali, the son of my nephew. (2) And taking the fascinating form of a male boar, he in past had killed my astonished paternal uncle Hiranyaksha. (3) And o demons! he assumed unparalleled body (form) of a lion like a man,

and slayed my father Hiranyakashipu in the battle. (4) He has also destroyed in the battle the demons residing underneath the world due to fear beyond imagination, by resorting to the form of a boar. (5) by assuming the bodily shape of a man and a horse in past he brought back from the under region, the vedas and then he killed Madhu and Kaitabha in battle. (6) The gods abide by his order and they do not allow us to rule. And so we must remove him, this guard of the Gods. (7) The defeat of the demons by deities has repeatedly taken place in the war, and so this my enemy must be killed (deserves death). (8) Today he will enjoy, the fruit of his mis-behaviour (done) shown in the past and in present too. O demons, you will notice it shortly (without delay) (9) The demons, on hearing those words of their Lord (chief) made proclamation of victory, and roared like a lion (10) On hearing those adverse words of that wicked minded one, God Vishnu (Hari) became angry and spoke thus. (11) O you demons! why you unnecessarily roar like an autumnal cloud! And why you wish to cross, the bridge made by Prajapati (Brahma) (12) And, o best of kings! when he said so, there took place a fierce battle, on account of terrible mace strokes. (13) The demons, under the leadership of Kalanemi made even the Supreme God hidden (veiled) by the stream of (multitude) great weapons just as clouds hide the surface of the sky. (14) But the God, even though hidden (pervaded) by the Chief of demons, was not afflicted (troubled), and he fought with many of the demons, in the battle with club (mace) (15) When he was thus attached to the demons, the mighty demon Kalanemi, made the stroke of his mace on

the head of Garuda with force. (16) O, honourable king! on account of that terrific mace-stroke, the nose of Garuda was broken (demolished) he got pain, and there was agonizing flow of blood. (17) Seeing Garuda with agony (pain), clever Hari threw his very fierce Sudarshan disc, to destroy that demon. (18) That Sudarshan disc, was born (originated) from the lustre of the Sun, possessed the naval like a thunder bolt had thousands of spokes and it had the round pungent whirlings. (19) O King, the disc, departed (thrown) from the hand of God Hari, (Chakrikar) soon made, that powerful demon Kalanemi O king! without the head and arms. (20) The armless and headless body approached God's hand. And that arm and headless body was full of oozing blood. (21) It did not drop on the earth, until Garuda with great force,

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made it fallen in front of Gods then. (22) The falling body of the demons, made the whole earth together with mountains and forests tremble and made in the huge rocks to come down. (23) The demons with Maya and Jaraka as their leaders, began to gratify (please) the lord of the deities, who held excellent disc and a sword in hands, when they saw their lord being killed. (24) Then, the four faced Lord Brahma, the god (Hari) appointed those guardians of the quarters, on their due offices, and the sacrifice in the mouth of Gods as before. The mighty God then along with Brahma went to Brahmaloka (abode of Brahma) (25-26) He himself then accepted the share of sacrificial offerings from high souled ones, knowing his own sacrifice form being worshipped by those worthy brahmins. (27) Then carrying with him, the worship objects, and equipped with weapons, he reached Hiranvati (River) Where the learned in Yoga Philosophy (Hari) was rested (felt asleep) (28) O lord of the people!, thus Krishna had killed (destroyed) that mighty demon, with his disc. Now what else, shall I narrate to you, tell me, oh broad and reddish eyed one? (29)

Here ends the Chapter 125 namely 'The killing of Kalanemi' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

126. The appearance of Varaha in the lower region

Vajra said : I want to listen about that form of the disc holder god, which was described by the chief of the demons to the demons, and which put an end of the demons dwelling in under regions, as I find myself (highly) doubtful of it. (I also want to know) about the biography (adventures) of that Lord in detail as also about the manner in which he is capable of knowing different feelings. (1-2) Markandeya said : When Lord Vishnu imprisoned Bali, the demons dwelling in the Patala (lower) region killed the people especially the brahmins (3) Then the creator (Brahma) was pressed with request by the Gods, fatigued with hunger when the earth was oppressed and the sacrifice was destroyed, because of that demon. (4) And Brahma too inspired Janardan, the Lord of lords prompted by the creator, the god, being desirous to go to the lower world (5) took the form of a boar, looking like the heap of mixed collyrium, having the top of the tusk, like the moon's crescent, and with the hooves resembling the tip of a thunder bolt.

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The appearance of Varaha in the lower region

(6) It was terrible like strokes of the thunder bolt, and v/as agitating all the three worlds. It possessed fleshy, round and broad shoulders and had a neck, very plump. (7) That body had an open mouth, huge shape, fierce eyes and frightening voice. The body looked bright, on account of the thick line of hair on it. (8) Then that Madhusoodan, possessing huge strength and valour, entered the lower region, through the ocean, and stood within the sight range of the demons. (9) Seeing the boar in the lower region, tearing the surface of the earth with its horn (tusk), and collecting the mouthfuls out of the grass, and with face making the Shun Shunkar noise (10) and with the entire body besmeared with mud, the demons then came out. And then the ever hunting habituated demons, tried to kill that boar with the best of weapons (11) as a mountain by streams of water, he was attacked (afflicted) (injured) by the weapons of the demons. Then under the disguise (protest) of shoulder-itching, he with great force made the house of the king of demons fall down looking like the peak of a high mountain. And due to the (device of the supreme God) falling down of the abode on account of the supreme Lord's device (12-13) hundreds and thousands of the fierce demons were slain. And because of the destruction of chief demons, those leading demons, expert in causing destruction, met with destruction in its real sense, when that horrible decline took place. (14) Seeing the demons, with their hair besmeared with blood, and lying on the ground (earth) with injured limbs on account of his chest's force, those leading demons. (15-16) In number of hundreds and thousands rushed towards the God taking (bearing) best of

weapons. And when he was thus attacked by the chief of demons (17) he by his sharp large tooth (tusk-horn) torn out those prominent sons of Diti (demons) and others in the battle. Then the worthy demon Prahlad, knew him as Lord Vishnu when he found the demons killed by him in war. He the destroyer of the enemies' heroes, bowed down to God Hari (Vishnu) and made him pacified (pleased) (18-19) The highly luminous Lord of Gods Janardana said to him "O Demon, you deserve my favour, as you are my staunch devotee." (20) I have mostly killed those fierce demons who had violated your commands, but those sons of Diti (demons) who follow (obey) your orders, do not deserve killing by me. (21) So, you rule over the lower region, handed over by me, and be happy. And direct the

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demons, obeying your orders on righteous path. (22) O demons! you should never forgive (exempt) a trouble creator one. You will, always rule over the righteous demons. (23) O dear child! because of your high devotion to me, I have not killed your son Virochana, though he had deviated himself from the righteous path, but have bestowed him with long life till the end of the world. (24) For your sake, I have seized Bali the son of Virochana, but he will attain the position of Indra, when Savarni Manvantar will take place. (25) And, I will not kill Bana, his son though he has acted against me, but I will cut his arms, looking like trees. (26) And the powerful attendant of Lord Shiva, when his arms being cut off by me in the battle, will then become famous as 'Mahakala' and will be steady prosperous till the end of the world. (27) "O you, wellversed in laws! the lord of demons! I will not kill even a single issue of yours, only because of you, so you give up your fear." (28) You are my devotee, and there is nothing which I do not bestow upon my devotees. So, oh lucky one! you return being pleased. (29) Carrying with you, those demons who are leading righteous mode of life and who have remained unmurdered saying so to Prahlad, he (Lord) disappeared on the spot. (30) O, lion like king! thus I have described the life history of Varaha, which destroys all the sins. It is full of adventures of that God, who subdued the arrogant demons, who was praised by the sages, and who under the pretext of removing itching, destroyed the mighty demon. (31)

Here ends the Chapter 126 namely 'The appearance of Varaha in the lower region in the dialogue of Markandeya and Vajra, in the first part of Shri Visnudharmottara.

127. The birth of Maruts

Vajra said : O, best among the brahmins! you please narrate in brief, what Diti did, when she lost her sons? I feel highly doubtful (anxious) about it. (1) Markandeya replied : O King! when she lost her sons, Diti propitiated her husband, the sage Kashyapa by performing severe penance. (2) And being pleased by her hard penance, he in reply wished to console that beautiful lady, miserable due to loss of her sons with favour of a boon. (3) Kashyapa said : O lady with lovely hips! you choose a boon from me. I have approached here as a boon bestower. The pious woman when made sonless (childless) choose a boon, when she was thus

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told (4) Diti spoke : O brahmin (sage) I desire a renowned son who (is capable to) can kill Indra. If you are pleased, then O brahmin!, (favour) me with such a son. (5) Markandeya spoke : The husband, when requested thus became displeased but granting her boon, said "O blessed one! This boon turn true, if you live pure till thousand years, but not otherwise". And saying so the sage, spent the night in her company. (6-7) Then firmly determined for penance, the righteous souled sage proceeded. And pregnant Diti then began to observe, the religious rites Shakra (Indra) when he saw her steady in observance of prescribed rites, said thus (8) Shakra spoke : O virtuous lady! I will always serve you who are practising, severe (vows) rites. You please allow me for that (9) Markandeya said : 'Well' when told thus by her, God Shakra (city breaker) stayed there, always serving the mother in a disguised form. (10) O king! then when a period of one year was left (remained) Diti (Aditi?) got asleep during midday time, keeping hair on feet, then, o lord of the people the holder of the thunder bolt and conqueror of enemies' towns, found her that hole, and entered inside through that open womb passage. (11-12) And entering there, Indra made that embryo divided into seven pieces, with his thunder bolt having hundred joints. He again divided (13) each one of them into seven, and each embryo then began to cry. But Indra busy with his mission said to them "Do not cry". (14) At that time, the mother of the demons awoke and stopped him who possessed thousand eyes.

(15) And then checked by mother's words, Shakra with thunder bolt, came out of her belly, along with her high souled children.

(16) Diti told that Shakra who stood before her, with folded hands "Oh! Shakra you are not at fault with regard to cutting off my embryo (17). The learned politician should always keep his enemy suppressed by using all the means of success. Because of my fault you have today divided my embryo into many pieces (18) Let all the deities be named individually as 'Marut' as you, O Shakra! have told my sons not to cry. (19) Now onwards, they will be named as Maruts in all the three worlds, and they will obey your orders and will help you. (20) You will never find any danger from them at any time. Now you fix their names and posts. (21) (They were named as) Ekajyoti (one flash), Dvijyoti (two flashes), as well as trijyoti (Three flashes) and Chaturjyoti (having four flashes). And Ekashakra, Dvishakra, and very mighty Trishakra.

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(22) They will be in the first group of the wind, and this group will

be named as Suratha. And Indra, Gavya, Drishya as well as

Pratishiras. (23) Again Mita, Sammita, and very powerful Amita.

These form the second group of the wind, and that group is famous

as Praghoshana. (24) While Ritajit, Satyajit, Sushena, and Senajit,

with Atimitra, Namitra and unconquerable Purumitra (25) make

the third wind branch, and their group is known as Samtapana.

Again Ruta (?) Rutvan, Dhata, Vidhata, Dharan, Dhruva and

Vidharana are included under the fourth branch and this group is famous as Grihmedha, Indruksna, Sadruksna, Etadruk, Amritashana (26-27) with Kritan, Prasadruksha and highly renowned Sarabha. These belong to Roshana griha (group) in the fifth branch of the wind. (28) (Again Dharta, Durga, Dhvani, Bhima, Abhiyukti, Krupa, and Saha are in the sixth wind branch, and their troop is known as Sasvi. (29) Dyuti, Vapu, Anadrushya, Vasa, Kama, Jaya and Virat are in the Prejeshana group in that seventh branch of the wind (30) after allotting names and divisions to them, the imperishable one (Hari) left for his abode and Diti delighted in mind went to her residence. (31) I have thus mentioned to you the worthy birth account of Maruts, which destroys the fear from vices a person never finds frightening on hearing this, in this world. (32)

Here ends the Chapter 127 namely 'The birth of Maruts' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

128. The creations of Kashyapa

Markandeya said : O best among kings ! (Kashyapa's wife) Danu gave birth to the worthy demons, (danavas) who were led by Viprachiti, and who resorted to the side of demons, (who joined the demons) (1) She gave birth to Kala and terrible Kalakeyas too. They took recourse to the demons, were cruel and were against the group of deities. (2) The mighty demon Vritra was the son of Danyausha. He was always opposing deities, and was resorted to the side of demons. (3) (Another wife) Sinhika gave birth to powerful demons known as Sainhikeyas, presided over by highly lustrous Rahu and Salva. (4) Now, you know from me,

about Gandharvas, celestial nymphs and sages Chitrasena, Ugrasena, Urnayu as well as Anagha. (5) Again Dhrutrashttra, Gopa,

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The creations of Kashyapa

Suryavachas, Yugapa, Trunapa along with Prashni and Ardhachitraratha. (6) Kali, Shiras, Parjanya and Narada. The beautiful divine nymphs are younger to them. (7) (They are) Anoochana, Anavadya, Priyamukha, Ganeshari, Mishrakeshi and Parnasha with Punjitshala. (8) Again Marichi, Suchika, Vidhyutparni, Tilottama, Attika, Lakshmana, Ksema, Devi, Rambha and Manorama (9) (to gether with) Asita, Subhau, Suvrata and Suvapu. And also Pundarika Sugandha, Sudra and Surasa. (10) Hema, Sharadvati, Prasoota, Kamala, Sumukhi, Hansa, Marga and Sauriya all these are known as Apsaras (celestial nymphs) (11) (His one wife) Kadvoov gave birth to highly valiant serpents. Their main object of wrath was Lord Vishnu, shining in the form of a serpent. (12) I had told you before, about that serpent formed idol of Lord Vasudeva, which holds, this earth occupied with mountains, forests and woods. (13) That idol (form) is famous as 'Anant', creates (brings) the great universal end, when she herself comes into existence, at the time of terrible destruction of the universe and great creatures. (14) Shesha, the supporter of the earth, has really born as her partial incarnation. I will tell mainly about these worthy serpents, who are his (shesha's) younger brothers. (15) (They are) Vasuki, Takshaka, Ailapatra, Dhananjaya, Airavat, Mahapadma, Kambala both the Ashwatara.

(16) (with) Samkha, Padma, Mahapadma, Dhrutarashttra and Balahaka, Nilashwa, Pushpadanta, Sumukha as well as Durmkha.

(17) And Nahusha, Kararoma, Kuru along with Kulika and krodha. Kashyapa had ten daughters too, o lord of the people ! When he the high souled one, gave in marriage to Pulaha. (They are) Mriga, Mrigamannada, Haribhadra, Manohara, Bhoota, Kashipa, Damshttra, Sarasa, Surasa and Ira. (18-19) That passionate woman gave birth to entire class of grass. (20) It is five fold, O, wellversed in laws ! hear that from me who am speaking. They are trees, thickets, the row of creepers, barks and (other) grass species. (21) They possess inner consciousness, but are pervaded (surrounded)

with thick darkness o, delighter of Yadu family ! these have their presiding deities. (22) O righteous one ! that auspicious daughter of Daksha, Ira, gave birth to the damsels Pradha and Prasoota. You hear their names from me. (23) these Anavadya, Anooka, Moonooka, Karunapriya, Manorama, Subhaga also Sahajanya and Menaka. Again Ghritsthula, Ghritachi, Vishoochi and also

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Purvachiti. Pramlochiti as well as Nimlochanti are damsels. (25). O lord of the earth ! on this occasion. I will narrate to you, the birth of other damsels too, you hear it from me, who am telling you. (26) Visvakarma the architect of Gods created Tilottama, gathering in a measure of sesamum seed from all the jewels, for destroying sunda and upasunda. (27) The holder of the bow Pinaka (Shiva) became four faced by moving around her from left to right, and the worthy, Shakra (Indra) the destroyer of the demon Paka became thousand eyed one. (28) And the remaining Gods when saw her, began to move around her being curved. And that beautiful lady reached Suryaloka (residence of sun) When this act was completed (over) (29) Then the creator (Brahma) desirous to see the excellent beauty located only in a single being (woman) created, Ahalya the unique beauty among all the three worlds. (30) The creator having four bright faces, gave her in marriage to the sage Gautam, and Indra (Shakra) was made impotent by Gautam only for her sake. (31) In the same way, charming Urvashi was born from the thigh of Narayana. She once being absent minded chose king Purooravas (son of Budha) as her husband. (32) He was Purooravas by name and possessed matchless charm on earth, and she resides in heaven even today with him. (33) The beautiful celestial nymphs are famous as Ahootis. They sprung at Brahma's .will, and are pleasing to Gods. The daughters of Manu are known as Manoramas, while those

Viddhyutialaruch are named as Shauchavatis, and the daughters of Mrutyu, are named as Bhiravas, while those born from the earth, are famous as Bhoovas. (34-35) While those born at the time of churning the ocean for nectar, are said Amritakhyas. Suda is born from Vahni in the same way from Soma Bhakurayas are born. (36) Those damsels born from the rays of the Sun, are known as Ayurvatis, And those born from sacrifice as well as Rigveda hymns and Sama chants are famous as Ishtis. (37) The nymphs born from Vayu, are described as Sudas. In this way, the groups of the divine ladies, should be known more than a thousand. (38) All those fair divine nymphs have been famous as the wives or mother's of sages, and Gods. They have fragrant figures and have sprung from the waters (of the sea) (39) One gets great pleasure by their touch, and feels gratified. Then Vinata gave birth to the Rudras-the drinkers of Soma Juice (40) Such as Angaraka, Soorya, Nirruti, Khaga, Agaikapada, Ahirbudhnya

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(having comet banner) with Havana, Nrushvar, Svabhya, Kapala and Kinkini. Thus I have told you about eleven very strong Rudras. (41-42) And O king ! Among them were born two sons known as Yaksha and Rakshasa. And Yakshas and Rakshasas are born as the progeny of both of them. (43) One who studies (recites) this dynasty (family tree) of those high souled ones, in presence of a brahmin or a God is favoured with gain of progeny and profuse wealth. And he gets a happy resort after death. (44)

Here ends the Chapter 128 namely 'The creations of Kashyapa' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

/ 129. The creation of Urvashi

Vajra spoke : You make me know, how Urvashi born, and how that damsel, chose as her husband the mortal king Purooravas ! (1) Markandeya replied : Both the sadhyas the two sons of Dharma were known as the sages Nara and Narayana. o, delighter of Yadus ! those two, were kings in past birth (2) Both were known as the partial incarnation of Lord Vishnu, were very virtuous and. constantly absorbed in penance. Their hermitage were lovely with fragrant creeper and trees (3) It was known as Sadryashram, it was cool with gentle snow, and was looking charming. The river Gangas with warm waters, met there with

another cold water carrying river, and was looking pleasant due to golden sands. It possessed the garland of golden lotuses. And there was grown the lovely Badri tree, always shining with flowers and fruits. (4-5) These both distinguished sages and two eminent lords of the entire world practised severe penance for the welfare of the whole world. (6) And when they both were practising such penance by observing a vow of silence, ten damsels, determined to create an obstacle in their austerities, approached that place adorned with manifold ornaments. O king nobody is antilovable (?) except the creator (father of the creation) in all the three worlds (7-8) (Sage) Nara became impassionate (influenced by love) on seeing them, who were gathering flowers and playing at will. (9) Then Narayan looking at all those, with eyes like young deer, and knowing their inward disposition. (10) He, the best among learned in the vedas brought the love intoxicating juice of mango (tree). And then (he) the conqueror of anger, highly lustrous, the subduer of passion and

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wellversed in Dharma and Artha. (11) Created, a beautiful fair damsel in all the limbs from a picture on his thigh. She had come into existence, from the picture of the thigh and was looking bright, on account of being drawn in the picture. (12) On that very moment, she appeared as a woman with broad eyes. She was neither a Gandharva lady, nor a female serpent and not even a demoness. (13) That beautiful lady was just of that type in the entire three worlds. All those ten damsels felt ashamed when they saw that Sage's creations (daughter). (14) And then they returned from where they had come o king ! The terror of the cities of the demons (Indra) heard of it. He then came to the Badari hermitage with an intention to see her with full of curiosity. (15) The holder of the Thunder bolt then fell down before the feet of those two sages, steady in religion, and saw that auspicious formed lady, looking like another goddess of wealth. (16) Then eminent sage Narayan said to him with smile : Oh, you the learned in laws ! because, she is born from my thigh, she will be known by the name of Urvashi. (17) Now you take (carry) her to the heaven, may she become

prominent among the damsles. When told like this, Indra got delighted and bowing down to both the Sages. (18) Took that young deer-eyed damsel, to the heaven. He then made her a disciple of the Gandharva Turn bum. (19) Then once when she was dancing before Shakra (Indra) the lady with charming smile, forgot the teaching of Tumburu. (i.e. she made a mistake) (20) leaving this God's residence, you will have to stay with the human beings, in the pretty human world, thus She was cursed by that Gandharva. (21) O, brightly smiling lady ! attending that human world for a particular period of time in this way, you will come back from that place to the heavenly abode, and stay there. (22) And, again you will rejoice with him, in the heaven o, fair faced one ! When the period of Manu namely Vaivasvata will come into existence. (23) O worthy king ! When cursed by the teacher in this way, she descended upon the human world. There she stayed with the king (Purooravas) and afterwards, got a place in the heaven along with him. (24)

Here ends the Chapter 129 namely The creation of Urvashi in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

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The dialogue between Urvashi and Rambha

130. The dialogue between Urvashi and Rambha

Vajra said : O brahmin ! (sage) how did Urvashi approached the son of Budha (Purooravas) after, the leaving the heaven ! And when she again, was able to see that invincible chief of kings ? (1)

Markandeya replied : There took place a war between the Gods and the demons, at the time of churning the ocean for nectar, in the first of Dwapara Yuga, during this Manu Vaivasvata. (2) The king of kings Purooravas (son of Budha) who had shown his valour in that battle and who was adorning half a seat of Shakra's chair, he who was matchless in bodily (grace) form and was worshipped by the Gods, was then seen by that broad eyed damsel (Urvashi) the daughter of sage Narayana. (3-4) At his sight, she became restless due to the piercing of cupid's arrow. Since then that beautiful woman began to pass her tiime in the spacious bowers of Meru, concealing her from. She always brought before her mind that Lord of kings, looking resembling like cupid. (5-6) (As a result of this) she did not eat, did not sleep. And if she gets sleep then the lady with eyes like a blue lotus, sees him (that king) in

dream. (7) Any wishful thinking made by her, with regards to that king, she witnessed it in dream deluded by it harshly (as) sometimes she enjoyed sportive pastime with the king and sometimes as if she was propitiated by him. (8-9) Sometimes she got awakened, speaking O Lord of the kings she found herself embraced around the neck by the emperor, and the emperor by her. -(10) Resorted the sleep, she saw such things in dream, and got awakened with the same made arm-fetter. (11) And sometimes when she got perplexed for a long time seeing him in a dream, she used to draw him in picture on a silky canvas and looked at him (it.) (12) Then Rambha finding, that lady with very charming bodily form, and having pale and emaciated excellent cheeks, and fully absorbed towards that king, soon told her O ! you with beautiful eyebrows, though you try to cancel your inward intension with efforts, but O lovely one ! I have known you (already) thoroughly as your this heart is attached to that high souled king, who is invincible in battles. (13-14) (That king) who is like a lion among men and is by the name of Purooravas by virtuous people, in the entire famous three worlds. He surpassed even cupid in personal appearance and he exceeds Indra (Shakra) by (in case of)

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his valour. (15) Nobody can be compared with him, in case of total alms-givings and in truthfulness. That hero of mankind has killed, five millions of demons, in this battle between Gods and demons. (16) Possessing fine hair, and eminence, he has subdued cupid, though he is ferocious and very powerful. He is the grand son of Chandra (Moon), son of Budha and his mother is earth. (Ila) (17) (Keeping) leaving aside your pride, you approach oh ! Young lady, to that large eyed famous king. To obtain you is not difficult for him, as really he is very difficult for gods (Gods pine for his favour) or you are very difficult to be attained even by the Gods (18) O you with large eyes, you are beyond the reach of Gods and demons desires. O fair figured ! You have tortured a lot thus, this bed of lotus stalks, besmeared with sandal paste. (19) O beloved one ! you with shining complexion, be free from all the agonies, having (by getting) a seat on his lap. Come soon, let us go to the residence of that King, O lady ! with best performance (acting) (20) His kingdom is famous as Pratisthan Puram which he has begotten from his maternal grand father knowing the truth (fact), the golden coloured lady became bashful, when she was told like this. (21) Then she said to Rambha O friend ! what you spoke is true (right,) I greatly admire (like) your ideas, o lady, with the eyes

like a young deer, will go to that king just today. (22) Because if I won't be able to see that king, having the eyes like blue lotus, and face resembling the full moon and possessing huge and large arms just today then surely being helpless, I will meet death. (23) O Rambha ! people say that cupid have only five arrows, but it is absolutely wrong. As he (God of love) does not rest (cease) even for a period of twinkling of the eye, constantly piercing me by his arrows. (24) Though moving to and fro in midst of fire of love, this body does not reduce to ashes, because it is protected by the moon like face of that king staying at my heart. (25) Today and this day only you, having large eyes ! carry me near that emperor. When she told thus with pity, Rambha lifted that large eyed one in hands, and jumping skillfully in the sky, went with pleasure to the abode of the king. (26-27)

Here ends the Chapter 130 namely The dialogue between Urvashi and Rambha in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

The descend in pleasure garden

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131. The descend in pleasure garden

Markandeya said : Love-stricken Urvashi then soon proceeded with Rambha, through the path of Siddhas, and there she saw sage Narada. (1) (Narada) was going through the Siddha path, and returning from the abode of deities (heaven). The lady with beautiful eye-brows worshipped Narada and left soon. (2) Narada then asked Rambha about that her friend who proceeded from that place, and Rambha revealed everything about her because of the fear of curse. (3) Narada asked her to listen his words again, as Urvashi will stay with that human king, being attached to him for a proper period, due to the curse of Tumburu. o auspicious one, you should act in such a manner, as it results into her happiness, listen to me about it. (4-5) Urvashi, having fair black eyes, may stay with him but making an agreement. Now you know from me which type of agreement she should make with the king. (6) This fortunate one, had shown affection of a son, towards two rams in past. She should always keep them near her bed, o fair eyed one ! And oh Rambha ! she should take only clarified butter (ghee) as food, and always try to avoid, king Purooravas in a naked state. (8) The king should also not keep sexual union with her against her wish. (When she is not willing for it) And when this lovely eyed lady will break, even one of the terms of agreement. (9) And will try to stay with the king, then she will be turned into the state of a stone. It will be so (I will follow it) saying so, with Rambha, Urvashi bowed down to the sage, and again started on journey. And sage Narada proceeded to the city of kuber (God of wealth). (10-11) Then along with Rambha, Urvashi saw the city of Pratisthan looking the gardens here and there were full of men intoxicated with drink, and due with the bound of conch shell, kettle drum and wardrums. beautiful with a golden fort having the lustre of Sun. (12) It was shining with four white and silver principal gates, and was looking illuminated and pleasing on account of the

gateways made of corals. (13) It was adorned with well-divided big forests, and fine large royal paths. That city was decorated with variegated ditches having lotus plants. (14) The city looked bright, on account of white places surpassing the sky. Holding the majority of heroic and wealthy persons, it was crowded with God like men. (15) That city was filled with business men and was ornamented and noisy

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with various trades (commodities). And it was occupied with many thousand of elephants born in the race of Airavat (Indra's elephant), looking like moving mountains, and having very fascinating appearance, and with horses, born from fire and speedy like the wind. (16-17) There was heard the musical sound of different musical instruments coming out from each house, playing in Brahma Ghosh (soft noise) and Maha Ghosh (loud noise) with the sweet sound of lute and flute. (19) Full of happy and healthy people, it was free from all calamities (hardships). The city possessed thousand of women having the complexion, like the blossom of a lotus (20) Oh ! sovereign ! they were all young and fair coloured. That city looked crowded, with men wearing variegated dresses and born in different regions, and with many architects (craftsmen) expert in various crafts. And in the centre of that city, she noticed (saw) the residence of the king. (21-22) It was looking like the excellent Kailas mountain situated in the midst of the Himalayas. It was adorned with thousands beautiful and prosperous houses, performing sacrifices. (23) They (houses) were looking spotless like nectar, were spacious and were bright like the rays of the moon, O king at some places they were decorated with jewels, while at other places with gold, and their other parts were studded with silver. (24) They looked shining. On account of the staircases, studded with jewels and corals, and were ornamented with number of pearls. At some places, they were having the flower garlands, while at others, they possessed the banners. (25) The large eyed lady (Urvashi) saw in vicinity the beautiful big play garden of the king, resembling the vast garden of Gandharva chitraratha. (26) That garden was bright, because of different trees filled with flowers, joining with betel-nut fruit, and with nice lotus plants and good looking pleasure mountains. (27) and with charming palaces, as also with bright jewels. Then Rambha said to her (friend), on seeing that garden (28) O lady ! with fair eyes, we will stay here, hidden with magical enchantment, in this beautiful and dense pleasure garden of the king, till the sun sets. (29) Then, I will approach the king and will tell him about your desired purpose. Afterwards I will carry you near that king. And

saying so to the friend she (Rambha) prompted Urvashi (30) towards that very pleasing garden, both the celestial

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nymphs descended there. And Urvashi mentally desired for sun setting in that pleasure garden. (31)

Here ends the chapter 131 namely The descend in pleasure garden in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

132. The description of moon rise in the garden

Markandeya spoke : Rambha, then knowing her, desirous of Sunset, showed her that garden for past time. (1) O ! highly lucky friend, look at this champaka tree having nice sprouts. It is abounding in flowers all around resembling the colour of your limbs. (2) O beautiful eyed one ! see this pomegranate tree, filled with flowers which bears the luster of your lips, by its flowers.(3) Again, notice this lovely mango tree looking similar to the arrows of the God of love, where pretty flowers are grown by that great souled one, giving lustre to your cheeks. (4) Then O lucky, and fair figured lady ! see (this) Madhook tree, full with the pretty fruits, resembling your breasts. O gentle one ! again look at this, palm tree, increasing the delight of the mind. (5-6) O fair lady ! see this plantain tree, having stalks looking like your thighs, possessing golden colour and looking beautiful in all the parts, this is created by Vishvakarman. (7) See this bright Avimukta creeper, crowded with flowers and looking nice with bees, resembling your lovely braid of hair. (8) See this Jasmine plant, o broad eyed lady ! ornamented on all the sides with nice flowers looking like your teeth. (9) look at this lotus plant, beautiful on account of blossomed lotuses resembling your eyes and delightful to the mind and heart. (10) Again see this lotus pond with blooming lotuses, o lucky one they are full with golden filaments and possess the scent like your sighs. (11) See these Royal swans, moving near the bank of lotus pond, who are expert in graceful gait like you. (12) O, tender natured friend. ! notice, this pleasure mountain surrounded by various kinds of trees, which bear the sprouts looking like the foreparts of your hands. (13) :And this cuckoo, resting on the pleasure mountain and promoting feeling of love, is cooing in a sweet tone similar to your voice. (14) See the river with cool water issued (sprung) from the

sportive mountain, carrying with it the pure water just like your mind. (15) Though the garden (forest) is full of many wonders, and is very pleasant but o you, with large

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eyes ! notice that the sun is about to set. (16) O beautiful lady ! The Sun God out of pity is inclined to set, holding collected rays, knowing you lovestick. (17) O fair lady, even the harsh leaves of the trees look very nice like reddish sprouts, because of Sun-set time. (18) The Sun makes the peaks of the mountains reddish. And now performing duties, it has set, at the end of the day. (19) O, fair figured lady ! look at the western direction, red due to the evening twilight she seems like a lustful lady embracing her lover, rashly.

(20) And now the sages (brahmins) observing the vows, and following the path of righteous ones, worship (pay homage to), the evening twilight, O the daughter of the brahmin (sage Narayan)

(21) And the evening twilight has followed the Sun, though the lord has come to set, like a pious, highsouled, and a well born lady, follows her husband. (22) Now a fair coloured one ! see that the surface of the earth is pervaded with darkness. O you with beautiful nose and thighs, looking like the Tamal trees black like the belly of the bees. (23) And o lady, having large angles of the eyes ! Nothing is visible (shining) as it is covered with darkness. The blackness has equalled the whole universe. (24) The young ladies, o friend, under the influence of love, proceed towards their lovers, at this time wearing blue garments and avoiding ornaments. (25) See, o lucky one ! the risen disc of the moon, resembling the lustre of the faces of women intoxicated with liquor. (26) See the moon in entering the sky, for a while, and gets whiteness, o friend having fair eyebrows ! it is pleasing to the eyes. (27) O you with snowwhite splendour ! destroying the darkness from this world, the moon looks

like the quality of virtue (goodness) and being pure shines in the spotless sky. (28) The moon, scattering the light (moonlight) on both the sides holds the beauty like your cheek, injured by the cupid's arrows. (29) O excellent complexioned one ! this direction on account of moonlight tricks in form of silver pitched moon, makes this earth as if it is made of silver. (30) Look at this fully bloomed white lotus plant, at the time of moonrise, o. auspicious lady. It looks fine, due to flowers resembling your smile. (31) This greatly distressed, separated chakravak bird, o auspicious and large eyed lady ! enter the red lotus plant, taking it a white one. (32) Out of this house, constructed from the moon stone, there are oozing the water drops looking bright like the moon rays, as they are touched by the moon

rays. (33) O you with broad eyes ! the night has left (abandoned) the veil of darkness, when embraced by the moon, just like a lover, leaves the garment of his beloved (34) You see, at this time of moon rise, this best among kings, having moon like face, and o chief of beautiful women, have a hope for your life sustaining as your fate has already prompted his arrival. (35)

Here ends Chapter 132, namely The description of moon rise in the garden in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

133. The Union of Urvashi with Purooravas

Markandeya spoke : The celestial damsel, Urvashi when she was told by Rambha like this, saw the king approaching, and then she became delighted and perturbed. (1) She felt highly astonished, when she came to see this king. Her body got, bristling of the hair and was wet with perspiration. (2) You listen to my words, oh Urvashi ! then Rambha told her thus : I do not find any reason behind the arrival of this king here .(3) The king along with his friend has entered the garden at night time, now let us hear the words of the king keeping ourselves hidden (concealed) (4) 'let it be so' said Urvashi (daughter of Narayana) to Rambha, and they both came near the king with hidden forms by a trick. (5) Then, the friend who was always very dear to the king, virtuous and highly religious minded asked him, (the king) who was handsome in the entire body. (6) The friend said : O lord of the kings, I have noticed you uneasy (disturbed) since, you have returned here, from the heaven, oh ! respected one. (7) O king ! I have come to know that, your restlessness is born from a feeling of love (passion) (or caused by the God of love), then o, best among worthy men ! reveal it to me if it is not secret. (8) Purooravas replied : I have nothing to keep secret, ever from you. And so, gentle natured friend !, I will disclose the cause of my uneasiness before you. (9) (listen) I have come to see the beautiful damsel named Urvashi, the lovely daughter of sage Narayan, (who is) young, matchless in elegance, and auspicious. (10) And oh friend ! Since I have come to see that fair-figured lady, my mind is agitated by love (passion) and does not become quiet.

(11) And o, best among the brahmins ! I see no means to obtain her as she the eminent lovely woman is difficult to be obtained even by the Gods.. (12) Thus, I have passed

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my time, oh friend ! afflicted with miseries but, today I played (enjoyed) with that lady seeing her fair and black eyes, in the dream. (13) (I enjoyed the Company) In this house, made of moon stones, at the time of moon rise, of that unique female beauty of all the three worlds, having charming face, and who was hurt by the arrows of cupid. (14) For this reason, I have come to this very pleasing (place) I will try to amuse my mind, captured by God of love. (16) Friend spoke : It will surely result, into that what you have seen today in dream. That beautiful woman, afflicted with passion also will soon approach you. (17) Markandeya said : saying so, he entered the chandrakant house, and subdued by cupid, sat there. (18) Urvashi, hearing this, got delighted along with Rambha. And Rambha, then made herself visible to the king. (19) May you be victorious thus Rambha spoke to the lord of earth, and then due to passion, she stood before him as adorning that place. (20) O lady with lovely face ! I welcome you. Adorn this nice jewel-seat, O fair limbed one ! thus the king then said (21) having red eyes like a lotus, he felt astonished at her arrival, who was sitting on the jewel studded seat. Thinking, spoke to the beautiful faced one. (22) O Rambha, as the night looks bright, with moon on the full moon day so o fair lady ! the city of Shakra always looks bright, because of you. (23) You are really the gem (ornament) of his assembly, and was worthy pupil of Turn bum, O, very beautiful one ! All the ladies feel ashamed, overcome by you. (24) All the females in the heaven are, excelled by you, o fair one ! even the destroyer, of the demon Shakra (i.e. Indra), O lady, with all the limbs fair, and having good looking face, does not find satisfaction, even though, he looks at you everywhere with his thousand eyes. And so, oh highly lucky one ! you disclose to me the reason, for your approaching here. (25-26) Rambha said : O king ! (listen) carefully, to the reason of my arrival, at this place, and o lord of the king then after hearing it, act according to my words. (27) Urvashi, beautiful in all the limbs, the daughter of the sage Narayan, and that matchless beauty of all the three worlds, is my friend, o king ! (28) She having seen you

at Indra's assembly, and being infatuated by passion, does not find mental peace since then the poor lady often speaks 'Ha-Ha'. (29) She is greatly tortured, by cupid-arrows for your sake. And that worthy one, within a few days has lost her beauty. (30) having very emaciated

cheeks, and her mind, handed over to you, the beautiful lady leaving aside pride and her body tormented by God of love (31) is longing for your sight. When she started with me, Then in the middle, she was thus told by Narada Oh auspicious one ! where you wish to go, there, o fair faced one ! you will have to stay with a condition that you have accepted, two Rams as your sons. (32-33) Those both, you shall always have to keep near your bed. And

O lovely in all the limbs. ! that king in naked state shall not see you, beautiful lady. (34) And he (shall) not keep, sexual intercourse against your will. And o highly illustrious woman, you will stay there always taking only ghee (clarified butter) as food (35) But if you will not leave that king, when even one of these conditions breaks, then o gentle natured lady, you will be turned into a stone. (36) Narada has told my friend, these terms you also take them (in your mind) into your heart and accept the charming faced one. (37) Purooravas replied : O, beautiful Rambha ! I have today by your words returned to life, like a person seized by death gets, o fair faced lady, revived by gain of nectar. (38) And oh Rambha, o you lovely eye-browed one ! my heart also gets without fail agony day and night by the shower of cupid-arrows, because of her. (39) So you please enliven me, and at once show me that worthy woman. I will follow those conditions, o, good lady ! narrated by you. (40) Those terms (conditions) told by Narada you know them fulfilled, (accomplished) I am plunged into the cryless (boundless) deep love ocean. (41) So, oh large eyed one ! you, be a small boat for me (float) and o beautiful lady ! give me gift of life. Markandeya said : Rambha, when she was told thus by the king, become disappeared then. (42) And then became visible before the king, along with Urvashi. May you be victorious, saying so to the king, the daughter of the sage Narayana. (43) being bashful, stood before that high souled king. And then highly lustrous king got delighted on seeing her. (44)

His whole body got thrilled with joy, which became unable to be described by her. He took (lifted) the bashful woman, with his hands and made her sit, on his lap. (45) Rambha too, took the very charming jewel studded seat. And then the king with his mind rejoiced, spoke

the words. (46) Purooravas said : O, lovely faced ! Urvashi, today the God of love has bestowed favour upon me, and

I feel myself superior even to Shakra, O having nice eyebrows one

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! (47) How could, I have got such pleasure even if by attaining the kingdom of all three^worlds, oh lady with fair eyes as I got today by getting your obedience. (48) Markandeya said : When the king said so, Rambha went out and the fair faced one, came again to the king within a moment with two rams. (49) And handing over those two rams, she said to the king. Rambha spoke : O, lord of the kings ! today I will leave for Lanka, where lives the lord of my life, (lover) the worthy son of God of wealth, waiting for me. (50) Oh lord He is famous by the name of Nalakoobera in all the three worlds. ! And oh, spotless one ! you shall act in such a way, as this my friend shall not remember me, the group of her friends and even the heavenly abode. (52) Purooravas replied : I will try to act accordingly., Now be free from anxiety, and oh, respectable lady ! go, at ease accepting these jewels. (53) Markandeya said : Rambha then left for the big city Lanka, through aerial path, carrying jewels with her due to the respect for the king, when she was thus told. (54) And that king also enjoyed with Urvashi by obtaining her with two rams as the mighty killer of the demon Paka, the destroyer of the enemies of Gods (Indra) enjoys with his wife Shachi. (55) The chief, amongst the best of Yadavas (king) then laid down all the responsibilities upon the chief minister and enjoyed her company as that God Anant (Imperishable one), the protector of the world, enjoys along with Lakshmi (Goddess of wealth) (56)

Here ends Chapter 133 namely The union of Urvashi with Purooravas in the dialogue of Markandeya and Vajra in the first part of Shri Vis^nudharmottara.

134. The description of the enjoyment of Urvashi

Markandeya spoke : (He rejoiced with her) in beautiful palaces and jewel houses, as well as in charming flowery bowers and in apparel tents. (1) And also in the outstanding jewel

abodes, and in the painted rooms, in fortress of the mountains, and on the sandy banks of rivers.(2) In midst of the fully blossomed lotus plants and among the blue lotus plants. And also on highly rich flowerbeds. (3)O king ! he gave pleasure to that divine woman in houses, with many jewels and emitting perfumed smoke. (4) Again and again he enjoyed in her company in the lake Manasa, and was never satisfied, in matter of pleasing that beautiful one. (5) That king o

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lord ! used to drink at will her face, more charming, than the moonstone in the night, shining with moon. \$6) The king, having lotus like eyes, delighted her in the place which was enlightened by her face, when there were nights void of moon. (7) day by day promoting prosperity to her love of the king, she, the worthy lady, with large eyes looked as if she was not seen before. (8) She was very dear to the king, and the king was doubly lovable to her. The king was pleased by her, and she the fair woman was pleased by him. (9) The happy couple, adorned with various jewels rejoiced them with their body besmeared, with best* of sandal paste, and were adorned with manifold ornaments. (10) The king himself, sometimes decorated her, and when he got decorated by her obtained unsurpassed pleasure. (11) being greatly joyous, both of them played in beautiful places (bowers) and, tried to decorate the hair with flowers mutually. (12) That best among the kings, put on his head with love the flower grown up by Urvashi as well as strung by her again. (13) Those marks on forehead by the king, having cut off the leaf, that woman with fascinating smile, bore them on her forehead. (14) Enjoying thus the company of that fair waist lady, the king begot five sons. You«know them by names from me. (15) The eldest of them was famous by the name of Ayas, then the next one was named as Dhirtian, second (next) to him was Anamaya, the fourth one was Ayutayu, and Shatayu was the fifth one. (16) In this way she gave birth (to these sons), and their time was passing happily. (17) Then the chief of Gandharvas very anxious, without her presence gathered together possessing strong valour they then held a consultation at heaven, to bring her back. (18)

Here ends the Chapter 134 namely, The description of the enjoyment of Urvashi in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

135. Puroorava's lamentations

Markandeya said : They made excellent consultation for the arrival (returning) of Urvashi, seriously. Then the Gandharva, named Ugrasena gave advice. (1) Ugrasena spoke : Urvashi is following that condition, but when, she with lovely ornaments will create a breach in that condition, then she will leave that king. (2) I know that agreement, o pure one ! I will go there. I will help

(friend), will accomplish your mission (motive) there is no doubt about it. (3) Markapdeya spoke : Saying so, he went where the king lived and o king ! he stole the ram with (by) deceit at night. (4) Urvashi found the ram stolen (taken away) and the damsel spoke thus to the king ! oh, king ! somebody has carried off the ram my son. (5) And oh king ! the second one is also taken away (kidnaped). Please bring my son. And the king when he was told thus by her, out of confusion, stood up in naked form .(6) And he began to search for those two rams, o best among men ! Then the black eyed lady found (saw) him naked. (7) Then she remembered the words of sage-'Narada and become disappeared, and being unhappy, went to the Gandharvas. (8) That beautiful woman, getting the heaven became always attached to the king, and the large eyed one, though her body prompted with love (towards him) tried to pass her time there. (9) Though subdued by God of love, out of fear from sage's curse, the fair lady stayed there constantly sighing. (10) The king did not see her on bed, when he returned without the rams, and then he remembered that condition. (11) The king then, knew himself given up by her, according to the terms,

and pierced by the arrows of cupid he in this deserved forest. (12)

tried to seek that lovely lady everywhere like a mad man. The king

being alone, without the beloved lamented in that solitary place

like a weak person. Though himself being a very strong one.

Purooravas spoke : O lady with large eyes ! leaving me alone in

this lonely place, where have you gone ? (13-14) How shall I be

able to enter the city of Pratisthan, without you ? o lovely lady, the

vital breaths will surely pass away giving up my body. (15) I am

unable, o lady with lovely face ! to follow you with my body. O

you, with tremulous eye corners ! you are dearer to me even than

my vital breaths. (16) I will surely give up my life, being

abandoned by you, where are you ? where shall I go ? what shall I

do ? and to whom shall I approach ? (17) who will become my

resort, and will show me my beloved ? To whom, shall I ask about

her, in this deserted place ? And who will be knowing about her ?

(18) That person showing me my beloved today, will get bliss.

This remaining portion of my night separated from her has passed

already. (19) And like divine Urvashi, the stars have disappeared.

The moon God gives up its lustre, due to the touch of rising Sun

rays. (20) My body, without her looks pale, like this eastern

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twilight looks at the end of the night. The brahmins having taken their morning bath (21) Observe vows strickly having their senses controlled. And this Sun, with reddish circular orb rises. (22) Looking like the essence of all the good qualities, the destroyer of everybody's sins, this Sun God has already risen, and he shines in spotless sky. (23) The lotus plant having lotus eyes, knowing the risen Sun looking like a big blossomed lotus in a pure lake. (24) The lotus eye-plant knowing, the Sun risen, looks at all by opening eyes, closed by its absence. And the daytime promoting passion and having sharp Sun had already begun. (24-25) The heart tortures me especially when I am without her. To whom shall I ask about that beautiful lady having lustre like the hot gold ? (26) Who will tell me that, he has seen that damsel in the forest ? This lord of the elephants, with harsh temples resembling her breasts, is comng near. I will ask this lovely faced elephant. Really she had a pair of thighs similar to your two tusks. (27-28) She is vanished (gone) if you have got her information, you please narrate to me about Urvashi, but this elephant left the place out of fear from the lion. (29) Without giving me an answer. Now let me ask the lion in the forest. :- Oh, lion ! where is she now, she whose waist is like yours ? If you know about my beloved Urvashi, then tell me, Oh, how is it that, the lion has already left without answering me ? (31) Oh, Bimba tree ! tell me have you come to see that worthy woman having lips like the bimba fruit ? This also though asked by me, did not tell anything about my lady with charming teeth. (32) And peacock ! if you have information about that young woman Urvashi with eyes like, those of a child deer (young) then say, where is my beloved at present ? (33) The fire in form of love, burns my body inwardly, while the Sun torments it outwardly. These lions, resting in these caves of mountains, uneasy on account of heat, sigh. (34) The troops flock of she-buffaloes lie in the waters of ponds, with their tongues kept out, bodies loosened, and mouths opened. (35) Others, rest in the muddy waters, dried by the Sun. This thirsty Chatak bird, looks at the sky, again and again. (36)

He eagerly pines for water drinking, just as I for Urvashi. And afflicted with heat, these elephants go to the lotus ponds. (37) And there they sprinkle themselves with waters thrown from their fair trunks. While other elephants being distressed at mid-day time,

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remove the heat, spraying water again and again over the trunks of big trees. And these birds scorched by heat, take resort to the branch-leaves for refuge. (38-39) And these young ones of the birds, resting on (in) the tree branches. (40) And their inner mouths (beaks) very reddish due to heat, enter, here often. The herds of deer giving up their eating process, (41) stand in the shadow of the trees in this great forest chewing the cud again and again (repeatedly). I am greatly fatigued, in searching of my beloved in this desert. (42) So at present, I will take rest in the shadow of this Shirish tree The flowers of this tree are very tender and resemble to her limbs. (43) Even though this Shirish tree is nice looking and it delights the mind, but it pains me separated from her. (44) And now the Sun is going to set, where shall I pass the night ? the Sun has already set, and fierce night has taken place. I will stay under this big fig tree, tonight Urvashi had brought up such one in her highly rich, and beautiful palace (46) And satisfied with all the desires he plays with her. Surely that fellow knows me in my city of Pratisthan. (47) But no body at present is aware of this my state, may he be my citizen, or a rustic or any one always dear to me. (48) So, oh my eyes now take resort to sleep, I will certainly see in dream, that beautiful lady, gentle and promoting delight to my mind. (49) But, how is it that the risen moon causes pain to me ? as he is defeated in past by her face and so it pains me now (50) Moon ! torture at your will, my body separated from her and show the state of a rival wife, by obtaining you as a lord by her. (51) Oh ! Alas ! I am disappointed, and perished in the forest deprived of her, O ! Moon, show pity towards your grand son and show me my beloved. (52) Oh god, with the mark of a hare, o you with cool rays, you who give delight to the eyes of people.. I lament, today before you, please show me my beloved. (53) That fair woman with large eyes has left me, who not yet satisfied. So, show me, my Urvashi. (54) When shall I be fourtunate enough, to drink her nectar like lower-lip ? And when shall I be able again, to see that lady resembling the interior of the lotus ? (55) And when shall I remove by love lorn agony, by embracing that my beloved, with arms, looking like lotus stalks, with lotus like face and having eyes

resembling blue lotuses ? (56) O, young lady ! you be my resort I am miserable due to cupid arrows, and show me yourselves. O having nice eye-corners ! what other help is there for me ? (57) O

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lucky'woman ! only you were my refuge, when I was bewildered " with passion. Again, o spotless one ! you become my shelter (help) (58) This my night, as if hundred years long, has come to an end where shall I go to seek her, who is cruel to me ? (59) O fair complexioned woman ! even in dream, I did not notice whose wrath, that worthy one, leaving me alone who am ruined (by fate) has gone today. (60) Markandeya said : O king, that king thus lamenting, and roaming (wandering) without food, (reached) arrived at Kurukshetra on the twelvth day. (61) Fatigued and surrounded by thirst and hunger, he sat under a figtree, situated on the bank of a lotus pool and adorned with lotuses. There too he lamented, being subdued by God of love. (62) Just as a thirsty traveller drinks the water found with difficulties, on way, in the same way, where shall I drink, her lower lip by raising her face of that fair eyed woman, shining with smile and imitating the lustre of the moon ? (63)

Here ends the Chapter 135 namely the description of Puroorava's lamenatations in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

136. The origin of three sacred fires

Markandeya said : The beautiful Urvashi was afflicted with love too. Then she spoke to Narada, about her own state, without the king. (1) Then Narada replied to her O lucky one ! You go to that king. O fair lady ! his condition, without you is even worse than you. (2) O lady ! with fair complexion ! staying for one night with that king, you return back too heavenly abode you will get relief (bliss) then. (3) When she was thus told by Narada, that woman with charming face, went to the fig tree near the lotus-pool surrounded by many friends, for a bath. (4) At that time the king was seized by sleep and the damsels, found him slept there. (5) I will today approach the king (thinking so) delighted Urvashi as sporting in that water, surrounded by friends. (6) Then the king got awoken from the sleep and he again began to lament for a long time. And she heard, with friends lamenting the king. (7) And then she herself became present before the king, and the worthy beautiful woman, then

narrated everything to him when was told by Narada. (8) The lady having charming face, stayed there with

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him for one night, but at the end of the night, she said to the king, who was perplexed (with sensuous inactive) (9) Urvashi said : O king, giving up this infatuation, you worship (propitiate) the Gandharvas. Request them, for getting (to get) me back o gentle one ! then only you shall be able to get me. Do not make delay.

(10) Markandeya spoke : saying so, she left for heaven, and the king, with his mind attached to her, practised severe penance, there

(11) Then when one year was over (completed) then the Gandharvas having placed Na/ada in front, appeared before him, at the time of Sun-rise. (12) Gandharvas said : O chief among the kings !, choose any boon you wish. Oh with huge arms we all possess God, like lustre and will bestow it upon you. (13) Purooravas replied : If you are pleased with me, then I select (choose) this as my boon. You give me, that beautiful-limbed Urvashi back. (14) Gandharvas said : O king with large arms ! hold this dish (pan) filled with fire. And giving up anxiety, you perform a sacrifice with fire from this and divide into three parts. (15) You will attain Gandharvahood by the method prescribed by the vedas then you will in this Manvantar (age of manu) be a guide (promoter) in this world for this sacred method to be performed before the three sacred fires, o lord of the earth ! ? And oh ! king after attaining, Gandharvahood, you will get Urvashi. (16-17) And, for this entire manvantar you will enjoy her company. But when the manvantara (the age of a Manu) will be over, along with Urvashi, O king, you will enter the moon the splendid lord of night, having cool-rays, and who is the support of the hole world

and an excellent abode of manes. (18-19) Markandeya said : giving the fire-pan to the king the gandharvas left to heaven. Then Urvashi came to that place, with a child (20) Urvashi said : O, gentle one ! O, lord ! I have given birth to this son, because of that intercourse (our union) you proceed for Pratisthan along with him, Donot take long time. (21) The Gandharvas have given him, o king ! the name of Visvayu. Markandeya spoke : Then she left for heaven, handing over the son to the king. (22) Afterwards the lonely son of Budha (Purooravas) thought, shall I go to my city carrying with me, this child ?, or shall I go there with this pan full of fire ? Surely this child will have to face danger, from the wild beasts (23) But in my absence, there is nothing dangerous for the

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fire. He decided in this way, and with hurry, carrying the child with him. (24-25) went to his capital, delighted by and returned back there with his army. He found there the pan without fire, and was then fainted. (26) The Gandharvas being desirous of king's welfare, came from the heaven, and told him, by waking him up. (27) O king, that fire has entered inside this shami tree. Prepare a piece of wood from this, and kindle the sacrificial fire. (28) O, brave one ! you sacrifice, just enjoined by law, by dividing it into three parts. And by performing his sacrifice, you will surely get, o heroic person ! the Gandharvahood. (29) O, lord of the people ! those brahmins, constantly paying oblations to these three sacred fires, for seven years will also attain residence in the same heaven with that same deity when they leave this world. (30) O, king ! we have described about three sacred fires and the way of their worship, to you. O king ! the eastern (consecrated) fire (taken from the house holder's perpetual fire) will be known as Vasudeva. (31) The learned should always know the southern sacred fire as Samkarshan. In the same way, the household perpetual sacred fire is recited as Pradyumna. (32) Likewise, the worshipping method is known as Aniruddha o king ! And o king ! therefore skilful lord Vishnu (33) the excellent one bestows Gandharvahood when offered oblations with an object in view. Though Janardana (lord Vishnu) when given oblations without practising the sacred fire (agnihotra) (34) may favour the sacrificer, with the highest immortal and eternal abode but o king ! to get gandharvhood is not possible with a performing the sacred Agnihotra fire. (35) It is surely achieved, by practising the

sacred Agnihotra fire, with nicely offered oblations, saying such, all the Gandharvas, then left for heaven. (36) The king also went home taking the fire kindling stick from inside the shami tree, o lord of the kings ! the worthy brahmins, since then kindle the fire, from shami inside as this (Agni) abides by it. (37) Before this Vivasvat, there was only single fire, o best of kings ! but in the next age of Vivasvat, three brahmins, expert in the scripture of sacrifices o, noble one ! divided it into three equal parts. (38)

Here ends the Chapter 136 nam ley 'The origin of three sacred fires' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

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137. The attainment of heaven by Purooravas

Markandeya said : Then reaching his own city, the king eager (attached) to worship the fire, performed sacrifices with various prescribed methods, and righteously protected the people. (1) He again and again sacrificed, with hundreds of Ashwamedhas, thousands of Vajapeyas, and also with Agnistomas and Atiratras together with Dvadashahs. (2) Then surrounded with supernatural beings, he conquered the entire earth, and became the sole monarch of the world encircled by seven seas. (3) (In his rule) there was no famine, no death and none (no one) ever faced diseases. Each one of the subjects, loved righteousness and everybody was happy there. (4) Under his kingship, all were prosperous, and undue killing of beasts (animals) deserved to be slaughtered, did not take place in his kingdom. (5) All the beings, were attached to him, with feelings (love) towards him. The father like king, acted as motherly feeling for each one. (6) When people saw that king in dream then they got pleased, and when he used to proceed along with his quadruple army, (consisting of four divisions) at that time the women busy with their household affairs desired to see him, always. And they honoured him with flowers, sandal powder and scented substances. And the ladies then, began to speak like this that divine daughter of Sage Narayan is really blessed, as she has fondled in his lap. (9) When the ladies heard him coming, then even leaving aside all their household activities, they stood in round windows. (10) When the lord of the earth passed, at that time the houses, on account of the faces of lovely women appeared as the autumnal clouds, with many moons (11) The lady, who had not been able to see him, passing and when she found him disappeared, thought herself stolen and abused herself a lot. (12) And the lady, who was lucky enough to see that cupid like king

passing, she too, with her heart gone with him became moodless at home. (13) When he performed the sacrifices, then the entire earth looked void, as everybody left it to attend the king (his sacrifice) (14) And whoever went, to attend the sacrifice of that high souled one, he was honoured always, by the desire fulfilling persons of the king. (15) And the doorkeeper always proclaimed if any one was seeking to gain a purpose, in his kingdom, when the king took place the royal assembly. (16) The king's time passed,

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ruling the kingdom in this way. Then sometimes, he asked the brahmins, to show him, his Urvashi. (17) (They then replied) oh king ! You, yourselves will be able to see her, we are unable, to show her to you. Love lorn king, then became greedy to seize their property. (18) The king was then cursed by the brahmins, whose wealth was taken away by him, and as a result of it, he met with death. But was enlivened, by other brahmins freed from wrath. (19) The king, being conscious, abused himself a lot and then he installed prince Ayu, on the kingdom of his Pratisthan city, and went along with his Agnihotra fire (sacred fire) to the hermitage of Sage Narayana. There he practised penance for three years. (20-21) Then Narayana told the king absorbed in penance "Today, oh king ! you will find Urvashi, for whom you feel so unhappy. (22) And o king ! Today, you along with this your body will be able to attain, the heavenly abode." The best among the brahmins when was saying so, he looked at the heavenly car. (23) It was nice and was occupied by Urvashi and thousands of Gandharvas and it was yoked by thousand horse bearing the splendour of the moon. (24) The troops of Gandharvas and damsels then descended from the heavenly car, and Urvashi bowed down to the sage, possessing sun like brilliance. (25) King purooravas then along with his Agnihotra fire ascended that heavenly car, when he was allowed for it, by the sage. (26) Making a reverential salutation (by walking from left to right) to the sage, the king went to the heaven. And he together with his human body, got the very difficult heavenly place. (27) There he was worshipped by Shakra, and he always enjoyed in heavenly gardens with Urvashi, in due seasons. (28) The king, was then never separated from her. And on each day of new moon i.e. when the Sun and the Moon dwell together, they both went to witness dwelling of the Sun moon together in the same zodiac. (29) And the moon, when saw the king his grandson with Urvashi, then o respectable one ! the God sprinkled nectar out of affection. The manes, always drink that nectar like flow (30-31) O worthy of king ! That is called the time of the funeral rite, performed in honour of the departed spirits of dead

relatives of mankind. O king ! the deceased ancestors, eat that nectar like oblations, when offered mixed with nectar fluid. So the funeral rites, for the departed forefathers, must be performed with care on every fifteenth day, of dark half of each month., (32-33) You, perform

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that rite and oh best of kings ! you will attain all your desired objects. And, O king ! those others too, performing this funeral ceremony, after departed spirits of ancestors. (34) The fore fathers (being satisfied) will oblige them with long life, happiness and fame. The obsequies rite offered to manes is said even superior to the religious rite performed for Gods. (35) The manes, o lord of the kings ! are really said Gods of the Gods, one who is desirous of getting a kingdom, and one who longs for heavenly rest, and a person wishing prosperity. (36) should always satisfy, the departed forefathers by offering them oblations, at the time of the union of moon and the sun. Because the manes, O king always reside in the circular orb of the moon. (37) You hear from me, about their (specific) month, day and night and their divisions. There sun rises in middle of the eighth day, of the dark half of the lunar month. (38) And their Sun sets on eighth day of the bright half of the lunar month, in the same way. On the fifteenth day, of the dark half of each month O, king ! there takes place their midday, so one should, carefully perform shraddha rites at that time. (39) This much, o worthy king ! I have narrated the account of that incomparable son of Dharma, which is blessed and famous. It is causing enemies' loss, bestows good fortune, kills the sins and bring happiness. (40)

Here ends the Chapter 137 namely The attainment of heaven by Purooravas in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

138. The decisions about stay-reason of manes

in heaven or hell

Vajra said : The deceased ancestors of some ones reside in heaven as well as others reside in hell; how those, who dwell in hell may be able to give rewards ! you tell me. (1) Markandeya replied : The troops of the manes, are seven in number. You know them by names from me out of them four possess material forms, while three are shapeless. (2) They are Sabhasuras, Barhishadas as well as Agnisvatas out of these-three are embodied, while four are without shapes Kravyadas, Upahootas, Ajyapas and sukalinas, this troop of manes possess embodied forms. (3) Thus the embodied manes are said four in number o king! while Subhasuars,

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Brahmasutas, those who propitiate the soma and those who move in Brahmaloaka o king! are always said without material shapes. (4-5) The princes of Marichi, known by the name of Barhishadas, please the deities, in the world, and their stay is at Sompada. (6) O king! the Agnisvata manes, reside in Vibraj(luminous) region. And those sons of the sage Pulastya, propitiate them in the world. (7) Demons, Yakshas, Gandharvas, Pishachas, snakes, Rakshas, Daityas, along with bhoot-pisachas, as well as vidyadharas, serpents, birds, mountains and rivers, those who eat flesh and whoe are upahootas and Ajyapas, and Sukalinas with brahmins, kshatriyas and vaishyas, and the last born one (shoodras); these all are respectively known as the sons of the poet Angiras, Prajapati Kardama and Vasistha, those regions known as jyotirbhas, and those which belong to Marichi, those which are bright and those pertaining to the mind are described in order. (8-11) They together with Visvedevas enjoy the Shraddha always (12) They thus always eat the Shraddha, and then give satisfaction to the manes, o, expert in laws ! may they exist any where (13) These, with their strong power, make the performer of the Shraddha prosperous. They being satisfied, o king, please the manes of the giver who live scattered in all the directions. (14)

Here ends the Chapter 138 namely The decisions about stay-reason of manes in heaven or hell in the dialogue of Markendya and Vajra, in the first part of Shri Vishnudharmottara.

139. The Origin Of Shraddha Rite

Vajra said : O Son of Bhrugu! who had shown, about the shraddha ceremony, when the first vaivasvat age came into existence! You please reveal it to me, who am asking about it. (1) Markandeya replied : O lord of the people! in past when Hiranyaksha was killed, at that time, the mountain having wings, left this earth and went to the sky. (2) Then the earth, abandoned by the mountains became with its storm shaken and slipped from its original

place and it soon entered the lower region named Rasatala. (3) Lord Janaradana, having slain the demon Hiranyaksha by taking the form of a male boar, held (lifted) the earth, forcibly with his tooth (nose) and with both the hands. (4) He then entered the Rasatala region, worshipped by Gods, and then reaching the Rasatala region, he stood on his own serpent form. (5)

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He lifted the earth, on the tip of his tooth (nose), and then held in the hands. The best of the Gods, then placed the earth on his left hand, and the highly luminous one, kept it up, for the welfare of worlds. Then shesha whose lotus like face looked difficult to be perceived due to the heap of rays (flames) of the gems. (6-7) propitiated that God of gods, the lord of the universe, at that time and the earth dressed like a city woman and possessing a very nice form being seated on his hands. (8) Then satisfied that God. Then oh king! he lifted the earth, and put it on its proper place, and went o righteous one to his own land, known as the Varaha mountain. It was another form of Varaha, turned into the state of a mountain, in the beginning of the kalpa. (9-10) The righteous souled, the omnipresent God reached there, then he took that clod of earth, in his right hand, clung to the top of his tooth. (11) He then prepared, from perspiration the sesamum seeds and the sacred darbha grass, from hair on his body. God Madhusoodan laid those sacred grass facing the south, near the water-flow on that mountain. Then he offered three clay clods mixed with, the sesamum seeds on them, o, king! (12-13) The religious minded one worshipped them with perfumes, flowers and eatables, and o king! after worshipping he made then a moral law (14) (such as) Those who will worship, since today their deceased ancestors, by addressing the manes, and will offer oblations to them at Shraddha ceremony, will gain happiness (prosperity) (15) And those who will present, the obsequial rice-balls at the time of funeral ceremony to the deceased ancestors, they will also get welfare. (16) The father, grand father and the

paternal great grand father, will always, present themselves aside that obsequial rice balls, because of their worship. (17) The three sacred fires, will also be considered worshipped along with the three worlds, three deities and the three ages of the world when these three are worshipped. (18) Even the three prime deities i.e. Brahma, Vishnu and Mahesh and even myself, the soul of the four fold creations, become propitiated when they got worship. (19) The obsequial rice ball made for deceased father and grand father is called Vasudeva while that meant, for the great grand father is known as lord 'Samkarshana'. (20) The learned should know the oblation offered to the father by the name of invincible Pradyumana, and Aniruddha as soul at the rite of offering, the oblations in the Shraddha ceremony. (21) How

is it possible to offer oblations in the funeral ceremony after the departed ancestors, without the lustre (grace) (power) of Vishnu? I, the soul of all animate and inanimate beings, when thus worshipped by him, will protect him and bestow all the desired objects upon him. He will be taken as worshipping four vedas, as well as (three) sacred fires thus (22-23) Also four ages of the world, four directions, four castes, four stages of life, and even four guardian deities of the directions (quarter) will then also be taken as worshipped by him. Making such condition, he disappeared on the very spot since then, the virtuous ones, insist for Shraddha ceremony in this world. (24-25) The god, propitiated by the oblations offered at the funeral ceremony to the deceased, bestow upon the doer (performer) heaven, final emancipation, fame, happiness, kingdom and o king! the sons, along with top most women and various desires. (26)

Here ends the Chapter 139 namely 'The origin of the Shraddha rite' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

140. Explanation about Shraddha

Vajra said : O, you expert in laws! I want to listen from you, the rite for the funeral ceremony, performed in honour of the deceased ancestors, narrated, you please tell me, who are asking about it. (1) Markandeya replied : The performer should invite, those brahmins who possess the required (prescribed) qualities on the former day, and should perform the rite along with all those three, self restrained and 'invited there. (2) The performer, on the day of the Shraddha should make himself self-restrained. He should take a bath, rinse the mouth nicely and be well concentrated then Putting on white clothes he should worship Janaradana -Vishnu in the boar incarnation. (3) In case of ordinary Shraddhas, being performed to get desired objects a person should offer an oblation to Pratham Panchak (first group consisting of five). While in case of animal Shraddha he should offer oblations, to the middle group of five, and on every fifteenth day of the dark half of each lunar month, he must sacrifice in the excellent five. After paying oblations to these

five, he must offer oblations to three Ashtakas (group of eight) in due order. (4-5) He must then feed, after the Ashtakas, the brahmins, being restrained. Their number must be

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of two in case of Shraddha performed for the god and it must be prior to the ceremony for the manes, where three brahmins he should feed, or one brahmin in both. (6) And he must offer them seats, scattering sesamum seeds and holy grass on them in the funeral ceremony performed for the deceased ancestors, There the brahmins must sit facing northwards, and they must be learned in scriptures and worthy ones. (7) I am invoking 'the manes' he should say himself, with concentrated mind and when consented, by the brahmins as 'you may invoke them'. He then with his mind attached to them, must pray as let the demons go out of these both then with sesamum seeds or with white mustards, he must with care allow the evil spirits to go (8-9) 'Those are deceased ancestors' saying so, invoke all those fires. The invocation of Agni, is like that of your pitrus? (10) with sesamum seeds scattered, on the holy grass and with perfumed materials, He must recite three mantras as 'Those who stay and hold the immortal speech, and who is my mother! Saying so, he must make respectful offerings of feet-washing water, and oblations, Then being pious, he should offer water for washing the feet, to the brahmins in due order. (11-12) Then full with faith, and concentration he must worship the brahmins to the best of his power with perfumed objects, clothes, flowers, fragrant powder and also with ornaments. (13) The brahmins invited and seated for Vaishvadevas, should be worshipped first, and then after wards, he should respect those, invited for the ancestral funeral rites. (14) The washing off the hands, must take place lastly of those brahmins seated at Vaisvadevas, and then their sending off (of invoked deities) is declared. Because protection depends on them. (15) Being self restrained, o king! he must in the beginning, worship those brahmins with fragrant objects and flowers, and then give everything else to them. (16) looking at the brahmins, he then should mutter prayers to Adityas, Vasus, and Rudra as 'I offer oblations to Agni' and then 'you perform' they will say. (17) Then spreading the fire and lifting it from all the sides, a brahmin who consecrates the sacred fire should give oblations in the southern fire being purified. (18) The householder who is without the perpetual sacred fire, should sacrifice (make oblations) in the water, in absence of fire, first to the moon, and then to the fire, carrying oblations to the manes (19) having a restrained mind he

then should give oblations to Yama and Angiras (This is meant for) those my deceased ancestors as well as for those of yours (20) This sacrifice and this prayer too in the same way relate to both with mind attached towards them, the pious one, o king! should consecrate with sacred hymns. (21) 'Oh! make it wellcooked', having said so, either clarified butter or milk, he should pour, with devotion in 'a silver' or silver mixed vessel (22) and should offer the food mixed with sesamum and water silently to the worthy ones. With the words 'I bow down to all the deities' (23) Thus the food that is offered facing the eastern direction should be enchanted. While offering given, facing the east must be done with the recital of name and family. (24) The wise one should speak the word 'Svadha' at the end being himself pious. That, what I desire day and night and in the same way from the manes (25) The host, then make the brahmins listen, first to the Dharma Shastras, History and the Puranas and the highest chant addressed to the fire. (26) Then, being attentive, he must cast the holy grass plucked from roots, facing southwards, and consecrated with Brahma mantra. (27) Oh born in Yadu family! after that he should present, the funeral offerings to the manes on those sacred grass without any doubt with best of food mixed with honey, ghee, and sesamum seeds. (28) 'The earth is guarded by ladle' with this sacred chant he must offer the oblation to the father, while 'Antariksha chant should be recited, o king! at the time of offering an oblation to the grand father (29) And he should recite 'Dyaus and Darvi' for great grand father. Those fore-fathers who are deceased, there will by this sacred chant, o knower of laws! (30) He must then, with devotion offer them the sacred thread, (sacrificial cord) and also offer them the food prepared with milk. 'This carries (contains) food (strength) with it' saying so, he must offer water along with the food. (31) The doer of the Shraddha ceremony should wear then the sacred thread over the right shoulder, and full of deep faith, he must offer perfumes, flowers, fragrant vapour, light, and eatables along with drinks. (32) Then with respect he must worship nicely those offerings of rice balls, always whatever is cooked as food at home either eatable or enjoyable, he should never eat at home without offering them. Now you listen about the rite, to be performed at the time of Brahmins taking meal, from me who am speaking. (33-34) And then he should carefully sprinkle the food

with the straw of the grass by saying 'Please look at me'. And after that, he should scatter the food with devotion together with water before the brahmins seated facing the east. This is known as the share, for the deceased father. Then with knees, reaching to the ground, he with devotion should ask those brahmins (35-36) as 'Oh! (brahmins) are you satisfied? Any of your motive have you accomplished ? Then they will reply that they have got satisfied and after that, they will say 'we have accomplished (37) well-concentrated the performer then with full faith give to them, sipping water from the palm of the hand, with respect, 'who ever is Rama and Shakra for me' telling thus, he must go round from their left to right, as a mark of respect. (38) The learned one, should satisfy each of them by giving gifts to the best of his capacity. 'You be pleased' he should speak to the brahmins then. (39) And 'we are pleased' they will reply thus, then he should stand before the brahmins, and constantly mutter the prayer like, o Gods! o manes! (40) He should then, offer water by reciting the name and family of the deceased ancestors, to the brahmins. And o king! the brahmins will bliss him, with the word 'Akshaya' (imperishable) (41) 'May our donors (givers) and vedas and our progeny prosper'. Our faith may not be shaken, and left we have plenty of wealth for gift, with this chant, o king! he must then make a prayer. 'May you get plenty of food', the brahmins should say and make him got up. He must then go round them from left to right. (42-43)

With knees rested on the ground, and by falling at their feet he must request them to leave the place then. O king, the funeral ceremony for the deceased ancestors must be 'performed, with sacred thread worn over the right shoulder. (44) Even if they are asked, the brahmins should never speak about the merits' (qualified) of the oblations (eatables). (45) The manes eat (with satisfaction) as long as the food is hot, and the brahmins eat it, silently (controlled speech), and till the merits of the food are not mentioned. O best of king! Until the removal (cleaning) of the abandoned is done, the manes rejoice it mixed with Svadha fluid. The food which deserves, eating by licking, the salt and the condiments if they are given with hands. (46-47) Do not give rewards to the doer (giver) and then the eater eats sins. Even if the food is served with golden or silver vessel, or with worthless one

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then too it gives no fruit to the performer. (48) But if it is served with utensils made from the horns of a rhinoceros or from the Udumbar tree it becomes ever lasting (imperishable). One who does not eat the flesh, properly placed in a row, (49) He surely goes to hell, after death. There is no scope for discussion in this matter (50) If on the day of Shraddha, the giver and the eater (feeder and the fed) do not observe celibacy (keep copulation) then, that flesh mingled with semen (virile) their manes have to eat o king! even a shoodra too, perform the Shraddha in this manner. (51) But every ceremony related with shoodra, is asked without the sacred chants. Vajra spoke : For whom shall a person, perform the Shraddha ceremony when his (whose) father is alive. (52) O, brahmin! you are, the remover of my doubts. So please remove this my doubt. Markandeya replied : He should perform the shraddha ceremony only for those, for whom his father performs that, and he must perform it, as prescribed by the scriptures, but without chanting the sacred mantras. (53) The funeral ceremony performed, after deceased maternal Grand fathers, must be without the sacred chants, in the same way the ceremony after the departed friends must also be without the sacred chants. Akshaya vachak shraddha is meant, necessary after deceased woman. (54) Vajra said : How should a person perform the Shraddha when both father and the grand father are alive? You tell me, who am asking about it. (55) Markandeya spoke : He should perform shraddha for that ancestor, o highly learned one! in due order for whom his grand father, o king! performs the Shraddha. (56) Vajra said : O brahmin! How should a person, perform the Shraddha ceremony when all the three i.e. father, grand father and the great grand father are alive? (57) Markandeya replied : He should not perform the shraddha, o born in Yadu family! it will be considered as a breach in rites, but he himself should worship the deceased ancestors of the great grand father. (58) Vajra said : You tell me, about the method of Shraddha rite, to be performed, when both grand father and the great grand father are alive, but when father is dead. (59) Markandeya said : He must offer the oblation (rice ball) to the father then, and o lord of the people! he should offer oblations to two (both) next to grand father of his father. (60) Vajra asked : You please make me know about the Shraddha

method, o best among the brahmins! when both father and grand father are dead, but father's grand father is alive. (61) Markandeya replied : He must first make oblations to his father along with his father, and after wards offer the oblations to the grand father of his own grand father. (62) Vajra said : You tell me, who am asking you, how a person whose father, and the grand father of his own father are dead should perform the shraddha rite! (63) Markandeya said : The learned say that in such case he must always first offer oblations

to his father, and then to both, next to his grand fathers. (64) Vajra spoke : o best of brahmins! you will tell me about the shraddha ceremony, to be performed by a person, when his grand father is dead but father is alive and the grand father of his own father, is also alive. (65) Markandeya said : I will tell you about that sacred chant which destroys the sins, which is pious, and is like the Ashvamedha sacrifice. The immortal Brahma is created out of it. (68) One should always recite thrice, before the completion of the shraddha ceremony, the sacred chant as "let there be always here bow down to deities, manes and the great sages, and also to the oblations, offered to the manes and the Gods". The worship, nicely performed is said similar to the reward of Ashvamedha sacrifice by the brahmins. (69-70) This should be carefully recited, even at the time of offering libations to the manes, as a result of it, the manes soon approach, and the evil spirits disappear. (71) This sacred chant really helps the manes, from all the three worlds to cross over. And it should always be recited at the Shraddha ceremony by restrained teachers of the vedas. (72) The person, desirous to get a kingdom, should always recite (mutter) carefully this sacred chant. It prospers him with long life, vigour, with all motives fulfilled, and with valour and intellect. (73) The deceased ancestors become pleased by this prescribed muttering. I will tell about the seven flamed fire (or the mantra about it) which gives all the desired objects, and which is auspicious. (74) (The reciting should be made like this) I will always bow down to the dazzling lustered manes who are non-embodied and embodied ones and I will bow down always to those who are observed in meditation and have yoga (concentration of the mind) as their eyes. (75) And I will make salute to the manes of the leaders like Indra etc. as well as to Daksha and Maricha,

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along with seven great sages, who bestow the desired objects. (76) So the manes of the preceptors like Manu etc, and to the manes of the Sun and the Moon and thus bow down to all the deceased ancestors dwelling in water and in sea. (77) A salute also to the manes of stars, planets, wind and the fire, I with folded hands will bow down to the manes of the deities like heaven and earth. (78) I will bow down to those manes (grand fathers) who are guiding forces of the divine sages and are respected by the entire world and are the protectors of all beings. (79) I with folded hands, will bow down to the creator, to the earth (speech) to the fire, to 'soma' (Moon) and to Yama, in the same way I will bow down to the masters expert in yoga. (80) My respectful salutation, to all the seven groups of the manes,

in all the seven worlds. I with reverence, bow down to the self existing lord Brahma who is the excellent eye of all the worlds. (81) This much, I have narrated about the sacred, highest, dignified and demons destroying saptarchi, prayer which is honoured by the troop of brahmanical sages. (82) A person, performing rite with this method, gets three i.e. food, long life, and sons in world, thus say the deceased ancestors. (83) A person, recites always alternatively the saptarchi mantra, fully devoted, with faith and with his senses restrained, then he becomes the sole monarchy of the earth, encircled by seven islands. (84) Vajra said : O brahmins, you tell me about that sacred chant which removes the evil spirits, and the pious grass by which is consecrated at the time of offering the oblations (85) Markandeya said : (It is like this) I destroy (kill) all that is impure for a sacrifice and let all the demons (enemies of the Gods) be killed by me. I have already killed, (destroyed) all those demons, Yakshas, Pishachas, Guhyakas and all the wicked (evil) spirits. (86) highly restrained one, should then throw (scatter) sesamum seeds at the directions and sub-directions muttering this sacred spell. The demons leave that place, where this sacred prayer is recited. (87)

Here ends the Chapter 140 namely 'Explanation about shraddha' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

141. The interpretation of offering oblations at Shraddha ceremony

Vajra asked : O perpetuator of Bhṛugu race ! you tell me in which place (region) one should not perform the Shraddha ceremony, and o best of brahmins what is fit to be given there and what is unfit to be given ? (1) Markandeya replied : The performer of the Shraddha ceremony, should leave that place known as Trisamku (the territory of the solar race, king Trisamku) till four krosas on all the sides. And facing north, to the patanga (a country or sun ?) and southwards to the country kaikat. (2) There is situated the country named Trisamkhava this place should be abandoned at the time of shraddha. In the same way the karaskaras, kalingas, and the north side of sindhu. (3) And also o king ! those countries which are void of four castes, and even in other countries too the sign of the inhabitants of those countries (4) should be avoided, and especially of the outcast ones at the time of performing the shraddha ceremony. The learned should perform the shraddha in such a way as the woman with menses, the eunuches, dogs, pigs and the cocks may not be able to witness it. And o king ! he must manage for hiding from these, for its protection. (5-6) for destroying the evil forces he must throw (scatter) the sesamum seeds, and should give up the obsequial lumps of rice to the cows, or to the brahmins, or he should cast them into the fire. (7) The lady (wife) desirous to get a son (progeny), should eat the middle rice ball. The wise one should throw the sacred rice lumps, in the holy water, when the shraddha ceremony is performed at the place of pilgrimage. (8) The southern direction is meant

(attributed) for the manes, so the learned should offer, the obsequial rice balls, facing it, in absence of holy kusha grass. (9) O king in kusha grass those are considered as the most sacred and exalted. The sacred thread made of either silk or cotton, should be offered as (for) the clothes. (10) The wise one should avoid, that (type) of the cloth which is not sewn. He must be allowed to offer another kind of thread avoiding the same, made from either silk or cotton. (11) In the same way, the light (lamp) filled with ghee or with the herb juice must be given. But carefully he must avoid the lamp filled with the marrow of the flesh. (12) He should be asked to offer, sandal paste, the perfumed vapour,

camphor and saffron. These ointments are really similar to the Ashvamedha for the manes. (13) He should not offer, o king ! any other ointment, but must offer the perfumed vapour of resin (fragrant gum) and the substances, prepared from the essence of the sandal wood. (14) Also agallochum along with camphor, and Turushak (?) must be offered. But he should avoid, for the purpose of perfumed vapour, anything else. (15) One who offers as incense the agallochum vapour mixed with ghee, that perfume offerer attains the same result (reward) as it is begot by Ashvamedha (16) all kinds of jasmine flowers, such as Mallika and white jasmine flowers must be offered, but all those flowers grown (produced) in water should be avoided. (17) And o king ! those flowers grown amongst the thorns should not be offered, but those which possess thorns on the forepart (tip), and which are white in colour and fragrant. (18) Those should be offered and particularly born (grown) on the creepers. In the same way, o descendant of Yadus ! the red. flowers produced, from the water should be given. (19) One who worships nicely the deceased forefathers with flowers, attains profuse wealth. Being attentive men should abandon non eatables at the shraddha ceremony. (20) And even amongst, the eatable foods, what known as prohibited, you know it from me. They are, a kind of fragrant, grass grown on the ground, the pot herb sumuka (?) Palakya, unhusked rice, the pumpkin gourd, the fruit of the gourd, the egg-plant products, long peppers and the black peppers. (21) An orange, and the sea salt should be offered in shraddha ceremonies. (22) But the salt, except the rock (sea) salt should not be given. The water fetched at night time, as well as taken (existing in) from a puddle. (23) And the milk of the she buffalo are not allowed in the rite or Shraddha performance. The big beans, pulses, grams (chick-peas), the kodrav grain (that which is eaten by the poor ones). (24) The soma pressings, the Shatpushpa (flowers) and the grass that is eaten by the cattle, should always be abandoned. And also the flour mixed with curds, sunflower, cucumber, and the brihtiphal (big fruit ?) should always be avoided. (25) The thorny plant, and the resin of sala (or nutmeg) both should be abandoned. When they are stale and foul smelling ? And o, king ! the fruit of Jambir (?) and that of kovidar tree, must also be given up. (26) O you, sub due of the enemies ! The presentation showing of the kusa grass (or woolen blanket) is

asked praiseworthy, always at the shraddha ceremony in the same way presence of the skin of a black antelope is also admired. (27) along with the giving of the skin of black antelope, and especially of the silver to the brahmins. The skin of the black antelope together with the kusa grass (blanket) and black sesamum seeds. (20) as also the son in-law and her (daughter's) son are said praiseworthy at the shraddha ceremony. The moon always unites with the Sun at the end of the every lunar month. And it enters at that time, into the water and the herbs, on the last day of the dark half of each month. The cows after drinking that water, and relishing the tasty herbs, pour out divine milk, which is like the nectar flow. If the milk, o king ! especially is of the tawny cows, then it is highly purifying (sacred), o king ! such type of milk is said similar to the Soma juice. O king ! the deceased fore-fathers of a person become satisfied with sesamum seeds, rice, barley, beans, water, and roots together with fruits. (32) (Also) with saffron or priyangu flowers), broken nice fruits of the Shrungataka plant, wheat, sugar canes and with beans and the chick-peas (grown in china country ?) (33) (Again they are propitiated) with grain hasti shyamkas (?) the flowers of Madhook (Ashoka) tree, and with pomegranate fruit, fit for offering and with bread fruit, coconuts, dates, and mangoes. (34) They become pleased with hog-plums, oranges, bilva fruits and with long roots. As well as with fried meat (broken into pieces ?) especially with varatakas (cowrie) with nimba fruit the jujube fruits, Karda ? (35) and with karkandus ? (berry fruits) with pale vatas (?) Rashtrakas (?) and with walnuts and bread fruit (36) Again the manes are satisfied, with the offerings of kakolas, the milk yielding kakolas, pounded nice ebonies, along with very bright madhooka and o king ! with wood sorbed ? (37) Again they become satisfied with excellent, while sugar canes, molasses and with barley meal mixed with molasses, with fried grain (rice) purified, cucumbers and with roasted Varuchi ? (38) And they become pleased by the offering of mustards, rich vegetables, nuts of Inguda tree, and with royal rose apples. Also with excellent priyal (Piyal) and the emblic myrobalan fruit, along with opposite leaved figs, and with water consisting of sesamum seeds. (39) With the sprouts of the cane, bark of the palm-trees, together with the tamarind fruit, and with dish prepared from milk. As well as with coconuts with samichas

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(belonging to ocean ?), bread fruit and with the seeds of the citron tree. (40) With milk pouring mushrooms, kalandukas) and with grass. And also with nicely grown lotus flowers, and with well prepared eatable foods. (41) The deceased ancestors of the mankind are pleased with the offering of flesh at the shraddha ceremony by the flesh of a red crowned cock (?) (42) They become pleased, for two months with the flesh of a fish, and for three months with the flesh of a deer, for four months, with the flesh of a ram and for five

months, with the flesh of a bird. (43) They get delight till six months, by the flesh of a hare and for seven months with the flesh of a prishata (?) And for eight months with the flesh of a goat, and with milk and with a dish of rice prepared in milk and sugar. (44) And it is said that, the manes feel satisfied for nine months by the flesh of a boar, and for ten months they get satisfaction by the flesh of the ruru deer. And o king ! they say that for eleven months by the flesh of an ox. (45) And for one year, with the milk, and the milk rice sugar preparation, and o lord, of the people ! by the delicious changed forms of the milk . (46) and They also get satisfied with pleasing drinks, with three fragrant products, when made very cool, with the flesh of the rhinoceros, their satisfaction remains for twelve years. (47) Vajra said : O sage (brahmin), I want to listen fully about the rhinoceros, whose flesh gives twelve years satisfaction to the manes, it is said (48) Markandeya said : It is that kind of animal which drinks with three organs (two ears and one mouth (?)) and with worn out senses. It leads the group. The learneds know such kind of goat, as vardhinas, which is reddish in colour. (49) The black coloured vegetables. (?) the big scale of the fish, as well as the flesh of a rhinoceros, all these when offered with the mixture of honey give eternal satisfaction. (50) With the flesh of those rhinoceros, who are without horns, the satisfaction in the shraddha ceremony becomes for endless (infinite period). And so one should offer the flesh of a rhinoceros for their (manes) satisfaction. (51)

Here ends the Chapter 141 namely The interpretation of offering oblations at Shraddha ceremony in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

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142. The description of Shraddha Time

Vajra said : O, best amongst the righteous people ! you tell me about the proper time, for performing the Shraddha ceremony, what is considered as the best period, for propitiating the manes, at this ceremony ? (1) Markandeya said : O, worthy king ! Amavasya (last day of every lunar month) is known as a permanent day, for performing shraddha ceremony : And the full-moon days, o best among men ! of Magha and Shravana months are also said, praiseworthy for shraddha ceremony. (2) In the same way, the thirteenth day of dark half, when the month of Bhadrapada is over, and the eighth days in dark half of three months, after the month of Margashirsha, are said proper for performing the shraddha ceremony. (3) The former eight parts should be performed with the offering of vegetables, while the second one, with the offering of meat, and the wise one should always offer flour cakes on the last eight parts. (4) And shraddha to be performed after the deceased women of the family, must be after each Ashtakas, by giving obsequial oblations with the same Ashtaka method (rites). They are five in number. (5) With the Vaisvadeva Shraddha ceremony ahead, the shraddha addressed to one's mother, grand mother and great grand mother shall be performed according to the prescribed method. (6) And o king ! the offerings of rice balls to them must be given in the same way, as it is done for father, you know from me, what the performer should do when the brahmins take their meals. (7) O, best of kings ! one should prepare (construct) six furrows (pits) ! highly elevated (large), and with the measurement, of tip of the thumb to that of the fore-finger, for four times. (8) Then he should place (spread) the fire at the bottom of each furrows (pit), and should sacrifice there addressed to Agni, soma and Yama, as before (9) After that, he should offer obsequial oblations for Manes on the base of the each of the three furrows (pits) one after another, as it was done before, as per prescribed rules. (10) Then he should fill the bottoms of the remaining three furrows, with milk and eatables, and the obsequial offerings to the women then must be performed at the base of the three furrows. (11) The filling up of the furrows (Pit) o, illustrious one ! must be performed, with clarified butter, flesh, milk and with the mixture of food and water. (12) 'This will be inexhaustible for you' it is

said. The lord of people, thus has declared the proper and permanent periods for the shraddha ceremony. (13) One, not performing, the shraddha ceremony for (after) these, goes to hell. A person who makes offering to the manes on prosperous occasions, surely achieves welfare (14) At the time of festive occasion the learned one, should satisfy well, the class of manes with Nandimukha shraddha, preliminary to that occasion. And in vriddhi shraddha (offerings made to the manes at the time of festive occasions.) the offerings of barley grain, is advised in place of sesamum seeds. (15) And the obsequial balls must be offered, mixed with jujumbi fruit and curd. This shraddha ceremony should be performed at the time of birth of a son, and when his umbilical cord is not cut off. (16) O, lord of the people ! it should otherwise be performed, when the period of impurity is over. The wise ones should perform, the vriddhi shraddha on the day of marriage of a family member. (17) O king ! one who desires prosperity, should perform carefully and with prescribed method,

the vriddhi shraddha (a shraddha to be performed on the festive occasion) when the moon, rests in the birth constellation. (18) The shraddha ceremony performed at the time when the Sun progresses towards the south is better (best) than that performed at Sun's progress towards the north. (19) And it is praiseworthy, when performed in the aggregate of four months and there too when lord Vishnu lies down, to enjoy his four months repose. (20) In the second half of the month of Bhadrapada, and these the shraddha performed after the fifth day, or tenth day, especially gives utmost reward. In that month, o king, the thirteenth day united with Magha constellation is said best. The obsequial offerings made there with honey and milk, make it imperishable. (21) O king ! one should perform

the shraddha ceremony by giving up, all that he possesses. Even though he subsists on another's food, and cooks food for himself only, one must perform the shraddha ceremony on this day. (22) A person performing the shraddha ceremony, without fail, at the time of leaving sleep by the whole souled God Janardana, attains the fruit (reward) of Ashvamedha sacrifice. (23) This shraddha, performed on that time becomes even lasting, there is no doubt about it. O lord of the earth ! the Shraddha ceremony should be performed in that passage (period) when Sun takes place from one zodiacal sign to another. (24) O king ! equator is two-

fold, and there the Sun's passage is particularly two fold. i.e. summer solstice and the winter solstice. The shraddha ceremony performed in any great potentiates calamity yields manifold fruits (result) . (25) It is known that the shraddha performed at the sight of Rahu, also gives imperishable fruit. It should be performed on the occasion of the ripeness of grain of rice, as well as of barley. (26) One should never eat them, o great king ! without performing the shraddha ceremony. And the wise one should perform, the shraddha in the second half of the month of Ashwin, and in the first half, of the month of Kartikeya, (27) and that too in the earlier part of the day, and in the bright half of the month. But o king ! in the dark half of the month, it should be performed in the later part of the day. (28) Both the morning and the evening twilights, as well as the night time, should be left (avoided) for shraddha ceremony, but if there appears Rahu in the sky, then o king ! it can be performed even at night time. (29) That which is offered, when Rahu is seen, is said imperishable. Now, O king ! I will tell you about those shraddhas, which are performed to get some particular (desired) objects (which are not compulsory (but are optionals) (30) A person performing shraddha ceremony on the day of sun etc. in this way, always gets sound health, good fortune, victory in the battle, all desires fulfilled, along with learning wealth and long life, respectively one should keep no doubt about this. (31-32) By worshipping lord shiva, he gets heaven, progeny, divine glory, success, land, rise and prosperity. (33) (He also attains) all his desired objects, good fortune, wealth leading status in caste, handsome sons, and plenty of

wealth from business. (34) In the same way he becomes fortunate enough, to achieve gold, friends, kingdom, agricultural profits along with a rise by sea voyage, as well as to get all the desires fulfilled. (35) In addition to these, he becomes lucky to achieve best of all his wishes fulfilled, might and good health, silver, wealth, home, cows, horses and long life. (36) A person who performs the shraddha ceremony beginning with the krittika constellation, and ending with Bharani. i.e. in 'Bha' group in due order, and performing the rite in each constellation respectively, becomes able to get them surely. (37) i.e. beautiful ladies, and worthy bride grooms for their family daughters along with fulfilment of cherished objects, fame, wealth, victory in gambling and agriculture. (38) good business, animals, horses as

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well as sons, favourable luck in getting gold and silver, all come to the performer of the shraddha in due order. (39) i.e. the shraddha should be performed beginning from the first day till the thirteenth day of the lunar fortnight (dark) but for those persons, who are killed by weapons, the shraddha ceremony should be performed on the fourteenth day of the lunar fortnight. (40) A man should always perform, the shraddha ceremony on the fifteenth day of the lunar fortnight, then he surely obtains, all his cherished desires. And so oh, king ! the experts in that subject should always carefully perform the shraddha ceremony on the fifteenth day of the lunar fortnight. (41)

Here ends the Chapter 142 namely the description of shraddha time, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

143. The discrimination to discern the deserved and undeserved

Vajra asked : O best among the brahmins ! you tell me, who am asking you for whom should a person not perform the shraddha ceremony, and enjoyed meal by whom, it results into manifold rewards. ? (1) Markandeya replied : (The following persons are not allowed at Shraddha.) The son of an unmarried women, the person born in kshatriya caste, the son of a widow, who has married a second husband, the husband of a shoodra woman, the ill conducted one, and one who lives on business and on weapons. (2) In the same manner, a person who lends money on an exorbitant interest, and one who acts as a priest to a shoodra, against a brahmin who performs shraddhas, only from motives of gain, on common days, rather than the prescribed occasions, and a tailor and one stays as a cohusband in the house. (3) Again o king ! one who maintains himself, by means of astronomy (or astrology), and o king ! one whose profession is medical treatment. (4) Again one who sells the vedas, and also one who abuses them, one who is puffed up with science of logic (indulged in wrong arguments), an atheist and the person who is not following the righteous codes. (5) A son, arguing with father and a person who invited many (though not

worthy), one who acts as a priest to a person, who is not allowed by shastras to sacrifice and a thief, again one who suffers from consumption, as well as a cheat. (6) A leper, one eyed person,

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along with a dumb, a blind one and who is a cripple with a withered arm, and the husband of such a woman, who has (had) a former husband, the messenger of a village, and one who is rejected (7) (together with) a person violating the vow of continence (or a religious student acting against his vow of celibacy) and a son of a woman by a man other than her own husband, who is already alive, with a son of a woman, born by a man, other than her own husband when he is dead, a person having bad nails, and one possessing black teeth. Again a man, who has defiled (spoiled) a virgin girl, a cursed one, a person betraying his friend, as well as a back biting one (contemptible). (8) The elder brother who remains unmarried, though the younger has got married, and the younger brother who gets married before the elder, and one who gives his daughter, in marriage to such persons, as well as their sacrificing priest, and the person who sells the soma juice (plant) (9) A false witness, an abusive person, and one who is an adulterer, and one who is addicted to vice. In the same way, the person whose sacred fire is abandoned by fate ! and one who is not obeying his father. (10) A man possessing a limb defective i.e. either less or in excess, the person with ugly skin, as well as the animals. And o king ! one who is involved (related with) in sins and minor sins (sins of the second degrees (11) And one becoming hostile towards the friend, these both should be left with effort. Now onwards, I will tell you about, those brahmins who purify, by their presence, the persons (who sit) sat in the same row to dine with them. (12) (They are) one who practises penances, one who had subdued the senses, a person who is expert in Yajurveda and one who is wellversed in Samaveda and one who is born by a mother got married by Brahma form of marriage. (13) A man expert in the Rigveda and one who is learned in Bhrigu and Angira Samhitas. One studying the Atharvaveda-shiva and a

person skillful in Trisuparna. i.e. in that portion of the Rigveda and one who is wellversed in the Kathavalli branch related to Nachiketas and a house holder who maintains the five sacred fires and a person wellversed in code of laws. Again one who is expert in Puranas and one who is learned in Itihasa (History) (14-15) O king ! he who studies this pious, Vishnudharma together with subsequent (later) portion, and one thoroughly knows, the science of grammer. (16) In the same way a brahmin expert in the science

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of Astronomy (or Astrology) and also one who is wellversed in the science of health, they both should make them as their profession (means for livelihood), because maintenance from, both these sciences is said censurable. (17) The worthy brahmin, who consecrates the sacred fire, and who drinks the soma juice, and o son of Yadu ! a person who is devoted, to the service of elderly persons, and one who had purified himself in pilgrimage place (holy place) Again a man, fondly attached to the recitation of the Gayatri prayer (Mantra), and a sage (devotee) deeply absorbed in concentration of mind. (18) And he who has highest devotion, o son of Yadus ! towards that infinite lord of the worlds, the supreme deity. No other person is (more deserving than) superior to him, oh best among men ! in the three worlds. (19)

Here ends the chapter 143 namely The discrimination to discern the deserved and undeserved in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

144. Proclaiming Shraddha places

Vajra said : O worthy brahmin ! the shraddha ceremony being performed in which place (territory) yields manifold fruit! you tell me all this, as you are like second Brahma. (1) Markandeya said : The shraddha ceremony being performed under the famous fig tree, at the city of Gaya, is said imperishable. There is an old prakrit dialect related with it, and known in the world. (2) (As) If only a single son, goes to Gaya and performs there the shraddha ceremony, though many other sons deserve to perform that rite, he is said to have sacrificed the Ashvamedha, or made the gift of a "Nila" bull. (3) In the same way, the shraddha performed, at the holy places like Pushkar, Prayaga and Naimisha also yield imperishable reward (becomes infinite) The shraddha performed at Varanasi, Prabhasa and within the limits of Kuruksetra, particularly at that time, when the moon swallowed by Rahu being present there. (4-5) The performer of the Shraddha (at the above mentioned place and time) obtains the fruit, equal to hundreds of Rajasooya sacrifices, and also that fruit, which is obtained by the performance of thousands of Asvamedha, properly performed, and

if he performs the shraddha there, being himself purified by bathing, And that person shines brightly moving around unrestrained, all the worlds. (6-7) Then he being Mounted on the

aerial car, having lotus like colour (splendour) and crowned with small bells, and occupied with the group of celestial damsels, and resonant with sweet sound of lute and drums, and yoked with divine white horses, and moving easily at will, he enjoys in the company of damsels till the end of the world. (9) He feels contented, as well as becomes free from debt of manes. The shraddha performed thus, after the deceased ancestors really needs no more repetitions. (10) The shraddha performed at some place on river Gangas is said for eternity. And there is divine Yamuna, the sister of God of death and the destroyer of sins. (11) That shraddha also becomes immortal, which is performed at some where on that river. And o king ! The best amongst the rivers, is the daughter of the manes, names Narmada. The shraddha performed anywhere on its banks, o king !also becomes infinite, and performed in the vicinity of the mountain sumeru (mountain of the Gods) is also said for infinity. (12-13) In the same way, the shraddha becomes imperishable, when it becomes performed on the Varaha mountain. The most worthy among the mountains is the Himalayas (Himavan mountain) famous, as the father in law of lord Samkara. (14) It is the treasure house, of all the gems and the resort place for all the beings, and the dwelling place of the ascetics. The shraddha performed there becomes infinite. (15) O king ! If a person, performs the shraddha ceremony in the afternoon with care even once, at such holy places, mountains, rivers, main lakes, in the hermitages of saints (sages), fountains, as well as in forests and on the source of rivers, and on the confluence of rivers, and especially of well-known sandy banks of rivers. (16-17) Again at the lovely gardens and even at the sandy soil, and on the pleasing green young grass as well as in the caves of the mountains. (19) and again on the sides of the mountains, in thickets and in the shadow of the Hasti constellation asterism (or Asvattha tree) (19) and in the shadow of the elephants, fallen on the ground he, then in this way offers immortal drinking and eating to the manes (or the shraddha, offerings made at such places, result into immortal drinking and eating for the manes) (20) The shraddha must be performed (on the surface) in the house besmeared with cow dung, looking pleasant to the mind, nice, good looking and excellent (21) The shraddha performed at cowpens, situated in the temples, gives mani-fold results. (22) O

best amongst the kings ! These holy places enumerated here, are mentioned by the Puranas in this world. By performing shraddha according to the rules, on the banks, a self subdued person, should never think of death (be afraid of death). (23)

Here ends the Chapter 144 namely proclaiming Shraddha places, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

145. The description of the Ashoonya shayana Dvitiya

Markandeya said : O best of kings ! Now onwards ! I will tell you, about the prakrit (legends) dialects, proclaimed by the Manes, resting on their abodes, and wishing from their sons. (1) as ! how nice it would be if a son, born in our race may satisfy us, with a handful (libation) of water offered especially at rivers very cool and full with plenty of water. ! (2) And he, born in our family being concentrated may gratify us with a libation of water mixed with dew, along with sesamum seeds and honey, (3) "May we get from our descendent a dish, prepared with boiled rice with milk and sugar, together with honey, and presented with devotion on Magha asterism in rainy season." (4) Dalbhya said : O brahmin sage, we have a wish to hear from you that, performing what it becomes possible for the wives of human beings, and for the husbands of women to avoid widowhood, as well as loss of the wife respectively ? (5) Pulastya replied : O brahmin, you listen about Ashoonya shayana, the second day of the dark half of the month (shravana) (6) O best of brahmins ! by observing fasting on that day a lady never faces widowhood, as well as a man never gets separation from wife. (7) On the day, o brahmin !, when lord Vishnu (Krishna) gets asleep with the goddess of wealth, in the ocean, that the Ashoonya shayana day, is known as the proper day for shraddha ceremony. (8) On the second day of the dark half, in the month of Shravana, o best sage ! bowing down to the lord of the universe one should recite this sacred prayer, (chant) (9) after worshipping with devotion the lord of fortune (Krishna) along with the goddess of prosperity one who owes the title of Shrivatsa (or keeper of the calf) (like this) oh you bearer of Shri Vatsa (calves) ! the beloved husband of goddess of wealth, the abode of prosperity, the husband of fortune, and oh, Imperishable one ! (10) my life as a house holder, o giver of Dharma, Artha and Kama (three

principal objects of human life) may not come to an end, and my divine fires also may not perish, surely they may not. (11) And my deceased ancestors, may not disappear from me due to a breach in my matrimonial life. And like you, O God ! I may never become separated from wealth. (12) Thus, o God ! my matrimonial marital status-relation, may never meet a breach, and o killer of demon Madhu let my bed, too be always occupied by wealth, as yours occupied always by goddess Lakshmi, o you, the bestower of boons. ! Thus having offered worship, to both lord Vishnu and goddess Lakshmi and making them propitiated. (13-14) The Lord of the universe must be offered desired fruit in the shadow. And at night time he must bow down to Gods in the house, and he being controlled speech should eat the oblations. (15) Then he, must give that bed to the brahmin, together with gift on the next day. A person, who carefully does like this, for four months. (16) He does not suffer, from breaking in Marital status, O Dalbhya ! even in three births. He achieves the three principal objects of life i.e. Dharma, Artha and Kama, being himself Ashoonya Shayana. (17) That person always gets steady rise (prosperity) there is no doubt about it. And o expert in laws ! you Dalbhya ! a woman who observes this vow, according to the rules, never becomes an object of pity for her kinsmen. She never suffers from widowhood, ill-luck, or o worthy one ! from her husbands deformity. (18-19) Again that chaste and faithful wife, is freed from three rebirths by crossing (performing) this ! (20)

Here ends the Chapter 145 namely "The description of the Ashoonya shayana Dvitiya in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

146. The characteristics of the bull

Dalbhya said : Oh brahmin (sage) ! you have told everything asked by me, about that, which resorts fasting, and which fairly gives fruit, in both the worlds. (1) O best of Sages ! I want to hear something more (else). You please tell me, about the cause of mundane existence as well as final liberation, from wordly life. (2) Pulastya said : O worthy brahmin the action regulated from illusion (ignorance had become the cause.) You listen in short, from me about its final liberation, from this mundane world. (3) A person performing his deeds, fixed according to his own caste and

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without keeping attachment and hatred, becomes capable to destroy his former ones, and then his confinement to another deed is (not good) denied. (4) And O Dalbhya ! because of the absence of the deeds done in past births, his actions come to an end. Then the separation from the mundane world, becomes possible due to the absence of the material cause. (5) There is nothing doubtful in this matter. You hear the another cause here, about the cessation of the worldly life narrated by me, in brief. (6) O best of brahmins ! that particular caste in which a person gets birth on account of his deed, you listen about, which has been an atonement and which brings an end to actions. (7) O worthy one ! For brahmins, kshatriyas, vaishyas and the last born shoodras, the actions (duties) are determined according to the castes, they must be accomplished without passion or hatred. (8) The deed begotten according to one's caste, becomes the cause of infinity for him. And it becomes the cause of knowledge too. (9) A person, who has got the knowledge, then does not see dualism from that highest immutable souled brahmin, holding the title of Vishnu. (10) I, in brief have told you, o Dalbhya about the cause of this mundane existence as well as final liberation from wordly life and how it is obtained by a concentrated mind (yoga). (11) Makrandeya said : Then, duly instructed by Pulastya thus, Dalbhya, propitiated lord Vishnu (Hari) and got desired objects. (12) O best of kings ! you also propitiate lord Keshava in the same manner by worshipping that lord of the universe, none suffers from declines (13) I have thus told everything, asked by you o king ! who is able to get his cherished desires, without worshipping the imperishable God. (14) The immutable lord descended upon this human world, to remove the burden of the universe. And God Vishnu, the lord of the earth (15) born as a human being, my old grand father Govinda, showed deep affection, o brahmin ! towards the sons of king Pandu. (16) The paramount lord, acted as their charioteer. And he made them cross the huge ocean in form of the kaurava army with terrific current. (17) The highly illustrious one, always did favour (obliged them) to all their matters Keshava was really like a father to the sons of Pandu. (18) Those pandavas I think are really fortunate and meritorious, as they (got) entered the cave, in the form of Govind's arms, by embracing him. (19) The pandavas, who were lucky enough, to rest (lie) in the same bed with the supreme lord of all

the seven worlds and so they, became able, to kill their enemies for the sake of kingdom unexpectedly. (20) O respected one ! I know myself freed from sins as I have got birth in this family, which is pure (spotless) due to acceptance (descend) of lord Vishnu. (21')

In this way, Hari disposed to favour them, disclosed to them something secret, when he was sometimes asked by those high souled ones. (22) O worthy one ! you deserve to describe, all those secret religious laws which were asked Yudhishtir, the son of religion to Janardana. (23) The divine lord, the killer of the demon Madhu, explained to them those secret ordinance regarding the three human objects viz. Dharma, Artha and Kama, I want to hear about them accurately. (24) Markandeya spoke : Delighted and having a smiling face Hari (Lord Krishna) had explained in past to the son of Dharma (i.e. Yudhishtira) many secrets related to religious laws. (25) You listen from me who am revealing before you about that Yudhishtir had asked the lord of the universe, when he had heard about religious doctrines, from Bhishma who

was lying on the bed of arrows. (26) When Yudhishtir took the consecrated bath at the accomplishment of the fifth Ashvamedha sacrifice. Yudhishtir said : O worshipful lord ! The laws relating to the vaishnav sect yield which type of results and what do they require to be done. (27) And o destroyer of the demon Madhu, in past keeping in mind, which aim you have fixed them. If you, love the sons of Pandu. (28) Then, I want to hear about those religious laws of the castes, so please tell me about all those ordinances. Those, which are sacred and which destroy the entire sins. (29) O lord ! these laws came out from your mouth, are most precious (excellent) among all the religious laws, and a person, by hearing them, becomes free from all the sins, even though he may be a murderer of a brahmin, or a cow, or his father or he might have slept in the bed of his preceptor (with his wife.) (30) or he may be a wine drinker or a treacherous one, o best amongst the Gods, all this was said to me in midst of assembly. (31) By highly lucky and purified souled sages like Vasistha. Therefore, I have taken resort to your feet o lord of the lords ! (32) So, oh God ! If I am dear to you then explain to me those ordinances. Hearing those code of laws yielding huge fruit and compiled by the sages like Manu or

Vasistha. (33) As also by Parashara. as well as compiled by the

wise Atreya (son of Atri), again hearing, those code of laws

compiled by Samkha, Garg, Likhita and Yama (34) and also compiled by the long armed Jabali, as well as by the sage Dvaipayana. also those customary ordinances, which are sacred and belong to Umamaheshwar. (35) Again, I want to hear about those laws, which are compiled by the meritorious guna, in the same way by Kashyapa, Bahvayana and Shakuni. (36) About those, sung by Agastya, Mudgala, Shandilya and Saurabha (Surabha). In the same way about those compiled by Bhrugu, Angira and Kashyapa and Uddalaka. (37) together with those written by Sumanta, Jaimini as well as high souled Paila also sung by \ .ashampayana and those made by Pippalada. (38) Again, I want to learn those rules as prescribed by Indra, Varuna, Kuber, Vatsyapaunaka, Apastamba, and Gopalaka. (39) written by Bhrugu and Angira and by Sura (Saura) and Harita. Shri Bhagavan (Lord Vishnu) said : O son of Kuru race, long armed one, and oh, you religious souled king ! you hear I am telling you about the characteristics of the bull, who prospers the religion. The bull named Samudra is always said the bestower of family's prosperity. (40-41) That excellent one is blessed and is having fair complexion like the flowers of Jasmine ! He is looking charming with the marks of lotuses and with rounds, and gives objects of pleasure. (42) Possessing the colour of the linseed (flax) flower and is known, as very blessed one, I will describe, o King ! about those blessed and non blessed ones to you. (43) Those bulls, should not be used, or brought up in the house, who have black palate, lips and teeth, and who possess harsh horns and hooves, and whose complexion is indistinct, who are short in stature, and resemble the ashes of a tiger. (44) Again those who bear, the colour of a crow or a vulture and look like the rats and hump-backed, one eyed as well as lame (crippled) and with squint eyes, and having uneven white feet, and with eyes uplifted and whirling (45-46) Moreover I will tell you the characteristics of those bulls, who deserve to be unyoked and to be brought up at home. (47) They possess the horns, like the shape of an auspicious mark indicating good luck, and roar like the shower of the rain. They are huge in size (length and breadth) and have the gait resembling the intoxicated elephant (in rut) (48) Possessing great bosoms, and breathing highly, they owe huge might and valour. Their heads, ears, fore heads, valadhi (?) hump and feet along with eyes and

sides look bright like the moon with black spot. These marks are considered praiseworthy, and especially in case of the black bull. (49-50) He ploughs the soil (land) with tail and has faty hump. The bull that is not looking short in former part is praised. (51) Those bulls whose row shine, like the banners of valour (might) and those who bring prosperity, success and victory are really blessed ones. (52) When returned, then by themselves return modestly (or move to the right). Those bulls, having their heads and necks upraised, and who prosper the treasures are said blessed. (53) They are also with reddish tip of horns and eyes, and white in complexion and have their hooves looking like corals, nobody is more blessed than such ones. (54) Such kind of blessed (fortunate) bulls, whether set freed (unyoked) or kept at home, increase wealth and crops. These lucky bulls, should be kept unyoked with care.(55) That bull is famous as Nila, who has his feet, mouth and tail of white colour and who possesses the complexion like the red dye. (56) Such type of bull should be set free, and should not be kept at home. These is one ancient legend, prevailing about him in the world. (57) Out of many sons, deserving to perform sacrifice only a single if he goes to Gaya, and performs the Ashvamedha sacrifice or makes the Nila bull freed there. (58) O king, one who releases a bull, with these characteristics either born at home, or purchased, should never be afraid (think) of the death. I will then tell you, about the rite for getting final emancipation. (59)

Here ends the chapter 146 namely the description about the characteristics of the bull, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

147. The setting free of the bull

Markandeya said : O lord of the people ! the setting free of the bull must be made on the fifteenth day in the dark half of the month Ashwin, or in the month of Kartikeya. (1) Both the eclipses are said auspicious, in the same way both the north and south solstitial points and both the equinoxes are also good for a dead relative (2) On the day of that departed one, a person should well-kindle the bliss bestowing fire amidst the cows, for his happiness (liberation) (3) Then the learned one being concentrated, should boil in milk rice, barley and pulse as an oblation, in the Revati

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mansion. May our cows be followed by the Sun saying thus, o king! he must offer oblation to the Sun. (4) Then being well concentrated, he should make prayer to the Rudras, after giving oblation with the sacred chant 'Iha Rad' (O king ! approach here) ? likewise he should recite the Purush Sookta and offer the pumpkin gourds. (5) The well-versed black-smith then should scorch (burn) with a warm pike disc (spear) the bull on his right and left sides. (6) Then he should make the bull, with marks bathed and after his bathing should recite. O king ! the four vedic mantras as Hiranya varna (7) And should also recite three vedic mantras as 'Apa histha' and also the mantra 'Shannodevi' Then o king ! four heifers together with that -bull, (8) Should be adorned then, with perfumes and garlands anil with good looking small bells and silken white garments to the best of his capacity. (9) The performer should then recite, this sacred prayer being concentrated mind "Really, a bull is said the incarnation (embodied form) of Dharma having four feet. I, with devotion choose him, may he protect me from all the sides" (10) "I give as gift, this young bull, the lord of cows (husband) and the master of the flock, according to the prescribed rites. You move with him as per will, and beget the heifers. (11) "I thus give; this young bull to you, sporting and moving with this beloved one, you please be kind to us and donot depart us with progeny and body. May we destroy the enemy (who hates) of the soma king (the nectar of Gods) ?" (12) As a father, recites the sacred prayer to a son, so he should speak (recite) the well-known sacred prayer (near) in the left ear of the bull, and then should make him walk together with all the heifers towards the eastern direction. (13) Then to the acceptor (taker) he should give a pair of clothes together with the bronze vessel (white copper) mixed with gold, and filled with clarified butter, O king ! he should also pay the price to the main artisan, to the best of his satisfaction. (14) And should feed the brahmins, with a dish prepared with coagulated milk, curd and mixed with milk. (Then) his (those) deceased ancestors become highly satisfied (gratified) when the bull is made just left (freed) (15) O king ! that pitcher full of divine water gives the utmost satisfaction to the manes in other world, to which lake the thirsty bull has approached to drink Water. (16) In the same way, that best of rivers satisfy the manes With pure water streams (clouds) for a pretty long time. Where that

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thirsty bull comes for water drinking. (17) And o king ! when full of pride, he tears (holds ?) the earth with the strokes of his horns, then surely it serves as a large heap of eatables for the manes, there is no doubt about it. (18) And o king ! when he (the person) leaves for heavenly abode, then with all his desires being fulfilled, he enjoys there, served by celestial ladies, for hundreds of years equal to hair on (bull's) his body. (19)

Here ends the chapter 147 namely the setting free of the bull in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottra.

148. The going of the king of Madra country to the penance grove

Vajra said : Oh, Markandeya ! I heard about the biography of

the son of Budha (i.e. Purooravas) as well as about the pious and

destroyer of total sins, i.e. the shraddha ceremony (method) rite.

(1) In the same way I learnt about the fruit (reward) begotten by

the gift of a fertile cow, and about the fruit of offering of the skin

of a black deer (antelope) as well as about the result of setting free

(of) the bull.(2) O, born in the Bhrugu race ! hearing about the

form of the Purooravas (son of Budha) I have been curious to

know, so you please tell me, who am asking you. (3) As a result of

which (what) actions, did that king Purooravas obtain that types of

form as also the excellent good fortune ? (4) And how did Urvashi get united whole heartedly with that king, leaving aside gods, best in all the three worlds and the gandharvas who were pleasing to the mind ? (5) Markandeya replied : You hear about the reason for result of actions (made by) the king Purooravas ? There became a famous king Purooravas in the country of Madra. (6) He was born in the race of Chakshus, in the age of Chakshus Manu (Manvantar). He was endowed with the entire state-craft (or qualities befitting a king) but was devoid of nice appearance. (7) Vajra said : O brahmin, born in Bhrugu family ! due to which actions, Purooravas the king of Madra country became of ugly form and again how he got the graceful form ? (8) Markandeya spoke : O great king ! There lived in the village of brahmins (or named Dvija) situated on the bank of a river, the most worthy amongst the brahmins named Purooravas, who was a king in his past birth. (9) In this birth (life) he, who became the king of Madra

country, that brahmin of the former birth Purooravas, o sinless one ! always worshipped Janardana on each twelvth day of a month, by observing a fast, with a desire to get a kingdom. He observed fasting and used smearing of the body before taking a bath. (10-11) As a result of fasting, he obtained the kingdom of Madra having no source of annoyance (thorn). But because of smearing the body with oil etc and due to fasting he was born without fair appearance (form) (12) And therefore a person should avoid before a bath, the

smearing of the body with oil and anointing carefully, because it destroys the good physical appearance of those person who wish to get (it) good look. (13) This much, I narrated before you what had happened with the king in this former birth. Now listen from me, about the history (story) of that king with regards to his becoming the king of Madra country. (14) O king ! although endowed with all the qualities required for a king, he was not fortunate, a son of Yadus ! to get affection from the people, due to his displeasing figure. (15) Desirous to get lovely form, the king of Madra country determined to practise penance and so handing over the kingdom to the minister, he left for the mountain Himvan. (16) Making firm determination as his friend, the highly glorious one crossed the big rivulet only on foot and after that he saw a beautiful river, known as Iravati in the border of his country originated from it (rivulet).(17) That river was originated from the mountain Himvan, it had tremendous speedy stream, and possessed the water cool like the inside of the ice. The king saw the river with its colour and foam resembling snow (frost) and it was famous (pure) like the snow. (18)

Here ends the Chapter 148 namely the description of the going of the king of Madra country to the penance grove in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

149. The description of the river Iravati

He saw the river Haimvati (daughter of Himvan) which was sacred, auspicious, occupied by the group of Gandharvas, and always attended by Shakra, (1) The water in which shines, on account of the dropping of the red lead, in form of the rut of Airavat elephant and the splendour of the rainbow (the bow of Indra) always plunges into the midst of its water. (2) The great

king Purooravas saw that river, resorted by the ascetics and served (attended) by eminent brahmins, and having cool water. (3) On seeing that river, bearing the umbrellas in form of the bathing swan-row, and fanned with chowries in form of white Kasha flowers, and so

looking like a crowned one (lady), the king got highly delighted. (4) The river was pious, very cool, pleasing and was enhancing the delight of the mind. It met with wane and increase (in stream) was, looking gentle and looked like another form of Soma (Moon) (5) With a speedy and cool stream of water, the river was inhabited by a series of birds. He saw the most excellent daughter of the mountain Himavan, shining bright with tremulous waves. (6) having water sweet (tasty) like nectar, and looking bright on account of the ascetic group, it was like a staircase to ascend the heavenly abode and was the destroyer of all the sins. (7) The chief (principal) queen of the ocean, was full with the flock of she buffaloes plunged into its water and looked beneficial to the whole world, to whom such a river does not cause curiosity. (8) With its banks full of the cow flocks, he saw that beautiful river, void of moss, noisy with swans and (Indian) cranes, and equipped with charming lotuses. (9) Possessing the deep navel in form of whirlings, and broad hips in form of islands, it was having blue lotus eyes and a face, in form of fully blossomed lotuses. (10) Wearing the garment of foams, white like snow it had charming lips in form of chakravak birds. And had teeth in form of the row of the cranes, and eye-brows in form of the row of moving fish. (11) The king saw that river with beautiful breast, in form of elephants, sprinkling its own water, and with the sweet jingling of anklets in form of swans, and wearing the armlets (garland) of the lotus stalks. (12) And o king! where at mid-day time the group of celestial damsels, following the gandharvas, proud with their splendid physical look, and intoxication always play. (13) She carries with it, all those nice and fragrant flowers, of different colours, grown up on the trees, and dropped by damsels. (14) It looked difficult to be seen, due to the reflection of the Sun's orb into hundreds of its waves and was decorated on both the sides, on account of the playful butting strokes made by divine elephant (Airavat). (15) (Whose) water mixed with the drops of ichor oozing from the temples of Indra's elephant, and with the sandal paste applied on the breasts of the celestial women is

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relished (served) by the bees. (16) The trees grown on its banks were rich with fragrant flowers and were attracting the bees, and so they were filled with bees. (17) The ascetics, sages as well as Gods together with Indra being influenced by love, get pleasure on its bank always. (18) And many women in the heaven with their faces looking like the moon and the lotus, get their splendour of faces resembling Gods, when they plunged their limbs into (water) ? (19) That river always possesses, the water undisturbed by group of Gods, and also

by flock of deer moving on sandy banks, and by the group of hunters too. (20) It was filled with water having lotuses and was looking pure, like the sky along with the stars. The king approached there, when he saw the river fulfilling the desired objects of virtuous persons. (21) The kasha trees grown on its banks shine brightly with kash flowers, looking like the rays on the moon, bright, fully bloomed and beautiful on account of the milk inside. (22) That river is always attended (served) by Gods in heaven, and by brahmins on earth, and which at once destroys all the sins of the devotees always. (23) That river has got the status (of a river) on account the huge stock Kadamba flowers going into the water and always praised by the exalted beings. And that which is always, endowed with plenty of water and always is approached by those who are away from cold or who are really great. (24) Though surrounded by the group of lions, is passed by the elephants, and with its water having the serpents (Naga tree) it is filled with gold (i.e. having shining colour), And though it possesses the characteristic of increasing the heat of the sun rays, it is pure (white) like the rays of the moon because of fame, the king saw such type of river named Haimvati (?) Iravati. (25)

Here ends the Chapter 149 namely 'the description of the river Iravati' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

150. The description of the Mountain Himavan

Markandeya spoke : By seeing the sacred river, he became free from fatigue by its breeze, and he saw on way the great mountain named Himavan (or made of ice) (1) It was surrounded by many, very white summits, scratching (tearing up) as if the sky. Birds without the movement of wings touched the auspicious airy path, he saw that mountain, where no other noise except that originated

from the fall of the rivers was heard from every where it was full of cool water and was looking nice. (3) It had put on the beautiful lower garment, of blue Devadara forests, and the upper garment of the cloud. The king saw that mountain. (4) Sometimes it was wearing the white cloud as its turban and sometimes it was putting on the moon and the Sun as crown with all the limbs smeared with snow, it looked nice with minerals (metals) some where (5) hence it looked as if it was given a seal of five fingers on the body, smeared with sandal paste. It was cool even in the summer and was difficult and uneven due to stones (rocks) (6) at some places it possessed, the mark of the foot prints of the damsels, smeared with red dye (lac) and at others it was untouched by the rays of the Sun, and again some where it was surrounded by darkness. (7) It was drinking plenty of wind by mouth in form of ferocious caves, at some places, while it looked beautiful and somewhere by playful vidyadhara groups. (8) The principal gandharvas were singing somewhere, while in the drink houses there were gandharvas and damsels at some places. (9) It was looking pleasant, on account of the songs by the female gandharvas. And possessed the places where the wind was obstructed, and was decorated with blue young grass. (10) At some place it was endowed with very nice flowers, the auspicious mountain had been the resort for the ascetics and was difficult to be obtained by the lustful ones. (11) With the moving of herbs of deer, and the big trees being broken by the elephants, and where the terrific roar of those frightened by the lions. (12) The flock of elephants hear, and being afraid (disturbed) of, they look upwards. The ascetics have adorned the places on its (slopes) river banks by penances. (13) The entire three worlds, are beautified by the jewels produced by it. It is the excellent refuge and is always served by those who are great (worthy) (14) only a virtuous one becomes able, to see that mountain with best of jewel treasure, and where the ascetics get accomplishment only with a little effort (penance). (15) It destroys all the sins even by its sight. The bird-friends being frightened by the fall of the big stream, help the wind to bring rain on some of its parts, and it possesses some of the peaks unobtained by the clouds, while some of them are too high. (16-17) Because of the unbearable heat of the Sun it was always physically beyond reach, and so mentally approachable. It looks decorated with regions

similar to the whole world by the thick branches of the big trees of Devadaru with its great peaks covered with snow and having the small streams made from the fall of water. It became difficult for finding out, the trace of water only from its roar, and it had the caves obstructed by snow. (18-19) That lord of the kings, the high-souled one, only by seeing that

land with beautiful slopes, moved there, being delighted, and then sat somewhere on the place. (20)

Here ends the Chapter 150 namely 'The description of the mountain Himavan' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

151. The description of the hermitage of the great sage

Markandeya said : He (the king) fortunately came to the charming part of that lord of mountains, which was unaccessible by other persons. (1) Iravati the best of rivers had originated from that part, he came from that part which looked black like the clouds on account of so many small trees. (2) (The trees like) Sala, Tala, Tamala, Karnikara, and the fig trees together with the shalmal ones, With Ashvatha, Shirisha and Shimshapa. (3) And also with trees like Shleshmatak, Amalaka, Haritaka and vibhitaka and also with charming sandal trees, kapittha and Raktachandana (red sandal trees) (4) Again with Vata, Mahishaka, Akshat, Ashvakarna and Arjuna with Hastikarnas, together with Panasa and with nicely flowered kovidars. (5) In the same way, with the big Devadaru trees and kaliyak trees. Also with Padmakas, chandans and Bilvas together with kutaja and Harichandana. (6) with Prachina (ancient) Aguruka trees, Sthoonikas, Samasamdikas, Kharjoors, Coco-nut trees and with Priyalu, Amrataka and Angudas. (7) Again with Teruman, vata, Bhanyas, Kashmiras and Phalin, along with Jatiphala, Pugaphala, Katphala and Lavaliphala (8) That portion was occupied with Mandar trees, Kovidars, Kimshuka, Kusumanshu trees together with Palashas, Shami, Sullasha, Vetasa and Amlavetasas (9) also with very reddish Naringas, Ingudas with Priyangu trees, and with red Ashoka, ordinary Ashoka, Aruruka and Sachiraruka trees, (10) With trees like Muchukunda, Kunda, Ataroosha and Parooshakas with Kimkirat, Kirat, Ketak and Saketaka. (11) Again with trees like, Shobhanjana, Anjana and with Mukulakas and Nikochakas. In the same way with trees looking completely well dressed with best of

Asana trees. (12) With mango trees, good looking and similar to the arrows of cupid and with yellow jasmine, together with o king! white jasmine. (13) With Jatis along with champaka, jati and with Tumburus along with Udumbars. With tall masha trees, salakuchas, Tilambala and Kusambala trees. (14) Along with Bakul trees, full of flowers, covered with nice flowers and chosen by the lovers, and with auspicious paribhadrakas. (15) With Dhara kadambs, Kutajas, Kadambas and with giri kutajas, along with kakubha trees charming and full with kakubha flowers. (16) It was nice with trees like karkandhu, Badara and Nipas very brilliant like the lamps, and with red palivata, white Pomegranate and chanyak trees. (17) And on some parts with shoots of pipali and naga valli plants, as well as with bowers of Maricha and with Navamalika creeper. (18) With bowers of grapes and Atimuktak creepers,

also with arbours of nice trapus and varukas with their fruit. (19) Also at some place with the arbours of kooshmandas and Alaboos and with bowers of chirbhatas and with Patolas and Karvellakas. (20) With bowers of Karkotakas and with Vartakas possesssing big fruit (or with Brihtiphala plant) and with kalharas, eminent roots and with different vegetables. (21) Again with all types of suvarchalas, sarshapas along with kakoli, kshirkakol, chhatri and Atichhatri. (22) And with the trees like Kakamachi, Mahabaddhi, Shashakardal, Kandal, Kshirikashaka as also with Kala shaka. (23) With shimbidhanyas (legume grain) and with almost all types of dhanyas (corns) And with various, shining herbs. (24) And with vashukas, with roots torn and bearing tasty fruit, with well-spread plants, shesha and Rajakshayakas. (25) And o king! with herbs having long life, fame and nice colour, and which destroy the fear from old age and death, and also remove hunger and fear. (26) With Saubhagya jananis and with many vrishyas, and with the creepers of cane, bamboo and kichak bamboos. (27) at some places with the kasha looking like the moon as well as with bowers of grass, along with the bowers of kusha grass and with other charming bowers giving delight to the eyes. (28) With cotton plants, astringents, and with the pillar like kandali pieces, resembling the white silken garment. (29) As well as with those parts, covered with green young grass and, looking nice, excellent and resembling the emerald and with saffron at some places, mixed with Ira flowers. (30) Together with trees like Tagara,

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Ativisha, Amanshi grathi, Parmisura and Agadas, also with golden coloured flowers, with flowers risen on land (or bhoomi pushpa) and others. (31) With Jambirikas, earth-grass, sarasa and srumukas along with fragrant shringaverajas, kutherakas and Priyalukas. (32) With flowers arisen in water, and with lotuses of different colours and fragrant, looking like the rising Sun and (some) like the full moon. (33) at intervals with sthalpadamas (lotuses grown on ground) having the colour like gold, looking like the Atasi flowers and resembling the feathers of the parrots. (34) It was full with flowers, of five colours, and of many colours, they were pleasing to the eyes and were resembling the moon. (35) oh king! in the same way, with the fine lotuses growing at night time (kumud) having shape like that of the fire flame, and with blue lotuses Mong with red lotuses, together with bad grass. (36) With shringatakas, lotus stalks, kavatas and devilish lotuses (or Rakshas lotuses) and with total products born from water, earth, with roots, fruit and flowers. (37) and O king! with various kinds of wild rice, as well as with food apt for ascetics. There is no such grain, no crop, no

vegetable, no fruit, no root, no knot (bulbous root), and O king! no such flower, grown in the world of the serpents or grown in the heavenly abode and even grown on the waterly province, which can be found else where, but not found here (i.e. every thing is present here) O son of Yadavas! became of the grace (presence) of the seasons, always there is plenty of flowers and fruit (found here) (38-40) The king of Madra country who had come there with an object of penances, saw there in the same way different kinds of birds. (41) (like) peacocks, wood peckers, cuckoos with sweet voice, along with geese, swans, cocks, the barkashas, cuckoos, the trancoling patriages, and the chatak birds. He saw there the geese with black legs and bills, the karandavas, the aquatic birds, the sparrows, parrots and cranes. (43) Along with the sparrows, the ruddy geese, the roaming birds, the tittibhas, and these with crests. He saw again the patrapriya birds the harons, the saras birds, and those dwelling in the mountains. (44) With the birds like doves, and the lustful chaka birds, the peacocks, jivajivakas (living on others), the wood-cutter ones, the varttiras (?) along with Raktadharmas and Prabhadrakas (45)

There were birds like the cooks (with red crowns), varnachoodas, the lap wings and the wag tails, together with

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Rishiputras, parrots, cocks with wood peckers. (46) Like Latvas, Lateshus, Gosvedas as well as those with saffron like crests, bees, birds with their legs spotted, the Bhulling birds (dwelling in the ground near the sea) and Pindimalas. (47) Birds possessing sweet voice, the Chatakas, Gopaputras, Vanjula birds as well as skylarks, the blue jays, and golden coloured Rajaniyak birds were there. (48) I saw there, these and many other flocks of birds looking pleasing to the mind, together with the wild beasts of various forms and big deer. (49) Just as the tigers, the lions with mane, the vichins (?) the animals with eight legs and the wolves. Also the bears, the hyenas, the Bandhookas, the monkeys, looking like the cow along with other monkeys like hares, shashpatas wild cats, the mayus? dogs, rats, mangoose, kachas and lions with upraised nice hair on the body (51) As well as the intoxicated elephants, buffalos. the oxen and the bulls, with charamas, Srumaras and goranakhas (52) Ram, sheep, spotted deer, ferocious Ruru deer, black footed and white footed antelopes. Wild monkeys, the cancers, along with deer, having blue (black) very black colour and terrific and tender natured deer. (53) and those having teeth like the dogs, Ram Sharbhas and deer like koda, kakapa and shambar. (54) looking frightful, as if wearing the garland on throats and with

black tails and red mouths, along with camels, elephants, boars, horses and donkeys with asses. (55) The king of Madra country when, he saw these animals though they possessed mutual inherent enmity, but were staying here leaving enmity (with love) in that forest, got highly pleased. (56) O king! sage Atri was the chief person (preceptor) of this hermitage (family) in past. Because of his blessings (favour) all the living and non living beings stay here united, always. (57) Even the noxious animals do not kill each other, mutually. There all the carnivorous animals feed themselves with milk and fruit. (58) And, oh king! where on the lower parts of the stone slabs, made by the great souled Atri, with an object of amusement, the cows themselves (59) pour out that milk, divine and sweet like the nectar flow. On some places like the royal queen, and on others like a king (60) The heap of stones look filled with milk at some places, while o, descendant of Yadus! at other places with clarified butter. The lord of the earth (i.e. king Purooravas) was greatly pleased on seeing this. (61) The ponds were divine and the rivers were filled with pure water. There, and

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here and the lotus stalks were divine and cool. (62) And the caves of the mountain were comfortable and oh son of Yadu family! there was no snow-fall till five yojanas (i.e. twenty krosas) all around. (63) But on the foot land (valley) and on the summits of the mountain, there was snow-fall, and there too, O king! the top of the mountain was looking white (on account of snow) (64) as the clouds, always shower the snow there jointly. And there is another summit harsh on account of rocks, where the dense clouds always, pour water (rain). That hermitage was delighting the mind and there the land was possessing desired objects. (65-66) There the trees were always rich with fruit, as they were enjoyed by the principal deities. It was always noisy with the hummings of the bees, and imperishable as it was by the divine ladies. (67) As if it was a large arm of the mountain, it destroys all the sins. There the group of monkeys were playing here and there, O king! (68) The troops of swans shining like the round of the moon, reside there, the caves, confined by snow, all around that hermitage, were covered with snow paths and so were difficult to be approached always by human beings, the great monarch Purooravas as he had propitiated the lord of gods (Indra) in past; (69-70) was able to approach (get) that hermitage place, as a result of God's (Indra's) grace. That hermitage removes the fatigue, was pleasing to the mind, and was adorned with hundreds of charming flowers. That king of Madra country saw that nice and bliss giving place, created (made) by Atri himself. (71)

Here ends the Chapter 151 namely 'The description of the hermitage of the great sage' in the dialogue of Markandeya and Vajra in the first part of Vishnudharmottara.

152. The description of the hermitage

Markandeya said : There were two great peaks, with profuse rain and snow, and in between them there took place a very high third peak. (1) And always covered with Sun's heat and so having hot rocks, it was devoid of the motion of the moon (planet) (Bha means moon or Sun or an asterism not known) And beneath it, on the western part of that type of the group of asterisms (2) There was a hollow place (cave) encircled by the jasmine creepers and looking nice on seeing it. The king being astonished, and entered therein. (3) It was very dense with darkness and only four hundred

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cubits (in measurement) and after crossing that of only four hundred cubits in measure, the king notices there a circle, bright due its own ornamental lustre, and very high and very deep. There, the Sun was not shining nor was the moon illuminating it even though, it got the light, day and night as if in daytime. It was more than a Krosha in measure and was looking nice on account of pond. (6) And all around that Pond, there was an altar, attached to the mountain, looking beautiful with golden and silver trees and also with corals. (7) And it was decorated with various rubi flowers, bright with their own lustre. The lotuses in that lake, had leaves of the rubies and possessed the collection of diamond filaments (fibres) and were very fragrant, and O king! with petals made of emeralds and blue vaidurya gems. (8-9) While the entire pericarp, O king! was made of gold. The land (surface) in that pond was not smeared with mud (10) It was endowed O king! with various jewels and was the resort of the water grown products, like small shells, pearl oysters and conches. (11) along with the crocodiles, fish the paidas (?) and tortoises. There were thousand fragments of emeralds, and diamonds there. (12) As also O king! of rubies, of the sapphires and of dark blue sapphires, and of good looking Pushparagas as well as of karkotakas. (?) (13) These parts were splendid with Turuka and with other stones, and with eminent, Rajavarta, as well as with Rudhirakhya. (14) In the same way, with Sun and moon stones at some places along with pilu and Bhallataka gems again with charming jyotirasas and with conch-shells. (15) at

some place, there were the stones like emeralds, crystals and crystal gems, with those of gems of four colours, Pittak (yellow pigments) as well as with the dust (powder) of emeralds. (16) And O king! there were the blue gems together with rubies as well as with Rajmanis some where while some where, there were khanja and prinapal Brahmamani. (17) on some places there were the prominent pearls, having a shape of stars. That water was moderately hot and was able to remove the cold by taking bath. (18) That good looking altar, was situated on the middle of the stone slab made of vaidurya gems, near that pond, with equal measurement and O king! there were two thunder bolts of Indra. (19) It was prepared with four corners, was beautiful and created by the sage Atri himself, with his power acquired by austerities. The golden banner was shining, on its entrance like

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passage (20) O king! that region was like that lovely island. Again O king! there was a beautiful pool (lotus pool) on the surface of the rock. (21) It possessed very cool water, and was looking nice, on account of the lotuses, and was pure like the sky, was symmetrical and was pleasing to the mind. (22) Its water was tasty, light, cool and fragrant. It does not deprive of health, and satisfies the hunger too. (23) It produced highest satisfaction, and gives utmost happiness to the body. Sage Atri by his own power of austerities, has constructed, a well built palace in the midst of it.

(24) Its entrance bridge is constructed of gold, and it is studded with all types of gems, and was auspicious. That palace looked like the rays of the moon, and was made of silver and was bliss giving.

(25) It possessed the steps (staircase) of beautiful viadurya gems, and had full of pure corals. It was decorated with big rounds made of sapphires, and with gold. (26) With the huge pillars of rubies, and with the altar prepared from emeralds, it was covered by the rays of the vajra (gems), and was charming and pleasing to the eyes. (27) there in that palace, the revered Janardana, the god of gods, and adorned with all ornaments, rests on the hoods of the serpent shesha. (28) One knee of the supreme god, the disc-holder lord was bent while his another foot, oh king! was kept (supported) on the lord of the serpents. (29) The foot rested on the lap of the goddess of wealth, and was made spread over the hood of the serpent shesha. He was looking excellent on account of the arm, put on the hood of the lord of serpents, and besmeared with camphor. (30) (He saw him) whose one arm, was holding the head of the god, rested on his own finger back (palm of the hand), while whose second one was looking very nice on account of the wrist with a string of jewels and kept on the bent knee. And with the third arm slightly bent and rested on the navel portion. (31-32) Now you hear, about his fourth arm. It had already smelt the santana flower reaching the nose. (33) His feet were rubbed, by goddess of earth with her full bloom lotus like hands. He

had put on the garland and crown of the santana (divine flowers) flowers, and was decorated with necklace of pearls and armlets. (34) In the same way he saw that god adorned, with bracelets and rings. He was looking splendid on account of the rays, sprung from the beautiful jewels placed on shesh's hoods. (35) His objects and life sketch were unknown (for common people) and he was installed

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(established) there by sage Atri. Always he is worshipped by established truths, and is adorned with flowers, on all the sides. (36) His limbs, were besmeared with divine fragrant objects, and was incensed by divine perfumed vapour. He looked excellent both in front and on back sides by cow's milk, along with fruit and beloved objects brought always by the emancipated persons. He saw that god with excellent head, then afterwards, the king bowed down to him on seeing his face. (37-38) He then fell on the ground, with his knees and head bent properly, and propitiated the killer of the demon Madhu with his thousand names. (39) Then he got up and again and again he went round from left to the right to that god, and then finding that place comfortable (nice) the king stayed in that hermitage. (40) He took resort to some spacious and very charming cave, and used to practise penance there, offering worship to lord Janardana. (41) He always used to take three baths, i.e. at dawn, noon and sunset and being devoted, to the worship of sacred fire, he worshipped the lord, with various kinds of flower, fruit, roots along with the cow milk, curd etc. (42) The king gave up, all other kinds of food, but used to sustain himself always only with waters of the temple well. (43) Even though the king passed his time, thus resting in the cave, without any support (i.e. he slept on bare ground), and by giving up any (every) type of eatables, but living only on water. It is a matter of surprise, that his body was not found emaciated. (44) In this way the king stayed at that heaven like hermitage, without facing any misery for

sometime, always by worshipping the supreme god, and being himself attached to austerities. (45)

Here ends the Chapter 152 namely 'The description of the hermitage' in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

153. The description of playing in water

Markandeya said : The king who had thus left food etc. went to the hermitage, and saw then the damsels with the gandharvas absorbed in amorous sportings. (1) He plucked many flowers and stringing them together in garlands, made an offering to the god first and then he offered to the gandharvas. (2) He was though noticing the various movements of those nymphs, indulged in

collecting the flowers and playing at will, still he was looking indifferent. (3) Some of them, surrounded by the bower of creepers were busy with collection of flowers, while others left by the group of friends were greatly sprinkled by lovers. (4) Some ladies had their eyes trembled, on account of the harassment from the black bees, and so their eyes were made dustless, by their lovers with their sigh breathing. (5) Some beautiful young lady, gave the flowers to her lover by gathering them, and then strung them together, in company of her lover, and seemed beautiful with the garland of flowers worn on the head. (6) And the lady increasing the passion, considered herself as if fortunate enough, when she was decorated with garlands on head prepared and plucked by her lover himself. (7) While some one was carried at lonely place by her lover, wishing for amorous sport with her, where there was a fully flowered creeper at another dense bower. (8) That damsel, plucking flowers from the creepers bent by her lover, thought (considered) herself most worthy (virtuous) of all (9) The king saw the beautiful damsels being delighted by the gandharvas in lotus ponds, separately, at some places. (10) Some one, with a sweet smile, hurt (bit) the lover with water, and while the other one, when she was beaten (hurt) by her lover, became affected with passion. (11) The beautiful beloved, when thus made beating, she got fatigued, and then the damsel looked as if with dancing breasts on account of breathing. (12) The lady whose knot of hairbraid was slipped (dropped) due to the water thrown (sprinkled) by beloved, had her face prepared with breathing and thus she looks like a lotus plant surrounded by bees. (13) Some one was found after a long time by the lover with efforts, when she got herself hidden (concealed) in the cluster of lotus plants covered by the flowers resembling her face. (14) Some adult woman, after bath embraced the lover of her which was cherished mentally by her since long. (15) Some damsel was putting on the cloth, wet with water, thin and struck to her limbs. That sweet smiled one, made there one lustful. (16) While some dragged the lover into water, with his fragrant garland strings, and then laughed for a long at the beloved, whose broken garlands had fallen. (17) Some wounded

with nails on knees, given by the friend plunged into the water, though she was observed in amorous sports with her lover, threw herself too into the water out of confusion. (18) And some one,

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resting on the stone slab, with sun at her back, and removing the water from hair, was seen by the husband with lovelorn eyes. (19) That water of the pond got the splendour, with their taken off garlands, and it looked lovely, with the mixing of the saffron applied on their breasts, and resembled the beloved, being fatigued after amorous pleasure. (20) He saw the supreme god Janardana (Vishnu) being worshipped by well-bathed deities, gandharvas together with the group of celestial women. (21) The king saw, some where the creeper bowers where ladies were decorating their limbs and with their minds gone (attached) to their lovers. (22) With her hand engaged in holding the mirror, someone when, she heard words (coming) from the messenger's mouth looked with her face very pale (emaciated) (23) While somebody, changing her ornaments with haste and with her mind overcome with passion failed to know (find) what exactly the messenger had said (24) Some of them, were found drinking on the region with blue tender grass, and looking nice on account of the heap of very fragrant flowers brought there (blown) by the wind. (25) Some lovely lady made herself the lover drunk, and the beautiful one took it (drank), when she was offered the drink by lover's hand, (26) And one beloved, after enjoying the drink mixed with blue lotuses, reflected in form of her own eyes asked her lover where are your two blue lotuses (eyes)?" (27) 'Oh! surely you have drunk those two' thus when she got reply from her lover, she then knowing the fact, she became bashful, due to attractive innocence, (simplicity) (28) A lady with lovely eyebrow, drank that given by her beloved, and which was left by him after drinking. She enjoyed that drink as more tasty, and increasing passion. (29) That best among men, heard there, various sings, with sweet tunes of the lute in midst of their light discourse made during drinking. (30) O king! they aheading various musical instruments always dance,

in front of Janardana, the lord of Gods at the time of evening. (31) And they come out of the gate of the caves when the night passes three hours period, and go along with lovers to the houses constructed with their own prosperity. (32)

They were with the surface of the ground, smeared with different perfumed objects, and fragrant with many kinds of perfumes. They possessed different types of lovely beds, and were decorated with heaps of flowers. (33) Thus the great monarch, with

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his mind devoted to Keshava, practised there penances, looking thus the sportive movements of the damsels on that mountain. (34) The gandharvas, and the group of damsels approached that king and spoke! "O king! o you! killer of the enemies! you have approached this region similar to the heaven." (35) "Surely, we will bestow upon you, your desired boons. You accept them, and then either proceed for home or stay here." (36) Purooravas spoke : "You all possess immense lustre and are of unerring view. Bestow just today the boon, by favour (grace) of Madhusoodan" (lord Vishnu) (37) Markandeya said : That king Purooravas when he was told by them as 'may it be so' stayed there happily for a month, worshipping Janardana. (38) O king! he (king Purooravas) was always dear to the gandharvas and nymphs. That group was satisfied with that king's steady deed (penance). (39) The king entered that hermitage, charming on account of thousand gems, in the middle of the month of Magha. And O king! with water only as his food, he stayed there for a month i.e. till the end of the bright half of the month of Falguna. (40)

Here ends the Chapter 153 namely 'The description of playing in water' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

154. Purooravas sees Atri

Markandeya said : King Purooravas, then heard the auspicious words in dream of that lord of the lords, at the end of the bright half of the month of Falguna. (1) (Thus O king! you will get united with your minister, when this night comes to an end, and by meeting him, you will succeed in your mission. (2) The king with profuse valour, saw thus in the dream, and took bath at dawn, according to the rule, being himself slothless as before. (3) The king

being satisfied, worshipped Janardana at will, and the righteous one then revealed (made known) the dream to the god of gods. (4) then he heard the voice, caused (originated) through the worship of the god as "o lord of the earth! It will be like thus (not otherwise) do not bother about it." (5) That best among men, thought himself fortunate, by obtaining thus the grace from Janardana, the lord of gods. (6) The king then paid homage to the god, and offered oblations to the fire, and then he narrated before those friends about that favour (grace) begotten from the killer of

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demon Madhu. (7) 'May the propitiated supreme god Janardana favour you thus' all those then said such to the invincible king. (8) (The gandharvas and nymphs again said) "o king! when the lord of the world is unfavourable (displeased) then none becomes able to move (enter) in his region, but you have succeeded to come here.

(9) May you attain happiness, may again that god bless you. That omnipresent lord will accomplish all your blissful desired objects."

(10) Saying thus to that king, the groups of gandharvas along with the nymphs, o subduer of the enemies! left as before, for amorous sports. (11) After that, Atri, the sprung at will, son of Brahma (creator), the abode of the entire flame of all the three worlds and who worshipped by the group of gods, arrived at that place. (12) On seeing the best sage arrived, king Purooravas worshipped him with respectful offerings, feet washing water, and with water to rinse the mouth along with a seat. (13) And having paid the

homage, to that highly lucky sage the king spoke "Today my human birth has resulted fruitful as well as my penance too, is accomplished. (14) As I have been fortunate enough to bow down to your feet .respected by the group of gods. Your sight (appearance) is blissful and is the sprout on the tree of progeny. (15) It destroys the entire sins and is blissful for all o, best among the brahmins! what becomes difficult to attain by a person in this world, who sees you having immense lustre?" Then the highly gratified (sage) when he was thus told by the king said to him. (16-17) 'O king! o you observing nicely a vow! you listen to my words, what I am delivering. "I have made me (myself) present before you, because of the order of the lord of gods. (18) God Madhusoodan is highly pleased (gratified) with you. As you have, o king! worshipped that lord Vishnu in your past birth, on each twelfth day of the month, observing fasting. But at that time you had worshipped the god with Rajas feeling (the second of gunas known as the cause of great activity) in mind. (19-20) O king, with an inferior object in mind, o you subduer of enemies, by worshipping lord Vishnu, with a sattvik feeling you have obtained the kingdom of Madra, free from enemies (nuisance), the god of gods, the disc holder one, being propitiated with your worship, on the twelfth day. (21-22) Has shown you, this my place (abode) looking like heaven. Here, oh king! I practised penance, and by propitiating the supreme lord Janardana, I have seen him many

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number of years in past and with the consent of god Hrshikesh, in this auspicious cave, (23-24) I have already made establish for him always, his own worship and due to order (inspiration) of the god of gods, he is worshipped by, best among accomplished persons. (25) O, lord of people! this (worship) is not seen by the human being, nor by the demons, and nor even by flesh eaters or by others too, even with great efforts. (26) You have propitiated that god, the holder of disc and mace, and the lord of the universe, with your steady minded action (devotion) in this heaven like region. (27) Because you have

practised the highest penance (severe) sustaining your self only on water, though this place abounds in easily available fruit and roots, and is full of plenty of cow milk butter etc. and where the rocks possess the honey, and, where fruits are filled with honey. Therefore, oh spotless one! I give you, your desired boon (28-29) O king! you have practised penance, to get a handsome figure, within a short time it will result into, giving you the gift of good physical look. Now listen from me, who am telling about the gain of good physical appearance. (30) O lord of the people, those persons, even the women too, who will observe that vow, they, o best of men! will attain the excellent good looking figure. (31) And they will also get, the unparalleled good fortune, and the supreme grace in the world, along with the righteousness, good health, and birth in noble race. (32) And will attain, that form (king) of heavenly abode, they will be born as virtuous, and wealthy brahmins or as kings on human world. They after getting another birth, will give rewards to every one. (33-34) And possessing good physical look, they will be freed from sins, here and in other world too. As you have practised austerities and thus have worshipped Keshava. (35) And have come in contact with me and with thousands of gandharvas,, so o expert in laws! by performing here only the sacrifice name 'elegance' (handsome form) yielding much fruit, you deserve, to go to your country being endowed with divine form. (36) The king of Madra, when he was thus told by that high souled one, then o lion among the kings! the best of the righteous ones, asked him about the sacred precept attached (related) to that sacrifice. (37)

Here ends the Chapter 154 namely 'Purooravas se&s Atri' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

Purooravas said : o revered one! I want to listen about the sacrifice namely 'handsome form', which yields much fruit, as o sage! I will be of divine form, on its completion. (1) Atri replied : A person, desirous to perform that sacrifice should find a brahmin as preceptor, who must be thoroughly well versed in the science of astrology and history. (2) You know from me, about each constellation in due order beginning from the 'Star' at feet till worshipping (performed) according to the rite as instructed by him. (3) A person should observe the vow, on the eighth day of the dark half. Where there is Moola constellation and in the month of Falguna. (4) He should pay homage to that constellation, as well as its presiding deity. And the person should worship then Varuna, as well as moon as prescribed by rule. (5) Then he should worship the god Janardana, the god of gods, and staying there, he should worship him with efforts. (6) Making an oblation to the Agni, he then should worship the priest (preceptor), and O king! he should observe fasting on the next day. (7) And when that constellation is over, he should worship Keshava, observing fast, with an offering to the fire and with worship to the brahmins, according to abilities. (8) Then he should eat the food fit for oblation. Now you listen from me, about the limbs in order. The feet are said as Moola while the hips (thighs) are known as Prajapatya. (9) Both the knees, and both hips are said, O king! as two Ashvins. While both Ashadha constellations are known as two organs of generation. (10) Both Purva (former) and the Uttar (later) Falguns in the Krittika are declared as the waist (loins) portion. And both the sides of the belly are known as three fold stars. (11) It contains, two Prosthapadas as well as Revati stars. In Anuradha stars, there is seen the bosom and the back is declared as Nistha. (12) In Vishakha stars, there remain both arms, while both the Hasta constellations are his both hands. And O lion among the kings! the Punarvasu and Ashlesha they are said fingers. (13) While Jyestha becomes his neck. Both Shravana stars, are said as both the ears, while Pushya should be known as mouth. (14) O king, teeth are found in Swati, while Shatabhisha is known as two jaws. Magha constellation is considered as his nose, and Mrigshirsha becomes

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his two eyes. (15) Chitra should be known as his forehead, and the head becomes of Bharanis, and is Ardra constellations, the hair should be known. (16) O, lord of the people! when this vow is over, then at the end of the bright half of Magha month, the session is declared as over, if there occurs no obstacle, caused by purification from personal defilement. (17) And oh great king! if there occurs, any obstacle caused by purification from personal defilement then he should again stay there, till another such constellation takes place and he should observe fasting. (18) Oh, lord of the earth! if he transgresses that constellation, which got in due order, and which is freed from impurity, then he meets with an obstacle. (19) The whole cluster of stars in thus worshipped in form of various limbs in order. Then at the end of the rite (vow) he being of restrained senses, should take a bath and worship lord Madhusudan. (20) With Sandal Paste, scented vapour, camphor, and with

musk along with flowers, And also with jasmine flowers, and the cloves together with perfumed berries. (?) (21) In the same way with, the perfumed vapour of gum resin, and with seasonal nice flowers. O king! he should be worshipped with the fragrant vapour and with perfumed Sandal Paste. (22) The lights, filled with sesamum oil should be offered, O king! and the wicks therein, must be dyed with high colours (collyrium) (23) And the offering of eatables prepared, with sweet rice, boiled in milk together with curd, milk, nectar, honey and molasses, must be presented to him. (24) Also he should be worshipped with sugar, other eatables, and with fruit and roots as per rites. He should be offered round cake of flour and with delicious, cold and fragrant drinks too. (25) The vessels filled with rock salt and krusar (?) must be offered, along with, O best amongst kings! all kinds of seeds and ornaments as far as possible. (26)

He should be presented with very rich clothes, with devotion and being of restrained mind. It is very pleasing to lord Vishnu. Then afterwards, the sacrifice should be performed. (27) For women and for the last born ones (shoodras) the sacred prayer consisting of twelve syllables (letters) is prescribed. He should make an oblation of ghee mixed with honey and sesamum seeds with unhusked rice. (28) After that, O best of kings! he should give g'fts to the preceptor of intoxicated elephants, different villages, horses, as well as of eminent, various gems. And should respect

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that brahmins as father who is the teacher in that (graceful form) session. (29-30) As he is the giver of nice form, good fortune, loveliness, birth and enjoyments. He is capable to give kingdom, birth in brahmin caste and also plenty of wealth. (31) Even by giving plenty of gifts it is not possible for the sacrificer to make himself discharged of his debt. Only the grace (favour) of the preceptor (teacher) becomes the cause for the gifts. (32) Therefore, he should always pine (desire) for grace (blessings) from the teacher of that graceful form

session and he should give him a vessel filled with ghee without fail. (33) He should give him a vessel of white copper having four corners and also of bright gold. Then he should make the best of brahmins feed to the best of his ability. (34) Their food must be rich with sea-salt, milk, honey, ghee, molasses, preparations, and sugar, along with drinks, and after that the gifts must be presented to them. (35) A pair of clothes unused (new) and good looking and dyed should be given to the brahmins with precious silver. (36) He must be given seven types of seeds, rock-salt, and rupees (silver), and also whatever else is desired, along with an umbrella and pair of shoes. (37) Oh lord of the earth ! In case of gift given at the sacrifice he should not be thrifty in money giving, and he should always make, the gift of a vessel filled with ghee. (38) Also a vessel of white copper, and of shining gold must be given to the brahmin. By performing this vow, he attains heaven after abandoning his body. (i.e. after death), (39) and staying there for a very long time, if he gets rebirth in human world, then he is born either as a righteous king, or as a wealthy brahmin. (40) Born in a highly noble family, and endowed with matchless physical grace, he attains in this world, very good health, and excellent good luck too. (41) He attains good looking, intellect, prudence (learning) and also complete belief in lawful matters looking like a full moon, the man becomes the master of all the beings. (42) And o, best of kings ! The woman looks like a damsel, with good fortune, fair looking and is possessed with beauty and virtues. (43) That woman gets plenty of grain, plenty of wealth and she becomes endowed with many ornaments, and is very dear to her husband, she becomes famous in the world, because of her good qualities. That young beautiful lady always has good health, and she is freed from all the vices. (44) The woman having moon like face, and eyes like blue lotuses, becomes

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the unparalleled beauty of all the three worlds, and is dear to her husband. She surely gets good luck, good character, and with fame and prosperity she is endowed with beauty. (45)

Here ends the Chapter 155 namely The description of the Roopsatra (sacrifice for graceful figure) in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

156. The arrival of Purooravas to his own country

Purooravas said : O revered one ! You possessing high lustre ! oh ! expert in all the laws ! oh, paternal grand father ! you deserve to act as my teacher, o respected sage ! for that vow (rite) (1) And also you please instruct me, o best brahmins about totality till the completion so that, I may succeed to accomplish this great vow in this forest. (2) Atri said : The whole souled Lord Madhusoodan is gracious to you (bestows bliss upon you,) and I being unconquered, will act as a teacher (preceptor) (3) And O king ! the objects necessary at the end of the vow are always arranged by other best brahmins in this region. (4) Markandeya said : Saying so, the righteous sage, on the seventh day of the Jyeshtha (star), i.e. on the seventh day from that day, initiated the king into that vow (for religious purpose) (5) Beginning from the star at feet, the king worshipped each constellation (star), the described limbs of the god. (6) He took both prescribed, for that particular constellation, and worshipped it, in the same way. He also paid homage to the residing deity of that constellation as well as to soma and Varuna. (7) He made worship of the supreme god, the disc holder Vishnu and also offered oblations, o lord of the people ! to all according to precept (as before). (8) On the twelfth day in the Magha star in the bright half of Magha month, Atri approached to him, at the completion of vow together with brahmins. (9) The king, at the completion of the vow, worshipped various limbs of lord Vishnu, and he also worshipped the descendants of Soma. (i.e. of Atri) ? and then he offered his whole kingdom to Atri. (10) Well versed in stale craft (or prayer) he accepted that kingdom, from the king, and then oh king ! returning (giving back) it again to him, he spoke like this .(11) "O king ! I am least concerned about (desirous of) the kingdom, and intended with wealth or any other object, we the perpetual sacrificing priests, do not officiate as priests at sacrificial rites. We are impartial, both in prosperity as well in poverty. And

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so, oh, best among the kings ! You proceed to home, may it be well (blissful) with you" Saying so, the revered sage Atri disappeared. (12-13) Then the king, together with the group of brahmins went to the divine well, and there he just took the bath with its water. (14) And soon he looked shining like the purified gold, and with bluish and curly hair. Possessing broad chest, huge arms, thin bailey and big waist, he appeared like a royal (principal) gandharva and became the master (subduer) of all the beings. The eminent Gandharvas when saw this type of handsome form (15-16) and the principal damsels too (when they saw the king, with that (such figure) began to say Oh ! brave ! congratulations to you. Then honouring the king, and being honoured by him, they all left that place happily. (17) The king stayed there, till the completion of the year, and when the year was over, he bade farewell to the deities, and worshipped them according to the rule. He also worshipped the sacred well, the cave, the lotus pond, the hermitage, the eminent mountain, the trees together with the gandharvas and celestial women, and then he left for his own city. He with praiseworthy appearance was then noticed (seen) by the inhabitants of the country (city). (18-19-20) Because of god's grace (blessings), he was praised and honoured by them. Some hasty ones, informed the ministers about him. (21) And the ministers, when they knew the king returned with his desires accomplished (fulfilled), then being accompanied with the four fold army, they went out of that city. (22) With leaders of the troupes a head, to receive (welcome) the king. And o lord of the people ! The king accompanied with them, then entered into the city named shakal, as per rules delightedly and being mounted on the chief elephant, decorated with banners and flags. (23-24) That city was decorated at different places with cold sandal perfumed water sprinkled and with colourful flowers. (25)

The city was made fragrant, with the vapour of sandal wood and agallochum. It was shining with high raised banners, and possessed the flower garlands. (26) The city looked crowded with citizens, having garlands, and sweet balls in their hands and highly blocked up with public (people) it looked splendid (27) The women afflicted with passion (love) were looking at him, having stood in excellent places, on raised platforms and in round windows. (28) The king, stealing the mind and eyes of the

charming women, was covered with parched grain (rice) and sandal powder on all sides. (29) He was covered with flowers, thrown out of the women's hands, and then meeting with them (approaching them), he entered the temple, (30) Which was prosperous, and looking like the heap of autumnal clouds, and there he paid homage, duly to the gods. (31) He then worshipped the brahmins devotedly, and with various riches and then appeased the assembled subjects-both citizens and inhabitants of the country. (32) He cheered up the soldiers, and directed (sent) them, and then onwards, beloved by the people. (33) He protected the earth (kingdom) as instructed by the state policy. The young one and looking like a gandharva, the king there enjoyed in the company of beautiful young ladies. (34) And after a long period, the king met with death, and stayed (in heaven) for a long time, being

worshipped by the best of gods. (35) When the age of the high souled chakshu Manu was born as the son of Budha. (36) And there, oh king ! that kind of his physical handsomeness got by good luck, as well as obtaining the heavenly abode along with the body, became famous. (37) At the end of the Vaivasvata Manu's age, the royal king entered the city (Atripura) of lord Vishnu, situated amidst the round of the moon. (38) I have thus told you, everything about that action, by which, the king was succeeded in gaining that type of physical grace, as well as that excellent fortune. (39) The persons endowed with the sattva quality, out of despair, while those endowed with the Rajas quality, out of desire to get objects, and with cruel desire, those having the famous quality, worship lord Hari. (40) Purooravas, having worshipped mentally, god Vishnu with the rajas quality, became the sole monarch of the entire earth encircled with seven islands (41) One will be fortunate, to achieve heaven which is very difficult to obtain, and then will get the eternal abode. As there is no other god (lord) like Vishnu, and there is no other resort (fate) like him. (42) One who has worshipped duly that god Vishnu, the disc bearer for him, there is none other protection for him, and he is the best medicine for a diseased one. (43) He gets the highest abode, who have waved the light before him, and oh, king ! one who has recited only the two letters consisting 'Hari' fastens his loins (makes himself prepared) for going towards final emancipation. (44) Thus I described to you the entire life sketch of the son of

Budha (i.e. Purooravas) of his three births, who had worshipped nicely lord Hari. (45) It is blissful, it destroys the enemies, gives good fortune and increases the prosperity. The virtuous persons, wishful to get rise (wealth) should always listen to this high spirited legend. (46)

Here ends the Chapter 156 namely, the arrival of Purooravas to his own country in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

157. The rite related to the kingdom

Vajra said : Oh you expert in laws ! you tell me accurately in what way Vishnu bestows when he is worshipped with observing fasting on the twelvth day ? (1) where both the friends of Dharma (religion) see the dignity of the kingdom, and listen about that virtuous king who enjoys the fruit of that religion. (2) When duly protected by a king, then only a brahmana boy observing celibacy in his first stage of life, a house holder, a hermit (leading the third stage of life) and a mendicant, all these become able to observe their duties. (3) A king is said, the incarnation of God in human form. Even though he is a kshatriya (by caste), he is always honoured by high souled brahmins. (4) That royal power which is devoid of king (kingdom) is really said dependent (subservient). And so the kingdom is praised. His (king's) order should not be violated. (5) O brahmin ! people know those kings as gods on earth, even though they possess the body, formed (created) from the same (similar) constituents, they live on the same (similar) organs. (6) And so, you deserve to tell me, about twelvth day which bestows kingdom, and by observing which that twice born, one gets that great kingdom. (7) Markandeya replied : Oh king ! listen attentively about that auspicious, and kingdom giving twelvth day. A person having observed fasting on that day obtains the kingdom devoid of thorns (nuisance) (8) On the tenth day of the bright half in the month of Margashirsha a person being restrained, should smear his body before taking a bath. (9) Then he should mentally resolve, for fasting to be observed on the following day (next day), and sit in the temple on earth, spread over by kusa grass and with a single cloth cover over it. (10) He should pass, that night there, being self-restrained. Then on the next day, being alert he should take a bath out side. (11) He should worship the

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supreme god with all the white objects (materials), and should offer camphor, sandal paste, jasmine and white jasmine flowers. (12) And O king ! he should worship him with white jasmine flowers, and should prepare the fragrant vapour of camphor, and offer the lights (lamps) filled with ghee, and possessing white wicks. (13) To the highest god, he should offer the eatables, consisting of rice mixed with ghee, clarified butter, milk as well as the best of

sweet (rice boiled in milk) dishes, along with sugarcane and their varieties. (14) He should not think of seasonal root-fruit, and colour in that matter. As far as possible, he should try to offer especially the white coloured object. (15) Then oh king ! he should perform a sacrifice with the rice boiled in milk. There the sacrificial prayer is Tad Vishnoho Para (i.e. this is addressed to Vishnu) (16) The sacred prayer consisting of twelve letters, is prescribed for a woman and for a shoordra. After that, making oblations into the fire, should worship the brahmins to the best of abilities. (17) The decoration with white colour must be made in the temple. And, O king ! waking, singing and dancing must be done at night. (18) On this way, he should worship the god, and should hear about him, and again on the twelfth day he should worship Janardana in the same way. (19) One royal badge, must be given as a gift to the brahmin, and afterwards, O best among the kings ! he should eat the oblations. (20) O king ! he should observe deep silence and, should mutter internally, on the eleventh day in midst of both the baths. (21) This precept, which I have shown you is to be performed generally on twelfth day, in bright half of the months, but the method (precept) meant for twelfth day in the dark half of the months, should be like this. (22) You listen to me, who am revealing you the difference. There, the worship of the god, should be made according to the rule and with red coloured objects. (23) The offerings of eatables and flowers, perfumes along with the unguent should be presented to the god, of red colours. And the lights, filled with the sesamum oil with very precious anointing, should be offered. (24) The lamps with wicks must be presented, and then the sacrifice must be performed with sesamum seeds. While the decoration of the ground must be made, oh king ! with reddish things. (25) Oh King ! worshipping him according to this precept for a year, then on the twelfth day in the dark half in the month of Kartikeya, there will be completion of the vow (rite),

and at that time a big wick of the lamp should be made and given, together with unstitched cloth and a balance of ghee. (26-27) (Also) a cow together with a milking vessel of white copper, and studded with gold on horns, and with silver on hooves, and tail decorated with pearls, must be given to the brahmin. (28) the upper, garments containing wealth, must be given to the best of his abilities. Thus after one year, a person becomes the king of the cave of a mountain. (29) And when three complete years are over, then it gives reward (fruit),

while at the completion of twelve years oh king he becomes a king. (30) Thus I have told you, about the auspicious, sin-destroying and excellent twelfth day, which bestows the kingship (kingdom) having observed this, one becomes a king on the earth and is invisible by the group of enemies in battle. (31)

Here ends the chapter 157 namely 'the rite related to the kingdom giving twelfth day' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

158. The description of the Kama Dwadashi

Markandeya said : Oh, lord of the people ! beginning from the bright half of the month of Margashirsha, the god should always be worshipped on the twelfth day. (1) Being of restrained senses, and by observing fasting he should always worship him in both the half sections with fruit, flowers, eatable offering and with sacrificial rite at will. (2) And oh king ! When \a period of one year is over, then he should worship the revered (desirous) brahmins and give them gifts as far as possible, but without muttering the sacred prayer. (3) Then o, best amongst kings ! he attains such an abode (position) where he has not to regret after reaching. The persons possessing Sattva quality, though they are void of any desire, worship lord Janardana. (4) So, oh best among the kings ! A person free from desire should worship the protector of the world, and giving up trade (business), oh king ! the lord of lords Vishnu, must be served (worshipped) (5)

Here ends the Chapter 158 namely The description of The kama dwadashi in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara

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The 12th day in the bright half of months

159. The sacred precept related to the 12th day in the bright half of months

Vajra said : O revered sage ! I want to listen about the twelfth day (of months) separately, what kind of fruit (reward) is obtained when they being observed with fasting in the bright half of the months ? (1) By those persons who are free from desires and whose sins are destroyed after many thousands of birth and who try to worship the god of gods. (2) Markandeya spoke : When a person worships Keshava by reciting his names, on the twelfth

day in the bright half of the month Margshirsha, he becomes fortunate enough to get the fruit of vahnishtoma sacrifice. (3) And by worshipping Narayana the lord of the universe in the month of Paush (twelfth day) he achieves the fruit even superior to Agnishtoma sacrifice, non should doubt (think) of it. (4) If he worships, Madhava in the month of Magha then he gets the reward of twelve years, and oh king ! by worshipping Govinda in the month of Falguna, (5) He surely obtains the fruit of Atiratra sacrifice. He gets the fruit of Vajapeya sacrifice, by worshipping Vishnu in the month of Chaitra. (6) And with a worship offered to Madhusoodan on the twelfth day in the month of Vaishakha, he undoubtedly gains the excellent fruit resulting out of gosava sacrifice. (7) And by worshipping Trivikram, the god of gods in the month of Jyeshth, a human being (man) attains the fruit of Pundarika sacrifice. (8) He at once gets, the sacrifice yielding plenty of gold, if he worships god Vaman, the lord of the world, in the month of Ashadha. (9) And making a worship of the great god Shridhara, in the month of Shravana, he gets the fruit of Vaishnav sacrifice (addressed to Vishnu) without fail. (10) If god Rishiksha is nicely worshipped, in the month of Bhadrapada, then a person gets the fruit of performing an Ashwamedha sacrifice, and he rescues his race (family) (11) And at the commencement of the month of Ashwin, a person who duly honour Padmanabha, he attains the Rajasooya. There is no scope for doubt here. (12) And oh, descendant of Yadu race ! by worshipping Damodara in the month of Kartika, he gets the entire (all) sacrifices and goes to heaven. (13) He should always worship him, on the twelfth day in bright half of each month with recital of names, then being attentive, he should perform the sacrifice namely muttering the

prayer. (14) And at the end of the year, he should give as gift a vessel full with ghee and made of white copper, along with an eagle with golden feathers. (15) These fruit yielding

sacrifices, I told you according to their order and fasting. O, lord of the people ! If one observes this vow for one complete year then he gets the heavenly abode and he rescues his family. Then possessing the lustre like a god he moves in the aerial car, shining like the sun, yoked with swans and saras birds (ruddy geese) and jingling with hundreds of small bells, occupied by celestial women and noisy with lute and gurla (?) (16-17-18) A person, being concentrated, should observe this vow till the end of his life (as long as he survives), then (as a result of it) he attains the swetadvip, where men having moon like lustre reside. (19) They are having four arms, they possess huge strength and are, ever satisfied and fragrant. They do not have saliva, they do not take food and are omniscient and omni seers. (20) Oh king ! staying there for quite a long time, he breaks the sun orb, stand at once goes, oh spotless one to the abode of that Vishnu, who is the best among gods, who is eternal and all prevailing. (21)

Here ends the Chapter 159 namely The sacred precept related to the twelfth day in the bright half of months in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

160. The precept related with the 12th in every dark half of the months

Vajra said : Oh, expert in laws ! beginning whence, and with what precept Janardana should be worshipped on the twelfth days only in the dark half of every month ! (i) Markandeya replied : O king ! when the month of Margshirsha commences since then from the twelfth day of the following months, this vow should be observed in this manner, along with fasting. (2) He should recite (mutter) the names of Krishna on the twelfth day in the dark half of each month. And by that name, he should make, muttering the sacred prayers, and should perform the sacrifice in the same way, with that same name. (3) The offering there should be made of sesamum seeds. And the oblation (sacrifice) too must be done of the sesamum seeds and when the twelfth day in the dark half of the month of Paushya commences then in the following month on twelfth day in the dark half, he should make (declare) the vow as

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The eulogy of "the 12th day united with Shravana

concluded and then sesamum seeds must be given to brahmins, along with, oh king ! gold and red garment. (4-5) O best among the men ! By observing this vow for one year, he does

not get a birth in animal race, and goes to heaven. (6) A person O king! who observes this vow, throughout his life, never suffers from miseries nor gets hell. (7) Then, he will not go to that place where there is impassable vaitarani river, and where there are sharp edged mountains and the sufferings caused by sins. (8) And oh king! They travel through that path, through which the attendants (of death) having ferocious strength, looking very cruel, having terrific large teeth, dressed in hideous and fierce manner and who are dragging the sinful ones do not pass. (9)

Here ends the Chapter 160 namely 'The precept related with the twelfth day in every dark half of the months' in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

161. The eulogy of the 12th day united with Shravana

Vajra said : O best of brahmins, oh, you spotless one! You tell me about single twelfth day, in the bright half of the month, which results into (particular) bliss for those who are unable to observe fasting (on that day) (1) Markandeya spoke : The twelfth day occurring in the bright half of the month of Bhadrapada, when it became united with Shravana then it should be known as very auspicious (important) and yielding high reward relating to fast. (2) If one observes that twelfth day with fasting on the sacred confluence of (two) rivers, then he easily obtains the fruit equal to that of twelve twelfth days. (3) If that twelfth day comes in union with Budha then it is considered highly auspicious, that everything done on that day becomes imperishable. (4) Oh king, and when that twelfth day unites with Shravana, then taking bath in the confluence of river and by observing fast one gets the, fruit similar to bathing in holy places, one should not think otherwise in this topic (matter). There if he gives a jug (vessel) filled with water (5-6) And covered with two clothes along with a pair of shoes and an umbrella then O king! he attains the heavenly abode, and rescues his own family. (7) And by obtaining heaven, and having enjoyed there the pleasure objects like those belonging to the deities like Indra for a long time, he then gets birth as a human being and that

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high minded one becomes free from diseases, and is endowed with wealth and righteousness. (8)

Here ends the Chapter 161 namely 'The description relating the eulogy of the twelfth day united with Shravana' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

162. The exalted merits of Shravana dvadashi

Markandeya said : In this matter, people talk about this ancient historical event, which occurred, oh king! in great forest (1) O king! There is a country named Dasheraka, and on its western direction (side) there is the place called 'Marurdesh' which is terrifying to all the creatures. (2) The land of it is very hot due to sand, and fierce (wicked) big serpents reside therein. It is surrounded with scanty shadow and is crowded with dead animals. (3) The giant like trees consisting of Shami and Khadiras, Phullas Kariras and Pailus, are equally encircled with thorns there. (4) At some places the land is possessed with fierce animal, herbs and it is difficult to bear, due to excessive heat, it is devoid of grass and has harsh stones. (5) Even though there is nothing like shelter, nor possibility of food in that place similar to highly burning fire, people live there, due to their confinement to acts. (6) In that hell like region, oh, king! neither water, nor the water possessing clouds ever become visible. (7) And the birds, with thirsty young ones resting in their wings are seen, oh king! having given up their lives there. (8) The deer, jump from sandy abodes, frequently and they die soon on the sandy bridge looking like water (mirage) (9) A merchant, being tormented by heat, when he was roaming, being subjected to fate, entered that type of forest. (10) He saw there ghosts (evil spirits) with agitated senses, due to hunger and thirst. They had their hair raised up, were impure, harsh looking, devoid of flesh and fierce in looking. (11) They did not possess their bodies, were (unsteady) on account of muscle knots and were running here and there. He saw there one ghost, with flesh and mounted on the shoulder of some other ghost. It was surrounded by many ghosts from every side, and was carried from one shoulder to another in due order. (12-13) That evil spirit too when saw that person, arrived to that horrible forest, alighted to earth from the shoulder, and came near to him. (14) 'How did you come

to this terrific forest,' he asked the worthy merchant, having bowed down to him. (15) The wise merchant told "I am deviated from my caravan, and have been able to enter the forest, because of power of destiny and as a result of my previous actions, (deeds) (16) I am badly thirsty, and highly troubled by hunger too, my life is restrained (reached) to throat, and my face gets lost (17) I do not find any means here to sustain any how my life" The ghost, when told thus by the merchant said to him. (18) "You wait for me just a moment, taking resort to this Punnaga (Naga Keshar) tree, and after accepting hospitality from me, leave at your will". (19) The thirsty merchant, did so when he was told like this, and then the ghost arrived at that place, at midday time. (20) And as soon as he offered, the water container, filled with cool water, looking nice and full of richly prepared coagulated milk with rice, to him, having brought down from the Punnaga tree, the merchant got highly satisfied only with the fore part of it. (21-22) Within a moment, he was free from thirst, and was out of fever (fatigue). Then he (it) gave share to each ghost in due order. (23) They all too, got highly gratified (satisfied) with boiled rice mixed with coagulated milk, and with water. Then making all the ghosts satisfied completely. (24) The lord of the ghosts, took the food afterwards at own will. And the eatables, as well as the water got exhausted when they used it. (25) 'I find this as a great surprise (miracle) in this forest the merchant said so, to the satisfied lord of the ghosts. (26) How do you get the best of eatables and drinks, and even with a little amount of food, how it becomes possible for you to maintain (nourish) many? (27) And even though they are void of flesh and are disjointed bellied, how did they all get satisfied? Have you made an abode in this terrific forest? (28) You please remove this my doubt, as I am really greatly anxious about if (I have great curiosity in this matter). When asked by the merchant in this way the ghost began to speak. (29) "O, spotless one! I passed my life time in past, being attached to business (trade) in the beautiful city of shakala, living there as an atheist and with a wicked soul. (30) there, oh lord! Miser as I was I never gave alms to beggars, due to avarice for wealth. (31) There a virtuous brahmin lived as my neighbour. Sometimes in the month °f Bhadrapada, and at the union of Shravan and Dwadashi, he went 0 tne river named Taushi, along with me where its sacred union

is the best among all the rivers, where river Ganga (Ganges) with its cool and pure water, had descended upon the matted hair of Lord Shiva in past. (34) Because it is laid down (put) from the part of the moon, it is famous (known) as chandrabhaga. Taushi, delighting the Sun, was at that time possessing hot water. (35) On that very fine confluence, of cold and hot waters, My neighbour brahmin came to that place. (36) And he observed fasting with bath and worship on the (union) occasion of Shravan Dwadashi. And the king knowing the secret, gave to the principal brahmins a water container, quite a new one, strong, and filled with the water of Chandrabhaga together with dishes of rice boiled in coagulated milk, umbrellas, shoes and beautiful clothes. At that time, I too gave him one new and strong water container by observing a fast, and to protect my mind. It was filled with water of Chandrabhaga and contained rice, boiled in coagulated milk. (39-40) Then reaching home, after some time, I met with death and was born as a ghost (an evil spirit) due to atheism. (41) And so (I wonder) as I was ignorant, at that time in this frightening forest. That pitcher, which I had given, o sinless one! on the occasion of Shravan Dwadashi, and which was strong, that comes to me (approaches)

everyday at mid day time. (42-43) It attends me here, always as
you have already seen, o spotless one! Those sinful persons, who
have stolen (kidnapped) the properties of brahmins, are born as
evil spirits (ghosts) (44)

O, sinless one! some of them were indulged in unchaste relations with another's wife, and
had betrayed their masters, while some others, were interested in plotting against their
friends. They follow me, in this very horrible forest, for the sake of food and drink. The
immortal supreme souled and ancient god, is Lord Vishnu. (45-46) And anything offered,
addressing to him is said imperishable, and o honour deserving one! even though, satisfied
with that imperishable eatables. (47) They never give up their weakness (wretchedness)
because of birth as a ghost. But I have honoured (worshipped) you, who have come as a
guest here. (48) And so I will attain now the highest position being freed from this ghost-
state. But the ghosts (evil spirits) in my absence will suffer badly, resulted from their deeds
in this very terrific forest. So, o highly lucky one! with an object to favour me upon you. (49-
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The exalted merits of Shravana dvadashi

Take in writing each ones' family and name. There remains that nice book in this room, for
you. (51) You will get (find) a treasure, when you will reach the Himavan. Then o, highly
intelligent one! you have for Gayashirsha and please perform the Shraddha ceremony there.
(52) By addressing each individual ghost at will (you perform their obsequial rites) then they
will be surely relieved from this ghostly state. (53) Speaking thus, he left for heavenly abode
being mounted on an excellent aerial car. He was looking then brilliant as heated (shining)
gold. (54) Then, that merchant left for the Himalayas, taking with him, those names and
family race in due order, after he was nicely worshipped, by the lord of the evil spirits. (55)
He there found the treasure, and kept it at home. Then taking a little amount of the wealth,
he went to Gayashirsha. (56) Everyday, he performed there in order, the Shraddha
Ceremony for those evil spirits whenever that great merchant made whoever's obsequial
rites, that particular spirit (57) then showed its body to him in dream. And used to tell him

"highly lucky one! because of your grace (mercy) (58) I have been relieved from the ghost-state and have achieved surely the heavenly refuge." The merchant, by giving wealth as alms, thus made the evil spirits removed (relieved) from their bad condition (debt), and then he left for home. There in the month of Bhadrapada, he used to worship Lord Janardana, on the junctions of Shravana and Dvadashi. (59-60) By observing fast, and being of restrained senses he gave wealth to the brahmins, constantly, o king! at the sacred confluence of rivers. (61) And that highly intelligent one (observed the vow) at the confluence of Ganga and Sarayu, Ganga and Shona, in the same way at the confluence of Ganga and Ikshumati, and Ganga and Yamuna. (62) likewise at the union of Gomati with Sarayu, and of Kaushiki with Gandaki river, and where the union of Devahruda with Vipasha takes place. (63) And where, vipasha unites with shatadrun and where Iravati comes in contact with the river Sindhu. (64) Again on that place, where Chandrabhaga joins with Vitasta, and Mahasindhu with Vitasta. (65) That great merchant, on every year, till the end of his life made alms according to precepts, on those confluences. And then attained that highest abode, which is difficult to be attained by living beings. That abode, where there exist the desire yielding trees, and the rivers with milky mud. (67) And oh king! where

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lovely lakes abound in cool and pure waters, and possess golden sand and are decorated with gem-studded steps. (68) By giving liberal rewards he was fortunate enough, to obtain that region for infinite period. The high souled merchant, having attained that place, had his limbs decorated with very shining gold. The fortunate one with pleased soul, enjoyed there united with beautiful women till the entire day of Brahma (end of the universe) (69) being served by the Siddhas and gandharvas, and by aerial cars occupied with damsels. And he resides in the world of lord Vishnu, till the final destruction of the universe. (70) The fruit which is gained by performing sacrifices like Rajasooya, the same reward (fruit) a person gets by observing the Shravanadvadashi. (71)

Here ends the Chapter 162, namely 'The description of the exalted merits of Shravanadvadashi' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

163. The eulogy of Tiladvadashi

Vajra said : O descendent of Bhrgu race! You please tell me about one particular twelfth day, in the dark half portion of a month, on which by observing fasting according to the precepts, a person gets huge reward (fruit) (1) Markandeya spoke : That twelfth day in the dark half, is known as Tiladvadashi, when it becomes united with shravana and which (comes) as the twelfth day in the month of Pausha. (2) On that day, the bath must be taken

of sesamum seeds, the sacrifice should be performed by offering sesamum seeds and the offerings of eatables must be made of sesamum seeds' sweet balls. The lights must be kindled with sesamum oil and water mixed with sesamum seeds must be given. (3) And, oh king! the sesamum seeds must be given to the brahmins on that day. And on the day of fasting, oh king! the oblations of sesamum seeds must be given. (4) On the day following the fast, they (sesamum seeds) should be offered as oblations especially. In the same way, oh sinless one! fuel (of sesamum seeds) should be given to the brahmins. (5) Making oblations, measuring a tilaprastha (offering plenty of sesamum seeds) and by observing fasting, a person with restrained senses, never faces calamities, none should doubt about this matter. (6) The sacred prayer at this sacrifice is said as the highest abode of

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The eulogy of Tiladvadashi

Vishnu. It consists of 'Purusha sookta' combined with 'Shri sookta' (7) A person with his senses subdued, should perform the sacrifice, o, best of kings! with Savitri (gayatri) prayer (Mantra). I narrated this related to the twice born ones. In the same way you hear (listen) about that relating to women and last born ones (shoodras) (8) For those great souled brahmins, the prayer (sacred chant) consisting of twelve and eight syllabus is proclaimed. O, lord of the people! those two best mantras are beneficial to brahmins. (9) No other sacred chant (Mantra) is ever superior to these both mantras. Vajra said : You sinless sage! please narrate to me those two mantras consisting of twelve and eight letters. (10) (The Mantras) which are pious, blissful, auspicious and which destroy all the sins. Markandeya said : (They are) 'Om Namoh Bhagavate Vasudevaya' (I bow down to god Vasudeva) and 'Om Namoh Bhagavate Narayanaya' (I bow down to god Narayana Vishnu) (11) I told you, about these two excellent sacred chants. They are sacred, killer of sins, praiseworthy, relating to Puranas and always a subject of mystery for all the sages in the world. (12) Oh king! As I narrated to you about the day in the month of Magha, having united with Shravana, that should be performed, especially on the sacred confluence of two rivers. (13)

Here ends the Chapter 163 namely 'The description of the eulogy of Tiladvadashi' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

164. The eulogy of Tiladvadashi (the legend of Chandavega)

Markandeya said : O Lord of the people! people talk of this ancient historical event, which occurred in the country of Magadh, you listen to it. (1) There was a king, famous as Chandavega of Magadh country, Nayana Sundari, his wife was endowed with beauty. (2) Every year leaving aside all other rituals she used to offer oblations of sesamum seeds to brahmins and she herself too made such offerings. (3) (She offered the sesamum seeds) in fire (sacrifice) at the union of shravana and dvadashi, in the month of Magha, and offered eatables of sweet balls, prepared from sesamum seeds to god. (4) She used to worship Madhava, with adoration and clothes, and that devoted woman, sent various clothes of very reddish colour to the houses of the brahmins wives'

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She used to give huge wicks (of lamps) in the temple of Keshava. (5-6) Once, when that brahmin lady was resting at ease Vasantika, who stayed there at lonely place, asked her about the secret as a friend (out of friendly relation) (7) Vasantika said : O lady, with graceful face! how is it that you worship Hari on the twelfth day in the dark half and, in the month of Magha, giving up all other religious performances? (8) And for what reason, you make offer a lot of sesamum seeds in fire? oh, auspicious one! if you do not take it as secret then remove my this doubt. (9) Nayana Sundari replied : Though this is a serious secret, it won't be a secret before you, as you are my principal friend, my life and even master of my life and wealth too (listen) (10) "There is a highly religious country named Vaitastika in one of its beautiful villages. I owned a very nice residence. (11) The brahmin Chandavega was my husband in my previous birth. He was an atheist, hard-hearted and was always indulged in arguing (science of logic) (12) Dadhivahana was a king in that very country, his worthy wife Kamala was my friend. (13) That fair complexioned lady, once told me a secret thus "o lovely friend! a woman deserved half of religious merits, done by her husband. (14) There is not a sacrifice, nor a vow and no fasting that could be done apart from husband for a woman. As she is serving her husband with devotion, and so rejoices in heaven (15) If a woman wants to perform a virtuous act, separately then she should do it with the sanction (will) of her husband. Oh, auspicious lady! your husband is an atheist and he is not doing anything good, (meritorious) deed and you also do not accomplish any religious rite even by his consent! what will your fate, (state) o fair faced one! in the next world? (16-17) Because whatever

work (act) is done here, that only is enjoyed there, after death. That person who sows (the seeds), o beautiful lady! he alone becomes able to relish the fruit in season. (18) Those who do not act virtuously, though getting the race of human beings, which is difficult to assail, and which is fickle like the flash of the lighting, their birth is futile. (19) O, lady with lovely thighs! after wandering in many forms of existence, one seldom (hardly) gets birth as a human being, it rests upon good or bad acts. (20) O worthy friend! to get birth as a human being, in the race of even chandalas, is also difficult. In comparison to others (births) only in manhood one can save (protect) his own self, (himself). (21) As

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you are the wife of a wicked man, and you are of good nature and a devoted wife, I have become compassionate with you due to friendly relation. (22) So, I will show some favour (grace) to you in this subject you know that from me. Uma, the daughter of the Lord of mountains is the beloved wife of god Shiva (Hara) (23) She (Uma) is that great river Vitasta with huge and wide banks. A person, who suffers from means of livelihood, and who commits the ritu Panchak sin (who keeps relations with wife during unfit period) he makes himself relieved from all the sins, even by taking a single cold bath (or bath taken in the cold season). He surely gets heaven, by bathing on whichever day there. (24-25) And he achieves a means, leading to heaven by taking a bath, for a year in that river. That river has very sweet (tasty) water and it destroys the sins. (26) O virtuous lady! every year, on the twelfth day in the dark half of Magha month, and when it gets united with Shravana (star), I have worshipped, without fail, god Vishnu, the brahmins and the fire, on its banks, and have observed fasting (I have worshipped them) with sesamum seeds, and so this my vow is known as 'Brahma' (27-28) You attain the entire good fruit (reward) o, lady with charming face,! with those sesamum seeds which are scattered and not gone into the fire. (29) When I was told thus, I approached my husband and asked him then and with a smile, "he told me go and achieve get that fruit". (30) And Kamala, my that friend, by performing here virtuous acts, left for the abode of Vishnu along With her husband, o broad eyed one! from this world. (31) I have heard about that imperishable world by her mouth, also I have been shown, its fruit from Vaivasvata (Yama) and so, o blessed one! I observe this 'Tiladvadashi' vow. (32) I revealed all, that was asked by you, oh beautiful lady! Markandeya said : on hearing such noble sentences (words) that brahmin lady Vasantika too worshipped Keshava on the occasion of Shravana and dvadashi union, she being careful, o highly fortunate one!

in the dark half of the month of magha and with sesamum seeds. (33-34) Then she went to Sweta dvipa, from this world by worshipping the god. That highly lucky queen, Nayana Sundari of that king, attained the spotless place and began to shine like moon light (or, herself being moonlight), so Janardana should be worshipped with utmost (exhaustive) efforts. (35-36) (He should be worshipped) oh, very lucky one! always with sesamum

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seeds and there the sesamum seeds should be offered as oblations. And oh, king! The sesamum seeds should be given to the brahmins on that day. (37) Oh king! when it rains favourably in season, as there is seen growing of a sesamum seeds, from each sown sesamum seed, in a nicely ploughed field, in the same way he attains that imperishable fruit, from each sesamum seeds, wherever he may be, oh king! in the heavenly abode, or in the world belonging to Vishnu, or residing in the human world he attains the unfailing fruit from each and every sesamum seed. (38-39) And therefore, oh moon like king! you nicely worship lord Vasudeva on that day (shravana dvadashi), properly, with a fast and with delighted mind, because that god is known as the protector of the people. (40)

Here ends the Chapter 164, namely 'The description of the eulogy of Tiladvadashi, among the legend of Chandavega' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

165. The majestic grandeur of Gayatri

Vajra said : oh delighter of Bhrugu family! you had told me, about the verse addressed to the Sun (Gayatri prayer) at the time of giving oblations to god Vishnu, now I feel highly doubtful, with regards to the sacrificial performance. (1) It is known as Savitri (belonging to the Sun) as there, the Sun is the presiding deity. How it would be possible to perform the

sacrifice addressed to Vishnu, with its recital (i.e. of Savitri)? (2) You please describe to the power (grandeur) of the sage, as well as of that verse as she is proclaimed, as the mother of vedas and she destroys entire sins. (3) Markandeya replied : The moon resides amidst the sun, while fire rests into the moon, energy (vitality) stays at the middle of lustre and imperishable Lord (Vishnu) exists in the midst of energy. (4) I have mentioned before about that supreme being, who is of the size of a thumb, he, the source of all the lustrous elements, was seen by god Shiva (Shankara) (5) That Lord Vishnu, is the sole support of the world, and this entire world has sprung (originated) from him. That excellent lustre of the Sun should be spoken (addressed) and o descendent of Yadu's race, the sages should mentally concentrate upon that supreme element mentioned externally and internally. He always instigates the Brahman

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indicated by the word 'Dhee' (intellect). (6-7) That Lord Vishnu is mentioned as Savita (Sun) because of the creation of the world. He is known as Savita, as he is the source (procreator) of the entire world. (8) And that same deity is named as Savitri in goddess form. As she saves (a person) when being sung (recital), so she is famous as 'Gayatri' (9) For this reason only, I mentioned about Savitri, O the best among law-abiding kings! to you always for all the rituals addressed to Vishnu. (10) Those who always mutter, the Gayatri prayer, together with the three vyahritis (the mystic words like (Bhuh, Bhuvah, and Svah) repeated after OM (the sacred syllable), they never face fear from any where. (11) She, soon destroys that small sin, done during day and night time, when one repeats internally that prayer ten times. There is nothing to ponder over in this matter. (12) That goddess is said appeasing the sins, when internally repeated, hundred times, while being muttered thousand times, she destroys minor sins. In the same way, one lac muttered prayers addressed to her, destroy those heinous crimes (great sins) (13) And o, best of kings! by one million muttered prayers addressed to her, one gets everything whatever one desires. (14) (like) a birth in the vidyadhara race, or birth in Yaksha race or he gets even the gandharvahood, or he gets birth as a deity too, or becomes able to achieve the thornless kingdom on earth. (15) And that exalted man (Purushottam), free from all worldly desires, when he mutters according to precepts, thousands and million times her prayer, o best of kings! he gets the highest abode. (16) This deity is highly purifying one, even though she being repeatedly muttered in any way. I described, that goddess bestowing all the desires, as per rule, o king!

what next (more) you wish? (or what more to say of her) (17) Vajra said : with what precept (method) Gayatri the sin-destroyer, highly purified, the highest supreme one, and beneficial to all the creatures, should be repeated internally? (18) Markandeya said : The person with his senses subdued, should sit on the bed of kusa grass, and with kusa grass in hand, and then he should contemplate, upon that very lustrous Purusha residing (stayed) amidst the Sun. (19) or, o Lord of the earth! he should meditate upon him, out side the Sun, attentively, and by making himself bathed. The wise one with concentrated mind should do this, especially in the earlier part of the day. (20) He should live on, alms, barley preparations and

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vegetables (herbs) or should take milk or roots as food, or should eat fruit or flowers, and at night time too he should eat that food which is fit for ascetics. (21) Oh, Lord of the earth! one who utters repeatedly-and slowly her names according to this precept, (he) gets the embodied form of wind in the sky, and goes to the highest abode. (22) A being void of desires, and one who is eager to get his desired objects, gets his desires fulfilled. Along with three vyahritis (the mystic words like Bhuh, Bhuvah Svah) repeated after the sacred suitable OM, the sixteen pranayamas (the restraining of breath during meditation) when observed daily, purify after a month, even a killer of embryo. To repeat slow, and mentally the Gayatri prayer together with three vyahritis, repeated after the sacred syllable OM, (23-24) thrice and with long breath, is known as Pranayama. A brahmin after, rising (getting) up from sleep should thrice observe (perform) the auspicious Pranayama. (25) Because Pranayama, relieves a person, -from sins occurred during day and night at that very moment, Pranayama is declared, as the (remover) of all the faults (sins), for twice born people (brahmins) (26) O king! none is more purifying than it (pranayama) A man who sustains his breath, for a month with the drop of water, fallen from the tip of the kusa grass (27) and drinks that water, it is said similar to the process of Pranayama (restraining the breath). The wind originates (comes out) from the restrain of the breath, and from wind, fire is produced and from the fire, water comes into existence. (28) The whole body, becomes purified by these three Pranayamas; and He should practise this the excellent penance, from the tip of the hair, and from the tip of the nails. (29) He should purify himself, by practising Pranayamas again and again, if a person with his senses

subdued and by observing a fast, on the full moon day in the month of Shravana, (30) practises Pranayama hundred times he gets free from all the sins. While being of subdued senses, if he slowly repeats the gayatri prayers, with the sprinkling of water thrice in a round. (31) He makes, himself free from all the sins, unless he being a brahmin killer. There is no other religion (law) superior to truth and no other resort superior to Krishna. (32)

And nothing else is more purifying, here or in the other world (heaven) than the divine Gayatri prayer that goddess, is the boon bestower and fulfils with result all the desires, when she is

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worshipped at sacrifice. (33) The sacrifice with offerings of best sesamum seeds and, addressed to the goddess Gayatri destroys all the sins. A person who is in search of peace should perform it with offerings of barley and one wishing a long life should perform it, with the offerings of ghee. (34) And a person desirous of accomplishing his objects (deeds), should perform the sacrifice with the offerings of white mustards) and one desires to get spiritual pre-eminence should perform, the sacrifice with offering of milk. (35) While a person wishing to have a son, should perform it with coagulated milk, and one wishing to get crops, should perform that with rice. And for the sake of propitiation of planets, it should be performed, with the sacrificial sticks (fuel) of the Asvattha tree. (36) In the same way, a person desirous to get wealth should perform it, with bilva sticks (fruit) and, by one wishing for prosperity, it should be made with lotuses, while a person wishing for good health, must perform the sacrifice with auspicious and soft blades of Durva grass, smeared with milk. (37) The same precept is advised, when there occurs a calamity in the country, and by offering little round balls of fragrant gum resin attentively. (38) One gets the excellent good fortune, there is nothing doubtful here. And by offering milk, a man acquires knowledge (learning) one should perform one lac sacrifices to get what (anything) so ever he desires. (39) By doing (practising) hundred Pranayamas and by making purification even with difficulty (40) or repeating slowly with water inwardly and by taking a bath, and always being alert, he should then practise the sixteen Pranayamas as per rule. (41) And should offer oblations in the well kindled fire, in the earlier part of the day according to the precepts, and take alms, barley preparations and vegetables as food, or he should eat fruit, roots etc. (42) Or the wise one should live on milk, barley meal and ghee. He must take the above mentioned food, once a day, till, oh king! the laksha sacrifice (homa) comes to an end, and at the completion of laksha homa, the gift to the brahmins (43-44) must be given of cows, clothes and gold, oh best of kings! when there arises calamity all around, the king should make the laksha homa performed by five or ten honoured brahmins. (45) and what are pure, food (or unpolluted food must be offered to the brahmins) for allaying it. (46) There is

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not even a single calamity, in the world which remains unpacified, by this (performance) and no other auspicious rite surpasses it. (47) That king, who makes the koti homa (sacrificing million times) performed by the brahmins as mentioned before, his enemies never become able to face him in the battle. (48) And there occur no premature death, nor disease and not even excess(ive) of rain, nor drought in his country. And rats, locusts and parrots do not cause anything adverse there. (49) In the same way, all the demons, as well as six major distresses come to an end there. The water remains sweet (tasty) and the crops grow relishable (delicious). (50) In his kingdom (country), the subject abides by law. O king! Twenty brahmins should be selected for koti homa (51) Or their number may be, hundred or thousand, as determined by one who wishes his rise (prosperity) An excellent brahmin, who himself performs the koti homa, may he be a kshatriya or a vaishya he gets high secured result there, and whatever he desires to get, he surely gets it. (52-53) even if he wishes, to leave for heaven along with his body. Then that too is achieved by him. As Savitri is the highest deity and she is a highly purifying one. (54) Goddess Savitri is said the bestower of all the desires. But in cases of employment of magical spells, for malevolent purpose, the performance for her must be done, contrary to the precept. (55) There, oh king! the vyahritis must be cited with reverse letters and the top part should also be repeated with reverse letter. (56) There, oh descendent of the Yadus! the head (fore-part) must be performed in the beginning, and at the end of Pranava (OM), there should be used 'Phatkara' at the place (on behalf) of Svaha, along with the name of the object to be achieved (accomplished) (57) Gayatri looking bright like the lustre of the burning fire and killing the enemy by her trident, and by dragging him with hair, should be brought before mind (called to mind). (58) And he should think of her, having a face with fierce eyebrows,

due to anger and burning the enemy while at the time of driving away the enemy, that deity should be remembered in the form of wind (and) carrying with her that, which was to be accomplished, to a very remote place from there. Black mustards mixed with poison, must be offered as oblations when there occurs the enchanting of magical spell. (60) Or pungent oil mixed with

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The majestic grandeur of Gayatri

own blood, must be offered there. And especially at the time of making offerings, he should offer (give) poison with effort. (61) Even though she gives up anger in the midst, he (enemy) by this application, surely dies. But the learned, should not practise such magical spell for malevolent purposes, against a sinless one (an innocent one). In the same way, the enchanting for bad purpose, should not be practised against a minor sinner. (62) One who kills (destroys) a highly guilty one, a strong person and person who troubled a brahmin with the application of magical spell, used for unworthy purpose, he is not soiled with fault (crime). (43) A person should not practise the magic spell apt for malevolent purpose, and yielding manifold means against a righteous person, as well as towards a small sin doer. (64) He who kills, a wicked-souled one who is acting as a thorn (who troubles) to many, and who possesses a very evil mind receives that virtuous fruit, accumulated by that guilty person. (65) Those devotees, should never practise that malevolent purpose yielding magic spell, against the supreme lord Janardana, because it will prove futile (useless) in that case. (66) Because Keshava, will never perish, by that magic spell, used for unfair purpose of those devotees. So that should not be practised. (67) This the mother, the creator and the destroyer of sins, Savitri, should always be slowly repeated with Pranayamas, internal repeatings as well as with inward water (repentance ?) (68) And with three mystic sacred words, along with 'OM' at fore-part (a heading). She should be repeated, with Pranava (OM) and the three mystic words must be separately uttered. (69) Oh king! Savita (Sun) is the presiding deity here, while the metre used there is Gayatri, and the seer is said the sage Visvamitra. (70) The five organs of action, as well as the five organs of perception together with the five objects of senses, along with an aggregate of the five great elements. (71) Oh worthy one! along with mind, intellect, as well as the soul and the indistinct one (the primary matter which has not yet come into existence). These twenty four are the letters of the Gayatri verse. (72) There the twenty fifth to Purusha and that should be known as all pervading Pranav. Those seven words existing here, are those three exalted Vyahritis

(mystic words) in the same way. (73) And she supreme °e'ng, should be spoken as the shiras (top portion). The learned

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should repeat slowly that Gayatri verse, in this mannaer (or who is of this form). (74) And should offer, oblations to the best of his abilities to that giver of all the cherished desires and prosperity. A brahmin, with his senses well subdued and resorted only to Gayatri is said worthy. (75) But not that one, who is unrestrained, all eating and all selling even though he may be wellversed in four vedas. A brahmin, who after getting arisen from sleep, repeats internally Gayatri at dawn. (76) (He) is not smeared with sins, like a lotus leaf which remains unsmeared into the water. A person who desires to get some cherished objects, gets it, while one pining for auspicious fate (state) wins that type of fate. And the person, who is free from any desire, achieves that highest abode of Vishnu. (77) O best among kings! I have described to you, Gayatri who possesses such majestic grandeur, who bestows the boons, and who is seared. These who repeat her, slowly and internally go to that abode, which belongs to that highest and matchless person (Vishnu). (78)

Here ends the Chapter 165 namely 'the description of the majestic grandeur of Gayatri' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara. 166. The eulogy of giving lamps

Vajra asked : o delighter of Bhrrugu race! You make me

thoroughly known about, that fruit, which is resulting from the gift of that grand wick (lamp), and its method (rite) and the proper time for it. (1) Markandeya replied : bestowing great fruit, the grand wick must be given particularly, oh king! in the dark half of the month and there too, especially. (2) The day of new moon (15th day of the dark half of a month) and the twelfth day, are said giving profuse results (fruit). The new moon day is said auspicious, when it occurs in the dark half of the month of Aswin, and there twelfth day is considered particularly more auspicious. At that time, o king! the balance filled with oil, must be given at the right side of the god. And there, oh king! the wick made of eight husks (threads ?) must be given along with the unsewn cloth, dyed red, with very red colour. (5) And the balance filled with ghee, must be given on the left side of the god, and there, oh king! the white wick made of eight husks must be made to be given. (6) It must be made for giving, along with the whole cloth by the

person, and by observing fasting and with senses subdued. O, lord of the earth! by giving only once! this pair of grand wicks, a person, after enjoying for a long the heavenly abode when, he takes birth on the world, then he being endowed with good looking and best of luck, becomes wealthy. (7-8) And o, worthy king! in whichever nation, country, city or family he takes birth there arises (springs) the lustre, like that of a lamp. (9) He shines very brightly in battles, and in quarrels, (disputes) And by his virtues he becomes famous in the world of

good persons. (10) He who gives even a single wick out of these two with a wish, he attains everything in the human world. That I have told you, o, spotless one ! (11) And O born in Yadu's family ! half of the share and time he gains in heaven. O king ! gift of even an ordinary lamp results into big fruit, then what to talk of that grand one (lamp) which is endless with regards the fruit ? An offering of lamps to other deities, brings surely high bliss (good fortune) (12-13) then what to talk about, wick (lamp) must be given on the summit of the mountains, and on the sandy banks of the rivers. (14) Also on cross roads of the streets, as well as in the houses of the brahmins, and at the bottom of trees, in the cow pans and in the dense forests. (15) By the gift of the lamp, one gets great fruit. Oh king ! as many twinklings of the eyes, the lamp remains flamed, so many years he enjoys in the heaven. And by giving the lamp, he becomes furnished with eyes in this world. (16-17) Those persons who offer, a series of lamps, in the temple of that bow-holder (god Vishnu) they become endowed with wealth, grain along with good appearance and favourable luck. (18) And those persons shine like the moon, having attained the heaven that man who makes the apartment with lamp, bright like that which is the top of the apartment. (19) He attains the abode of Vishnu (Keshava) and he shines, like god Indra in heaven. O, descendant of Yadu race ! The giver (donor) of the lamp shines as brightly always as the lamp itself shines, at that time when he slips from heaven, and gets a birth in the human world just as the eyes become fruitful (can see) in the nearby regions. (20-21) In the same way those who give the lights, get their eyes, with good sight (get the fruit of seeing) And O king ! as the sacred flame of the light, is always going upwards. (22) In the same way, there is always the auspicious and upwards going of that giver of the light. And so, oh lord of the people ! with

all efforts, the lamps must be offered (presented) (23) And when the lamp is given, O king ! till the new moon day of the month of Kartika, and beginning from the new moon day of the month of Aswin, it brings, particularly the above mentioned fruit. (24) Those who always

give the light at night till that period (as said above) they get outwardly the huge result of their good deeds in an elevated region. (25) There occurs brightness (light) in its thick darkness by that lamp and o best among the Yadavas ! They travel at ease in brightness, because with the help of it. (26) With an offering of a lamp, in Shravana, and on the confluence of two rivers, a person gets birth as lustrous, famous and good looking one. (27) The lamp especially should be given in the month of Kartika and when there exists the fifteenth day in the dark half of the month of Aswin. (28) The lamps must be placed according to the precepts, the entrance of the cavities or in the cavities of the Bilva trees and by placing them, elsewhere too one achieves the pious fruit. (29) The lights must be given, o descendent of the Yadus ! on the union of Shravana with Dvadashi, and in the dark half of the month, the lamps filled with ghee or oil should be given. (30) But the lamps filled with marrow of the bones and flesh, or with fat should never be given. And after offering a lamp, the wise person should not do (31) the extinguishing, or the prohibited, destroying of the lamp, one who does so, though he may be blooming eyes. (32) That destroyer of the lamp or one who extinguishes it, he becomes blind and one eyed. There was no other gift, nor it would take place in future, which surpasses the giving of a lamp. (33) The learned should give the lamps in the houses of the brahmins. He who gives a lamp, in the brahmin's house, in the month of Kartika. (34) The wise ones declare for him the fruit similar to that of the Agnistoma sacrifice. The wick, prepared from animal substance (?) and of blue-red colour, must be placed in the lamp. (35) Oh, king ! especially prepared with the fibres of the lotus, must be given and by placing in the lamp, filled with fragrant oil, the wick made of the lotus fibres, the man becomes free from diseases and gets excellent fortune (rise). The light flamed with camphor must be offered to the highest god (Vishnu) then he gets the reward as that of Ashvamedha sacrifice, and he rescues from his race, too. (36-37) This, I told you, about the entire fruit gained by the giving of the light, hearing it, you

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should constantly give, o moon among the Yadu dynasty! the lights, according to the precept in the houses of the brahmins, and in the temples of god.(3 8)

Here ends the chapter 166 namely, the eulogy (praise) of giving lamps in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

167. The grand power of lamp giving (Lalitika episode)

Markandeya spoke : O king ! people give this as an example of an ancient historical episode, which describes what did Lalitika get by the gift of lamps, in past ? (1) There lived a king named Chitraratha in the country of Vidarbha. That king had hundred and fifteen sons (?) (2) And he had only one daughter, Lalitika by name, who was endowed with all good qualities

and was a matchless beauty in the world (3) Her father gave her in marriage to the king of Kashi who was very righteous one. There were three hundred wives to that law abiding king. (4) And Lalitika then became his principal queen amongst them. O subduer of the enemies ! she always used to flame thousands of lamps, for day and night in the temple of Vishnu, and beginning from the dark half of the Asvin, and till the bright half of the Kartika. (6) She made the lamp flamed at the height of the places and always in the houses of brahmins, at tht time. (7) She was always interested in sending the lamps at the cross roads of the streets, and in the temples of gods and also at the bottom of holy trees, on the top of mountains, on the sandy banks of rivers and oh, descendant of Yadus ! and on the surface of the wells. (8-9) When she thus looked anxious at that time, being absorbed in giving the lamps then the envious co-wives gathered together and asked for. (10) The co-wives spoke : O fair eye browed Lalitika, leaving aside all other duties (rituals), you always seem keen for sending lamps in the temple of Vishnu ! (11) so, oh Lalitika, tell us about this, as we have great curiosity so we believe that you have surely come to know, about the fruit of giving the lamps. (12) Lalitika replied : O auspicious lady ! I am not jealous of you nor, a polluted with passion etc. being resorted to one common husband, you have been an object of honour (respect) for me. (13) O you, observing the same duties ! you listen to my words, as how I became able, to enjoy the fruit of this lamp giving. (14) That worthy daughter of

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the Lord of mountains, and who is the beloved wife of god Shiva, is famous in the country of Madra, by the name of Umadevi in the form of the divine river. (15) She is made to descend upon the earth, by the brahmins with an object to favour the people. On both of her banks there is called sacred spot, of the measurement of four krosh. (16) The water in that holy place is imagined, as consisting the water of all the places of pilgrimage. Those persons (mortal beings) who die in that holy place, obtain an auspicious resort. (17) That goddess destroys the sins, when she is heard, wished or seen. And bathed even ones, in her water, a mortal being (man) gets the leadership of a troop. (18) her, holy place named "Nrusingha" destroys all the sins, and the god with his body of a man and lion, combined had taken a bath in past-o, auspicious lady ! (19) In past, the king of Sauvira, had a preceptor named Maitreya. He had constructed a temple for (addressed to) Vishnu, in that holy place

(Nrusimha) (20) And there that brahmin daily worshipped (served) the god with flowers, perfumed vapour, and anointings along with the offering of lamps (lights) (21) Once, he offered (gave) there the lamps in the month of Kartika. The lamp on that night was almost extinguished that was kept before the worship of god. And I was living there as a female rat, in the temple of the god. Oh lady, with lovely face ! at that time I made my mind, to seize the wick of the lamp. (23) I seized the wick, but at that time a cat came. And I fled away then, due to the fear from that cat. (24) And while running away, I made the lamp stimulated, with the edge of the wick, and it began to flame again as before, in that temple. (25) I was met with death and then was born as a daughter of the king of Vidarbha. I remember my condition in that past life (birth) and now, I have become the principal queen of the law abiding worthy king. (26) Oh, worthy ladies ! such is the majestic grandeur (power) of the lamp given in the month of Kartika, and in the temple of Vishnu the fruit of which is so excellent. (27) Oh worthy ones ! if you are free from envy, then you should always offer a lamp. Though I had made this sending, without any mental resolve (or without purpose), I still enjoy that fruit, got from sending the lamp at the temple of Keshava. And for this reason, I give (offer) these lights, day and night in the temple of lord Vishnu (Hari) who is known for bestowing that fruit. Markandeya said : When told thus, those cowives became attached, to the giving of lamps,

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always in the temple of Keshava, and oh, honourable king ! they after a long time, got the abode of Vishnu along with that high souled king, after death. (30-31) And after attaining that abode, the princess, having the lustrous form like a lotus, enjoyed with the king, and delighted. As she had been free from fall because of the offerings of lamps. (32)

Here ends the Chapter 167 namely Lalitika episode, related to the grand power of lamp giving in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

168. The description of bringing the flowers

Vajra said : Oh Wellversed in laws ! with what action (rite) lord Shankara (or Keshava) become propitiated (satisfied) by those who are unable to fast and who have no wealth ? (1) Markandeya replied : oh best of the kings ! there exists in the forest those self chosen

flowers, roots and fruits, by which Janardana becomes satisfied. (2-3) A person, residing in the forest, and taking as food the fruits and the roots, if worships Madhusoodan with flowers he gets the desired objects. (4) While a person, who is free from any desire and worships always the highest God Janardana, in the forest, achieves that highest (supreme) abode of Vishnu (5) He saves (rescues), with the gain of fruit, his hundred generations in past and, oh delighter of the Yadus ! also hundred ones in future. (6) A man though living in the city, worships Keshava constantly with properly obtained flowers, roots, leaves, fruit and sprouts (and) got from the forest, and being himself sustaining with alms and observing sharp vow, God Madhusoodan then bestows upon him everything desired (7-8) And for him who is free from worldly attachments, and desires, there is granted that highest abode of Vishnu reaching where they do not get afflicted. (9) O, best among the kings ! a person who had worshipped Keshava, by making himself sustained with alms, and with flowers etc., brought by himself, he rescues his hundred generations. (10) (as) He rescues fifty past generations, as well as fifty future (would be) generations and also himself. Oh king! you should not ponder over this (or doubt of it) (11) Oh, king even a house holder, who has acquired the wealth righteously, worships Keshava, with the flowers brought from the forest. (12) He too gets this the same fruit, there

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is nothing doubtful here. In the same way, a person who has acquired the wealth through righteous mode, worships Keshava, by purchasing (flowers) he too gets the above mentioned fruit. (13) A person making worship of Keshava, with flowers planted (sown) by himself, will surely save (raise) his proceeding and the following seven generations. (14) One should try to bring (flowers) by any means, and should worship Hari any how, He then attains the heaven, I have no doubt about it. (15) And O king! he becomes fortunate, to attain profuse wealth (prosperity) surely in the human life. The God should be worshipped by bringing flowers from the forest. (16) One who enjoys (takes), a leaf, a flower, water, or even a blade of durva grass, only after offering it to Krishna, attains heaven. Those who are unable to fast, and are void of money, should make the worship of the God with flowers, brought from the forest. And having nicely worshipped Madhusoodan, with flowers brought from the forest (17-18) in former birth, those who had acquired the kingdom, O lord of the people! you hear about them (they were the person like) Nriga, Yayati, Nahusha, Vishvagshva, Karandhama, Dilip, Yavanasva, Rituparna, Bhagirath, Somaka, Sahadeva, Mahamala, Mahahanu, Revaka, Kalakakhya, Kritavirya, Gunakara, Devarata, Kakutstha, Vinita, Vikram, Raghu, Mahotsaha, Veetabhaya, Niramitra, Prabhakar, Kapotroma, Parjanya, Chandrasen, Parantak, Bhimsen, Dridharath, Kushanabh, and Prabhadark. These and many others had obtained, the thornless kingdoms on this earth by worshipping Keshava in their former births. (19-23) And, O best among the men! about those who have achieved Yakshahood, godhood and in the same way gandharvahood, vidyadharahood and also the

serpenthood, O spotless one! how is it possible for me to mention them, as they are many in number. (24-25) So, men should always try, to worship with flowers. And by nicely worshipping (Hari) always with flowers, grown in the forest, and self brought, they get the fruit of being a paramount lord, O best of the kings! that it is not possible to describe. (26-27)

Here ends the Chapter 168 namely 'The description of bringing the flowers' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

Narration of the fruit of anointing

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169. Narration of the fruit of anointing

Vajra said : O brahman (sage) the forests look fierce, and are inhabited by lions and tigers, they became terrifying on account of wonderings of the thieves along with poisonous snakes. (1) The road (path) is badly damaged destroyed there, by the constant break of fire. Therefore, you show (tell) me, (about) a very light deed (rite) for worshipping Keshava. (2) Markandeya said : O king! the deed of anointing (cleansing) the temple of the God is considered as an easy (light) task, than that, and is declared by the brahmins expert in vedas, as giving great fruit. (3) The person who sweeps (cleans) in the temple of Keshava, he becomes free from Rajas (dust) and Tamas (ignorance), (free from those two inferior qualities) There is no doubt here. (4) As many particles of dust, the person cleans there, so many years, that happy one, enjoys by getting heaven. (5) One who sprinkles water in the temple of God, his sins become extinguished. There is no question of pondering over this. (6) And by plastering (anointing) daily, in the temple of Vishnu, with cowdung, he easily goes to auspicious worlds. (7) O lord of the people! A man repeatedly attains the heaven by anointing, the portion of the earth, of the measure of one hand, in hundred temples of Gods. (8) For one who is always unable, this is declared accordingly as the fruit, got by anointing the temple of the God, on this vast earth. (9) Oh king! one should thrice in a fortnight, make anointment in the temple of the God i.e. on the fifth, tenth and on the fifteenth day. (10) And by making anointment thrice, in a fort night, for a year and without pause (break), what type of fruit, the doer gets, that you know from me. (11) He gets (a birth in) an excellent dwelling place, rich with all objects of enjoyments, and attached with palatial building in another birth. (12) He gets a royal mansion, which is decorated with trees, gardens, creepers, bowers and with wells full of water, it abounds in cows, horses, wealth and grain, and it possesses all kinds of implements. (13) That kind of house (he gets) which is occupied with many women, who are speaking sweetly, are delightful, and good looking, and oh king! who are born in noble (worthy) families. (14) And he gets a firm (steady) house holder's life (stage) there on the earth, and never suffers a fall from it, till the end of the life. (15) All his relatives there, get long life and

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they do not face mental or physical illness. (16) And there, never occurs the carrying out of dead body from his place. He lives there in that house, till the end of his life prosperously and happily. (17) He has not to face fear from the thieves, nor from diseases. And not even fear from snakes (wild animals) nor from a king, he gets as a result. (18) O lord of the people! That person gets, nice physical form, and he gets all his objects accomplished, having a long life and free from diseases. And he surely becomes the master of obedient servants. (19) I have told about the fruit gained by that person, who makes always anointing by taking food, and if he takes food at night then he gets two fold (double) fruit. (20) He becomes able to receive infinite fruit, by making always anointing in the temples of Hari, rich or empty, if he does it by observing fast. (21) He who has made an anointment (cleansing) in the temple of Krishna, his sins surely will soon come to an end (will be cleansed) (22) O, lord of the people! this worship of the supreme god Vishnu, which is easy to perform, is described by me to you, which becomes fruitful especially for those who possess the wealth and who do not possess. (23)

Here ends the Chapter 169 namely 'Narration (eulogy) of the fruit of Anointing' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

170. The episode of Mandhata Markandeya said : They cite, in this matter, an ancient historical event. Which was sung, in context of the achievement of fruit of cleansing the temple of God. (1) (As) Once there was a person born in the race of shoodra. Being misfortunate he started business with his remaining property (wealth) (2) And when that business got failed then O best among kings! he tried for agriculture. And that too when got futile, he served (God) again and again. (3) He did not attain, fruit even from it, and so he took resort to the bank of Sindhu. O best of men! Sindhu is the seventh portion (division) of Ganga. (4) It is full of cool and pure water, and bestows the heavenly abode. The ascetic brahmins, by taking a bath there, get auspicious refuge. (5) The ancient sage, had performed, the worship of that boar-incarnation-Lord Vishnu, on its bank. The shoodra

reached there, and stayed with his wite, always devoted to him, sustaining himself, always with alms, an

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always attached to the anointing with worship in the temple of the God. (6-7) At that time Chitravahan, the king of Sauvira, arrived at that place, being desirous of witnessing (seeing) the worship of Varaha. (8) And taking a bath into the river Sindhu, and by worshipping God then, the king together with his wife, left the place oh king! in the same way, as he had come there. (9) And seeing his that type of magnanimity (splendour), that shoodra along with his wife, wished mentally wealth similar to the king, and he surrendered to death, because of fate. (10) Then bringing sticks from the forest, his wife prepared a pyre for him, and then she followed (mounted following) that deceased shoodra. (11) That shoodra, as he was always virtuous, went from here to the heavenly abode, together with his wife because he had anointed in the temple of God. (12) At that time, Yuvanashva, the lord of the earth, nicely worshipped Vishnu with a vow to beget a son. (13) And when the vow of that king was over, then Janardana, told him in a dream "you approach Chyavana, the son of Bhrgu and then, you will get a son". (14) When he was thus, told by the disc holder God in dream, Yuvanashva, went to the pious hermitage of that Chyavana, in the morning, on foot. (15) The worthy king, worshipped Chyavana and got himself worshipped by Chyavana, then he told him about the vow and the dream both. (16) The great ascetic Chyavana also gathered there the group of sages, and prepared the water for getting a son, but kept that unknown, to the king. (17) And the son of Bhrgu (Chyavan) placed (kept) there that water, filled in a pitcher. That thirsty king at mid night (18) said to the sleeping sages, having stood in midst of them. 'I am badly thirsty, oh, brahmins! please give me water' (19) The sage, as he was inspired by some future (destined) event, did not hear him. Then the distressed monarch, drank the water kept in that Pitcher. (20) And after drinking, he got asleep. The sages when they all got up at dawn (in the morning), they did not see the Pitcher and began to ask one another. (21) 'Where has disappeared at Pitcher, prepare to beget a son for the king'. Then that best of kings said to those sages, who had fulfilled their vows. "I being 'rsty, have drunk that water of the pitcher by taking it away", then they said to that worthy king, "you have done, what is going to happen (destined). (22-23) Your wife will give birth to a son, and she will drink that water. O king! with this object (purpose)

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we had prepared that pitcher. (24) But ignorant as you are, you have drunk, that water consecrated to get a son. So you, yourselves will give birth to a son in your womb. (25) But due to boon (blessings) of the brahmins you won't die". When he was thus told, he worshipped the brahmins, and left for home. (26) And oh worthy amongst fathers! That shoodra, fallen from the heaven, came out (was born again) by tearing the womb of the king, and looking like the rising Sun. (27) Indra put his forefinger in his mouth, when he was just born. And on that very moment, that just born one, left his childhood, having attained that (finger) (28) O king like lion! Indra (the performer of hundred sacrifices) touched the womb of the king was thus touched by Indra's hand, he became free from pain and wounds. (29) Yuvanashva, then named that son as "Shatakratu" but he became famous in all the three worlds as 'Mandhata' because (then Indra knew his as) he will support (hold) me. (30) ('Mam Dhasyati' Indra said he will hold me) and that divine (God) Madhava, entered in him with his own lustre, oh descendent of the Yadus! that wife of that Shoodra, also when fallen from the heaven (31) was born as the daughter of Bhimavega, the king of Kashi O honourable one! that fair eye-browed lady, the matchless beauty of three worlds, became known there by name of Prabhavati. (32) Yuvanashva then chose that maiden with auspicious marks, for (his son) Mandhata. And that king Chitravahana gave her in marriage to Mandhata. (33) That highly beautiful lady, and endowed with good looking and youth, became his only wife, and was dear to him, even more than his life. Yuvanashva got him married, and then making him, installed on the throne of Ayodhya as a king, he left for forest, and from the forest he went to heaven. And when he was thus crowned, Mandhata, within seven days made the three worlds. (34-35) Subdued, having mounted on a single chariot and proud with sword. And oh king! the motion of that high souled wheel remained unobstructed in the region under the earth, in sky, on mountain, and in sea. In this way, that lustre of Vishnu, the righteous king Mandhata became the monarch of the earth. (36-37) And he enjoyed ten kingdoms, collectively, and o respected one. as long as the Sun shines with its rays, on the earth globe, that much is declared as the territory of that Yuvanashva, the protector of the earth. (38) that king became the conqueror of the enemy

The description of the true nature of Purush

groups in this way as he had anointed the temple of the god (in past) And his wife, became the best one, amongst the worthy young wives, in the world. (39)

Here ends the Chapter 170, namely 'The episode of Mandhata' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

171. The description of the true nature of Purush

Vajra said : O brahmin (sage) I have heard that the lord of the earth, that king Mandhata was killed by Lavana (the demon son of Madhu) with the trident of Shiva. (1) Markandeya spoke : That lustre of god Vishnu residing always in all the living beings is invincible. And they get perished in the absence, of that Vishnu's lustre. (2) Oh king! none in this world remains immortal, without that grand lustre, belonging to Lord Vishnu. (3) It becomes always very difficult to bear, that lustre by the embodied beings. So, oh respected king! they all come to an end, when they are bereft of it. (4) These like Matsya, Koorma, Varaha, Narasimha and Vamana, along with Brahma, Sambhu and also Arka (Sun), Chandra (Moon) and Indra (Shatakratu) and others too who endowed with the lustre (splendour) of Vishnu, become separated from that lustre, according to the shadow fancy of the elephant. (5-6) And when they were left by that lustre, they met with death. And oh king! whatever material is found and produced (created) from five elements in the world, all that should be known as perishable by you, o best among the king, you know only that element as imperishable, by whom this world is spread over. (7-8) That which is, without the smell and qualities, devoid of form, and touch and also not having words (speech) and which is tasteless, which is the paramount lord and which is all pervading, and which is void of (three) gunas (qualities), and that which is beyond the qualities. Which stays nearby and also goes to a remote distance which is reflection for all the senses and qualities and is left by all the senses. (10) And having the ends of hands and feet on all sides, and is with eyes, head and mouth on all the sides, that property of all the senses, which is the god and the supreme deity on all sides. (11) That only is known as immortal, in whose belly the universe rests. Some name that god, the lord of the world as 'Sadashiva' (ever auspicious). (12) While others say him as 'Vasudeva' and

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still others declare him as 'Kala'. He is remembered as 'Daivata' by some ones and as 'Svabhava' by others. (13) Some know him as 'Karma' and others tell him 'Purusha' while the experts in vedas, know him by the name of 'Pranava'. (14) O Lord of the people! only that (lustre) is unique (without a second) unborn, unmanifested, and imperishable, except that paramount Lord, the whole world is perishable (with an end) (15) This, I told you about the nature (characteristics) of that Lord of the universe. Oh moon like in the dynasty of Yadu! even by an intelligent person, it is not possible to describe him, without devotion towards him. (16)

Here ends the Chapter 171 namely 'The description of the true nature of Purush' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

172. The description of Lord Vishnu

Vajra said : O, best among the Bhrgus! Those appearances of that unbounded soul, that paramount lord like, Varaha etc. are all a mass of five primary elements and they all are united with life and death. (1) If they are equal, to other living beings in this matter then, where exists, their difference with them? You please remove my this doubt, as I am highly curious about it. (2) Markandeya said : O king! all the living creatures are confined, to the results of the acts (good or bad) done in their previous births. They are always thus dependent, and so they repeatedly get births and in the same way die repeatedly (3) And they become endowed with happiness or misery, as a result of deeds-auspicious or unauspicious. Oh king! done in the previous (other) births, and always stimulated by god. (4) But in case of the righteous Vasudeva, he appears on earth, with his own will, and in the same way willingly he meets with death too. (5) Even though he remains attached with the actions always the actions do not smear that lord, like a lotus leaf is not smeared with water, in all his appearance, oh son of Yadus. (6) And there oh, descendent of Yadu race! the

enjoyment of the fruit, resulted from the deeds (actions) is shown purposeless by moral laws to the human beings, o king! (7) As 'Whenever there occurs, a decline in righteousness (moral laws) and a rise (of) non righteousness, then o descendent of Yadus! he makes himself manifested. (8) By knowing the relative significance and insignificance of the mission, to be accomplished

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in the forms of existence, like god, animals, gandharva, snake, bird, human being and in others too, he makes him manifested. (9) And he always acts, according to that form of birth where he makes himself manifested for a specific purpose (mission) (10) Oh king! born in Yadu race! Though the lord is capable of destroying the world, but he kills them who deserve to be killed, only by those means which are apt in that particular form of birth. (11) That supreme person possessing the spotless lustre, alone destroys, the inward (mental) darkness (ignorance) as also the physical (material) darkness of the world. (12) He by accepting a form of god, has destroyed the mental darkness (illusion), while with a lustrous form, he has destroyed horrible darkness, resulting out (at) night. (13) He has always made himself manifested, to destroy the corporeal darkness, that is, o best, of kings! in form of demons, wicked souls and the goblins. (14) Though Janardana resides, in the bodies of those demons who deserve killing, he does not give up their bodies but stays there with a trick. (15) He greatly loves the deities, elders (teachers) and the brahmins. And becomes interested in their worship as per precept. (16) Although, he has nothing to do in the three worlds, or to be obtained any thing, which is unobtained, still he does his prescribed acts. (17) The almighty god is omniscient, all seeing, and all powering still, oh king! he studies, sacrifices and practises penances. (18) Oh king! like a poor, weak person, he performs his acts, for establishing the limits of propriety in the world, and with an object of benefiting it. (19) Because a common man acts, just accordingly as the pre-eminent acts, and whatever he declares, as (authority) established the people follow it. (20) (And) for this reason, Vishnu who thus manifested himself, always performs the deeds like another common man. (21) And he always prays, for boons before gods, and sages, and oh descendent of Pandu! that boon, bestower god, pays respect to the boons given by them (offered to him) (22) Being deluded by his deceit, (illusion) people do not know him, as the supreme soul, but take him as a different kind of man, because he is indulged (interested) in making himself manifested. (23) Even though, himself being manifested in this way, the Lord of the earth is strong enough, to collect the whole animate and inanimate world, within a twinkling of the eye. And his independence, though he being manifested, is said all-pervading and reaching

every where, one should not think over it. (24-25) I have told you about that specific difference, of that lord of all creatures, the omnipresent, and self born god. (26) Oh, best among the worthy Yadus! in some persons endowed with some virtuous deeds, the god enters therein, with his lustre entirely. (27) Then when they become thus entered, by that lustre of that highest god, they act like him, being worshipped by great sages. (28) And when he wishes, they are left by that lustre of Vishnu, and then being subjected to fate they meet death. (29) O lord of the earth! Those who are seen in this world endowed with splendour. You know their lustre, as that of Vishnu's lustre. (30) Oh king! The splendour (lustre) that is seen in the moon, and in fire, and also in Sun by one, the lord of the earth you know, all that belonging to Vishnu. (31) O king! that power, gone beyond the range of senses and possessed by those sages leading Agastya, o king you know that, as that of him (Vishnu) residing there along with his lustre. (32) Whatever entity is dignified, exalted or excellent in this world, you know that, rich (endowed) with the lustre of Vishnu. (33) O king! you know that power as that of Vishnu, which sustains in the world, the brahmins, deities, the virtuous women and the cows. (34) The kings when united with splendour of Vishnu, protect the earth, and being endowed with high valour and fame. (35) the sages, and the brahmins expert in vedas and vedangas, protect the entire world, being endowed with the lustre of Vishnu. (36) Those few, born as the sole (universal) monarchs, in the beginning of the treta age, you know all of them, combined with the great lustre of Vishnu. (37)

All those excellent fig trees, having their branches reaching to the ground (hands knee-deep); clean (his) entire mouth, with tongue (they act as his tongue) (38) And oh king! the middle part of his two eye-brows (is made of), become the excellent wool, of those (rams) having six teeth and in the same way having eight tusks. (39) O, descendent, of the Yadu race! those sole monarch in the world, who possess, their soles of feet with the mark of a disc, (wheel) and in their arms a mark of arrows, and those who are having feet and arms (knit) with net, and those who perform the Ashvamedh sacrifices, who are handsome, lustrous, and with healthy forms and endowed with super human knowledge and might. (40-41) They (sovereign kings) have seven gems, on the

surface of the earth They are jewels in form of elephants, horses, chariots, and likewise a devoted and beautiful wife. (42) Also the jewel in form of weapons, and a treasure of precious stones. In the same way, there becomes four-fold and unrestricted their moving (motion) (43) i.e. O lord of the earth! in the world beneath, in the sky, on the mountain and in the sea. When the universal monarchs travel, the water of the ocean becomes quiet (immovable) (44) And the ground, and the mountains become of even level on their ways. When they wish to enter the lower region, the land makes a hole (passage) for them. (45) Their horses do not get fatigued (troubled) when they pass through the sky. And oh, lord of

the people! they surpass all the creatures, by their learning, penance, sacrifices, valour, and by the power of their weapons. Those all who have worshipped, that lord of the universe achieve that status (place). (46-47) And oh king! they live here for sixty, eighty or seventy thousand years and Vishnu always makes them prosperous with his own lustre. (48) I told you about that lustre, of Vishnu by which though gone to another form, people get advancement in merits. (49) When they become destroyed (dead) on their destined period as for example that greatly unbearable lustre of Vishnu, at the time of death (decline) of Mandhata, resorted to, oh born in Yadu family! on the tip of the trident of lord Shiva. And that of king Ariuna (kartavirya) endowed with the lustre of Vishnu (50-51) was put to an end by Vishnu, himself born as (Parashu) Rama, in the family of Bhrgus. And that highly unbearable lustre of Parashurama (52) belonging to Vishnu, that terrible lustre, Rama the son of Dasharatha received. The almighty lord having resorted to a particular form, performs the divine deeds with the help of that fierce lustre, and thus becomes himself accomplished. And he puts, that lustre there with his own splendour. (53-54) Oh king! none is able to pacify (resist) that lustre of Vishnu. I have described to you, this nature of that lustre, in the various incarnations of that Lord of the universe. It is a subject of great mystery for the sages, is nectar in form of knowledge, and it destroys the sins. (55-56)

Here ends the Chapter 172 namely 'The description of Lord Vishnu', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

173. The exalted merits of the Ananta Vrata (vow)

Vajra asked : I want to hear, about that vow, which was observed by king Yuvanasva with a desire to get a son being desirous of benefitting the people. (1) Markandeya replied : O best among the kings ! I will tell you about that vow, observed for getting a son, and which is declared, as infinite vow (Ananta Vrata) and a bestower of the son to the observers. (2) On every month, a person observing fast, should worship the god, o best among men ! in that constellation, and with a mark of that particular month. (3) He should make himself self-restrained and purified, then in every month should distinctly worship the limbs of the God, one by one, you know, that order of those limbs, from me. (4) He should start this vow, with the month of Margashirsha. And should worship, the left knee of the God in the month of Margashirsha. (5) In the same way, he should worship the left hip portion, in the month of Paush, and in the left arm of the God should be worshipped in the month of Magha. (6) While, he should worship, in the Uttar (later) Falguna constellation the left shoulder, and should make these four left limbs (in four months) bathed with cows urine. (7) Then with red flowers, the worship of the supreme god must be performed, while the sacrifice should be performed with the ghee, and thus he should give the sesamum seeds to the brahmins

then. (8) The learned should give the copper as gift, and then he should drink the cow urine, and afterwards feed himself, with the food offered (sage's food) as oblations. (9) Then, in the month of Chaitra, he should worship the right shoulder of the god in Chitra constellation. While the right arm of the god must be worshipped in the Vishakha in the month of Vaishakha. (10) In Jyeshtha star, and in the month of Jyeshtha, he should make worship of the right hip portion of the god, and in Vaisva devaka, in the month of Ashadha, he should worship the right knee, in the same manner. (11) The bathing with milk is prescribed for these four months. The worship of the disc-holder god, must be there made with flowers of yellow colour etc. (12) And the sacrifice with the offerings of rice, must be performed, and the gift of barley grain is given to the brahmins. Also silver must be given, and he should take the food at will. (13) Oh, best among the human beings ! in the same way he should offer a worship to the god in

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The exalted merits of the Ananta Vrata (vow)

the Shravana star, and in the month of Shravana. Just as he should worship in the beginning the feet of that god, who pervades this entire universe, (14) The panis in the month of Bhadrapada, while the heart (of the god) must be worshipped in the month of Asvin. And the head must be worshipped in the Krittika star in the month of Kartika. (15) The bathing with coagulated milk is prescribed there in these months, and the worship of the paramount lord, is said with white flowers. (16) These, the sacrifice, should be performed with the offering of milk, and ghee must be given to the brahmins along with the gold, and oh king ! coagulated milk should be taken as food there. (17) Oh king ! slowly repeating of 'Anantnama' must be made during all these months. And with that name, the performance of the sacrifice addressed to the god must be done. (18) And at the completion (end) of the vow, he should feed the brahmins, and should give gifts to the brahmins, o king ! to the best of his abilities. (19) Then after one year, he accomplishes all his desired object. Those, who are desirous of getting a son, and those who are desirous of getting a means of livelihood, and those who wish wealth and wives, and those who are praying for strength, health and property should observe this vow, oh great king ! this vow is sacred, and is a noble means of securing prosperity. (20-21) It is known as Anant vrata and it destroys all the sins. King Yuvanasva, had observed, this vow in past (22) and as a result of it, he got, Mandhata as son, who became the universal monarch. While, oh best among the kings ! the chaste wife of Kritavirya, had got a son, with thousand arms, by observing this vow, who had

become famous by the name of Kartavirya, and was a universal sovereign. (23-24) Bow-down (Salute) to the great souled, Kartavirya Arjuna, in (whose body Madhava had entered with his own lustre, (25) and who was the lord of the earth, encircled with seven islands. The person becomes united with auspicious result, by giving the measure of a prastha, sesamum seeds to a restrained souled brahmin, according to the precept, and oh king ! as mentioned before. (26) Oh king ! the auspicious wind, began to blow, the sky looked clear (without clouds-dust), and the whole world got delighted, just when he (Mandhata) was born. And the demons were born as human beings, with an object to take that king's resort (27-28) And hundreds and thousands, being steady (unagitated) took his shelter,

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and oh king ! the earth, tortured by the burden, and which had supported its body, smeared with water, with difficulty, became in true sense, governed then by a just king (29) O best of kings ! I have narrated to you, this ancient vow, observed for getting a son. Those desirous to get a son, should observe this vow, which destroys the sins and which prospers the righteousness on earth.

(30) '

Here ends the Chapter 173, namely "The description of the exited merits of the Anant Vrata (vow)" in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

174. The worship related to the constellation and the

month

Markandeya said : I will tell you this, something more, about the worship of the supreme god, to be performed on some particular constellation and month, and about its fruit achieved by the performer. (1) The learned should observe, this vow, beginning with the Kartika month. And this vow is declared completed after three continuous days of fastings. (2) Each concluding of fast deserves to be performed at the end of four months in this vow. Oh king ! you listen to the rite for each month and to be performed on each concluding fast. (3) He should take bath, always with five products of the cow (i.e. milk, curds, ghee, urine and cow dung), and should make a worship (of Vishnu) with flowers, brought as per circumstances (4) On the first part concluding fasting observed after the vow, and coming at the end of four months, there offering of eatables to the god, must be given of Krushar (?) while on the middle concluding which comes after another four months, an offering of barley eatables must be given (5) And, on the last concluding fasting appearing at the end of the final four months, the rice prepared in boiled milk should be offered as eatables to the God with this food, o best among the kings ! the wise one should make the brahmins fed. (6) He, being restrained in speech, and wellconcentrated should take the eatables offered to the God at night. And with senses subdued, he must sleep on (ground) the stone slab on that night. (7) He should observe, in this manner again till there occurs the Krittika star in the month of Kartika. Oh king ! at that time, he should worship the God, as per precept, performed at the time of its starting. (8) A vessel filled with ghee,

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The deeds of Shakras

he should give to a brahmin along with gold, and especially the brahmins he must make fed there (9) O descendant of Yadu family ! by observing this vow for a year, a man and a woman become happy (delighted) by getting a steady abode. (10) He also attains, steady wealth, faith in religion, vigour, good fortune and strength, together with a permanent virtuous state. And he stays for a very long time in the heaven This vow is said as very auspicious (bliss giving) for human beings (11)

Here ends the Chapter 174 namely "The worship related to the constellation and the month" in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

175. The deeds of Shakras

Markandeya spoke : I will tell (describe) you a story, about this vow, which destroys the sins and which took place in the heaven related to the worship of month and constellation (1) Oh, Shakra ! (Indra) I am totally ignorant about the adventures (acts) accomplished by the previous ones (Indras) as, o best among the gods ! know me as your contemporary. (2) But this famous Shambarayani (she Juggler ?) who is endowed with supernatural powers, knows about them when the destroyer of Bala demon, Shakra was thus told, he asked her. (3) Then she revealed to him, the exalted accomplishment of the former Shakra. and those hundreds and thousands of Shakras, who existed in past (4) And oh lord ! she told about their achievements, got in other ages too. Shambaryani said : Among those all Shakras, those who were partners in the inheritance, they all were destroyed by that mighty Vishnu. In this way, all Shakras thus became endowed with that lustre (Vishnu). (5-6) They thus, surpass (all) other beings on account of that virtuous treasure. And because of liberal gift, sacrifices, valour austerities, strength and knowledge together with righteousness, they become superior to Gods, demons and great serpents. And oh best among the kings ! those highly fortunate and self-born sages too, have made all these nicely purified as they repeatedly got defeated by their partners. (7-8-9) Then all those Shakras powerful, and endowed with energy and strength, and attached to righteousness and those principal entities in the world, became void of ownership (sovereignty) and then they all resorted to Vishnu for his help, one by one. (10)

176. The description of the first Manvantara (age of
Manu)

Indra said : I want to listen, oh auspicious lady ! in detail about
this history (adventures) o those six highly lustrous Indras., who
lived at that time. (1) Oh worthy lady ! I want to listen, from you
about Manu, in the same way about, the sons of Manu, about
Gods, about sages as well as about the partners in the inheritance
existed in the age of each Shakra, because, oh fair lady ! you know
all this (2-3) Shambarayani replied : Manu is famous as the first,
sprung at will, son of Brahman. And o lord, of the three worlds !
these ten are his sell known sons (4) They are Agnidhra, Atibahu,
Medha, Medhatithi, Vasu, Jyotisman, Dyutiman, Havya, Savan
and Satra (by names). (5) While Marichi, Atri, Angira, Pulastya,
Pulaha, Kratu, Vasistha, the highly lustrous one, these are said as
seven sages there (6) The number of demi Gods is twelve out of
them Jayakhya, Ajitakhya, Shukra and Yama, these four are
known as drinkers of soma juice (7) The Indra, of those Gods was
at that time Visvabhuk by name, and the terrible demons acted as
his partners' inheritance. (8) Bashkala, by name became their king,
from whose hand Lord Vamana had carried away (taken away)
both the worlds in past (9) And oh lord of the Gods ! he had taken

away the underworld region with two steps, was very strong Keshi
by name, his son (10) That wicked minded one took it back, by
attacking upon Shakra, but Vishnu, having eagle as his best
vehicle, challenged him in battle (11) He then cut him, into two
pieces with his disc, with a desire to benefit the three worlds. (12)
In this way, that unparalleled and that high souled, supreme God
killed that foremost enemy (of Indra) in past, who was mighty like
death God with an object of doing good to Shakra, and benefitting
the world. (13)

Here ends the Chapter 176, namely The description of the first Manvantara (age of Manu) in
the words of Shambarayani, in the dialogue of Markandeya and Vajra, in the first part of Shri
V i shnudhamottara.

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The third age of Manu

177. The second age of Manu

Shambarayani spoke : After that, there existed Manu Svarochis by name. He had very
fortunate sons, who were the masters of the earth (terrestrial globe) (1) They were Chaitra,
Kavirutu, Krutanta, Vidhyut, Ravi, Brihad graha, and the very strong and heroic Nabha

(2) There the seven sages are declared as Urjastaya, Prana,
Rishabha, as well as Nischala with Dantobhi, Shak (?) and Karivan

(3) And the twelve are known as Bhooshita and Paravata (?) The high souled and world famous, Vipaschit by name, was their Indra.

(4) And the fierce demons, acted as his rival partners in inheritance, at that time, Their king Purukutsa was possessing excess of strength. (5) He, with a desire to hunt, went to the forest, who was acting adversely to Indra, and there he killed many intoxicated elephants, on account of having great energy. He killed lions in the forest with the help of his elephant and ministers. (6) Possessing a huge body, like a mountain, and with the navel like thick collyrium, and having his fore hand decorated, he killed them. But Vishnu, killed that powerful demon violently, who was a non victim in the battles among Gods and demons (7)

Here ends the Chapter 177, namely The description of the story relating to the second age of Manu, in the episode of Shambrayani to Shakra, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

178. The third age of Manu

Shambarayani said : Now you know for me, about the sons of the third Manu, namely Auttam. They were Aja, Parashu, Devadeva, Vridha, Naya, together with unparalalled Deva vridha as well as, highly enthusisastic Gaja, Vinita, Suketu, Sumitra, Subala and Shuchi. (1-2) Now onwards, I will describe about the seven sages there. They were Rajobahu, Urdhvabahu, Savan and Anagha with Sutapa and Shakti (six or seven ?) These seven are declared as sages in that age. While Vashavartin Svadhasana, Vasha, Satyaha, and Matardana. (Those) five are known as the God groups, they all have twelve sub divisions. And the conqueror of the cities of the enemies, namely Suchiti, became their Shakra.

(5) At that time, also the terrifying demons, acted as his rival partners, where Pralamba named king was strong. (6) Vishnu,

taking the form of a fish, caught that very powerful demon, who was sailing on the sea water and who was acting offensive against Shakra (7) By making himself manifested, with a form of fish, in the world he killed that enemy, dwelt in another land, and who was just looking like the destructive fire at the end of the world. He slaughtered him, in midst of the ocean, who was just like the summit of the mountain, and who became pacified with the shower of arrows. (8)

Here ends the Chapter 178 namely The description of the Third age of Manu, in the dialogue of Markandeya and Vajra, in the first part of Shri Visudharmottara.

179. The description of the fourth Manu (Tamas)

Shambarayani said : Now you know from me about the sons of the fourth Manu, namely Tamasa. They were Janujamgha, Shantabhaya, Nara, along with Khyatinara, Priyabhrutya, Avikshi, Prasthila and Dradheshuddhi. Again Kruta, and Krutagandha all these were the sons of Tamasa Manu. (1-2) While the sage Vana, Kathiyan, Gatra, Chaitra, Agni Jyotirvasa and Pruthurkarya are said as seven sages existing there. (3) The four groups of Gods are described as Satyas, Supadas, Suriha, and Hara, These have twenty five sub-divisions. (4) Those two divisions of Satyas, were known as Satyas and Visvas. The number of the Satyas is declared as twelve, while that of the Visva is said of thirteen (5) Their Indra was the highly lustrous, and dignified Shibi by name. And there too the dreadful demons were acting as his opponents. (6) They had as their king, the mighty, and highly brilliant Bhimaratha. He had got as a boon, of his non killing on the ground by propitiating Brahma. (7) And that wicked minded one, since then, left water, But once he saw, a tortoise looking like a mountain, in a sandy desert (8) Being overpowered with curiosity, the wicked minded demon mounted on it. Then God Vishnu (Hari) carried him, who was thus mounted and quickly entered the under world water, he himself having held the form of a tortoise. And having brought him in the water of under world, he killed him, by making him plunged there. He thus had attacked upon, that huge bodied one, with his tortoise form (9-10) Thus by that paramount God Koorma who is matchless, had destroyed forcibly, that chief among all the

Gods, and that enemy of the unparalleled Lord of Gods (Shakra) 00

Here ends the Chapter 179 namely The description of the fourth Manu namely Tamasa, in the dialogue of Markaneya and Vajra, in the first part of Shri Vishnudharmottara.

180. The fifth Manvantara

Shambarayani said : You know about the sons of the fifth manu, namely Raivata. They were Mahapurana, Sambhavya, Pratyanga, Paraha and Shuchi (1) Again Chalabindu, Nirmitra, Ketushringa and Dradhvarta are known, as the sons of Raivata Manu. Now I am telling you about his sages, (2) His seven sages are known as Vedashruti, Vedabahu, Urdhvbahu, Yaju as well as Hiranyaroma, Parjanya and Satyanetra, (3) The four groups of Gods in his time, were known as Abhootrajas, and the Gods Sumedhas, Vainkundhas, together with Amritas. (4) There are said, fourteen Gods in each group, and Vibhu, who had been famous, by his valour in the world, was their Indra. (5) At that time also, the terrific demons, were his partners in inheritance, and their great king named Sambhu was highly lustrous (6) He, who had chosen for his death, from Pitamaha (Brahma) the Brahmaloka. Once he (saw) a huge bodied swan who was moving (floating) on the water of the ocean. (7) And seeing him, the wicked minded one, soon caught him, and himself got mounted on it. He (the swan) went to Brahmaloka, carrying him, who had just mounted. And God Hari, in the form of that swan, killed him there at once. (8) Thus, the all mighty and unrivalled swan killed that high-souled, highly powerful demon having the body like a mountain, and who was the destroyer of the Gods and was invincible in war (9)

Here ends the Chapter 180 namely, the description of the fifth Manvantara, in the dialogue between Indra and Shambarayani in the dialogue of Markaneya and Vajra, in the first part of Shri Vishnudharmottara.

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181. The sixth Chakshush Manvantara

Shambarayani said : O Indra ! you listen about the sons of the sixth Manu, named Chakshush. They were Uru, Pooru, Shatadyumn, Tapasvi, Satyavain Dhruti, Agnishtud, Atiratra, Sudyuman as well as Angha. While his seven sages were Havishman, Unnata, prosperous Sudhama as well as Vijaya (1-2) With Abhimana, Sahishnu and Madhushri while five groups of Gods, at that time were known as Adhyas, Prasootas, Bhavyas, Lekha, as well as Pruthukas and they had eight divisions (troops). Their Indra, was the dignified Manojava by name. (3-4) And horrible demons were his rival opponents at that time. Amongst them was a very mighty king, namely Mahamala. (5) That evil minded once went to the forest for hunting. And there, he saw a fascianting horse, looking like the rays of the moon. (6) With a desire to kill the deer (beasts) that wicked minded king, mounted on him. And the horse, then carrying him swiftly (7) reached at the shore of the sea, and threw that evil minded one over it. And no sooner than he was thrown there that wicked minded one was carried away by the wind. (8) The highly lusterous one is tortured even today., By the wind, outside the visible and invisible worlds, as himself not getting even the water. (9) As he was blessed with the boon of immortal life (state) by Brahma. That sinful one, is not separated with life, and always stays hung in aerial path. (10) In this way, that dreadful one, who was offending the Gods and the brahmins, by imagining himself immortal, and being proud of the born, was thrown in the way of the wind by Vishnu by holding the form of a horse. (11)

Here ends the Chapter 181 namely, the description of the sixth Chakshush Manvantara, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

182. The seventh Vaivasvata Manvantara

Shambrayani said : Now, I will describe to you about, another seventh Manu Vaivasvata, who is going to come, and about his famous sons. (1) Ikshvaku, Nabhaga, Vishnu, Saryati, Avridhyatu, and the high souled Pranshu with Dista, Karoosha, Pruthudhra and Sudyuamna are known as the sons of Manu. While Atri, Vsistha, revered Jamadgni and Kashyapa (2-3) Gautama, Bharadvaja and

The age of the eighth Savarna Manu

the seventh one Visvamitra (are seven sages) while forty nine Gods are known as Maruts. (4) In the same way, there existed two Aswins (Physicians) while the Visvedavas are ten. The number of Angiras Gods as said of ten, and thus there were nine groups of Gods (5) The destroyer of the enemies, and Mojambi by name was their king Shakra. And those fierce demons were his enemies at that time also (6) Their king Hiranyaksha by name was very powerful, and he was killed, in past by Hari (Vishnu) by assuming the form of a boar (7) Vishnu by assuming that form, with the head of a boar killed forcibly with his disc that king of the demons, who was very dreadful, to the group of Gods, and who possessed a mountain like bodily form. (8)

Here ends the Chapter 182 namely the description of the seventh Vaivasvata Manvantara, in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

183. The age of the eighth Savarna Manu

Shakra said : O highly fortunate lady! You please tell me everything about those coming Manus in this age (day of Brahma), about their sons, sages, Gods, Shakra, as well as about the offending demons, and also about their killing by Krishna, as to me, you seem almost omniscient, and are possessing divine (super natural) knowledge (1-2) Shambarayani replied : Oh Shakra ! I will describe you about the very strong and valorous sons, of the coming eighth savarna Manu. (3) Vijaya, Avarivan, Nirodha, Saryavak, Kruti, Cherishnu, Adhrushnu, Vacha and Samati. (4) These are the sons of Savarna Manu, now learn from me about the (seven) sages. Asvathaman, Krupa, Vyasa, Galava, and Diptiman. (5) Along with Rushyashringa as well as Rama are described as sages then. And the three groups of Gods are known As Sutapa, Amritabha as well as Atreya. (6) All these three, possess the twenty groups of high souled deities, And the worthy demon Bali, will be their future (would be) Indra. (7) He the lord of the Gods was seized by the supreme God (Vishnu) for your sake. And oh Vasava ! (Indra), he will not face, the rival partners in inheritance.

(8) So for a complete (full) Manvantar, he will act as a Shakra, without any thorn (difficulty). As that great demon has given (offered) this, as a gift in the hand of the God of Gods, (Vishnu)

(9) He will act, as a king after the age of Savarna Manu. And when

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that age of Manu will commence then Bali residing in the Himavana mountain (10) will be born (known) as demon namely Nanola, and will be interested in torturing the three worlds, being violent on account of a boon, got from Brahma. (11) Vishnu with eagle as his chariot (vehicle) who is the righteous God will kill him, with his disc, having sharp edge, to benefit the worlds. (12) The God (Vishnu) with his disc, will make him torn who is with horrible teeth, who is dressed in hideous and dreadful manner, and looking like the heap of thick collyrium, and who is a cause of terror in the three worlds, and he (Vishnu) will make the whole world free from his terror.(13)

Here ends the Chapter 183 namely the description of the age of eighth Savarna Manu, in the dialogue of Shakra and Shambarayani, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

184. The age of the Manu, ninth son of Brahma

Shambarayani said : You listen about the sons of the ninth Manu, the son of Brahma Dhrutiketu, Diptiketu, Panchahasta, Nirakruti, Pruthusharavas, Brihdyumna, Ruchika and Brihtam gana (?) They are the sons of the son of Brahma (Manu). Now know about (seven) sages from me. (1-2) Madhatithi, Dyuti, Savana, Vasu, Jyotisman, Havya and Satya are declared as sages there (3) While Para, Marichigarbha, and Svadharma-these three are the groups of gods, consisting of twelve divisions. And whose Indra will be (4) the highly lustrous, Lord of all the gods, strong and Vibhu by name, and his relation and partners will be law abiding ones. And their king will be known as Kala Kaksha, while Vasunabha will be a king in that age of Manu. (6)) And his son Vasudeva will be the king, who will be a universal monarch, that very lustrous, king will be known as Padmanabha. (7) That highly lustrous

Padmanabha will kill in the battle among gods and demons that Kalakaksha, who is very strong in battle, and who deserve killing by a human being (man) (8) He will remove the fear from the world by killing, with his arrows, decorated with gold, and combined with the weapon of Brahma, that demon, having power similar to death-God and who is very difficult, to face in the battle. (9)

The age of the eleventh Manu

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Here ends the Chapter 184 namely The description of the age of Manu, ninth son of Brahma, in this dialogue of Shakra and Shambarayani, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

185. The age of the tenth Manu, the son of Dharma

Shambarayani said : You hear about, the sons of the tenth Manu, a son of Dharma (like) Sukshetra, Uttamanjas, Bhoorishona, Viryavan, Shatanika, Nimi, Mitra, Vrishasena, Jayadratha, Bhooridyumna, and Suvarma are the sons of the Manu, a son of Dharma. (2) While Apomoorti, Havishman, Srutik as well as Avyaya with Nabhaga, Pramita and Saurabha will be the (seven) sages there. (3) And the groups of Gods, in that age will be, Pranakhyas and Shata Samkhyas by name. And the dignified Shanti will be their Indra. (4) And of those demons, who will act as his rival enemies, their king will become the great demon Vali. (5) And Vishnu, with a desire to benefit the world, will kill him, with his mace having terrible force, in the battle among the Gods and demons. (6) And when that very powerful Indra (lord of the Gods) will be killed, by the strokes of the mace, by that supreme god, these three worlds will get all their difficulties destroyed, and Gods and brahmins will be pleased. (7)

Here ends the Chapter 185, namely 'The description of the age of the tenth Manu, the son of Dharma, in the dialogue of Shakra and Shambarayani', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

186. The age of the eleventh Manu

Shambarayani said : I will tell you about, always law abiding, highly fortunate and devoted to the three worlds sons of the eleventh son of Rudra. (1) Sarvarutuga, Susharman, Senanika, Puroddhata, Kshemadhani, Dradhendra, Adarsha as well as Pundarika are known as the sons of Manu, now you know about the (seven) sages of his age. They Havisman, Vapushman, Vamina, Abdhi, Nistara. (2-3) Vishnu and Agnitejas are described as seven sages while the three groups of Gods, there are Nirmathyas, Rathayas, and Kamagas. (4)

And there are said, thirty Gods in each group. Highly powerful, Vrisha by name, will become their Indra.

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(5) And of these Gods, who will be his partners in inheritance their king will be the magnanimous (heroic) Dashagriva. (6) There, Vishnu by assuming the form of a female, will kill him by tearing him, with the tip of his trident, in the battle of Gods and demons, then. (7) She (in the form of) that Vishnu, will murder him, who had attached to severe penances, and who had been made beyond killing, and difficult to conquer by Brahma. (8) He (Vishnu) will, soon be the killer of that terrible enemy of the Gods, by making his own form, which possesses the splendour of a blue lotus, which has the complexion like the gold, and which is having a pair of fair knees and thighs, more charming by assuming a feminine form. (9) Here ends the Chapter 186, namely 'The description of the age of the eleventh Manu, in the dialogue of Shakra and Shambarayani', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

187. The age of the twelfth Manu, a son of Daksha

Shambarayani said : You listen about the sons of the twelfth Manu, the son of Daksha. Devavan, Upadeva, Deva Shrestha and Vidooratha. (1) Again, Mitravan, and powerful Mitra sena, with Mitra bahu, Suvarchas are the sons of manu, a son of Daksha. (2) And that, Jamodyu (?) Dyuti, Tapan, Sutapa and Taporati with Tapasvi, are said, seven sages in his age. (3) While the Gods' groups there are known as Susharmas, Sutapas, Haritas, Rohitas and Sutaras, all these five, have ten divisions. (4) The righteous souled, and valorous Rutadhaman by name will be their king. And those demons who will be his rivals, have as

their king Naraka by name. And because of a boon from the creator (brahma) he will destroy the embryo (virility) of woman and man. (5-6) At that time Hari, himself being an eunuch, will kill him. That high souled one by assuming the body of an impotent man (will destroy that) great demon, the destroyer of the Gods and possessing the grandeur, like God of death personified. And that god will then make this entire world, without fear (terror) by killing him (7-8)

Here ends the Chapter 187, namely 'The description of the age of the twelfth Manu, a son of Daksha' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

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The fourteenth Bhautya Manu

188. The age of the thirteenth Rauchya Manu

Shambarayani said : You know from me about the sons of the thirteenth Rauchya Manu. (They) Chitrasena, Vichitra, Naya, Dharmabhrut, Dhruti, Sunetm, Vrikshavridhhi, Sunaya,' Dharmaya and Dradha, are the sons of Rauchya Manu. Now, listen from me about the sages. (1-2) They are described as Dhrutiman, Avyaya, Nisprakopa, Nirtusuka, Nirmana Tattvadarshi and Davayayata. (3) And O, Shakra! Sutramans, Sudharmas and Shubhakarmans are known, as three groups of Gods then. (4) There will be eleven auspicious deities, in each group at that time, and Brihaspati will become (Indra) the lord of Gods(5) And oh Vasava ! (Indra) the wicked soul, Titibha by name will be their king, who will be his rivals and partners. (6) He will also meet death, by that Janardana, the God of Gods, assuming the form of a peacock, ever eating the serpents. (7) He (the demon) will fight, in the form of a snake, in the battle among Gods and demons, and there, that evil-minded will make, all the groups of Gods inactive (8) And when the Gods will thus become devoid of efforts, the paramount God Janardana by assuming the form of a peacock, will slay (kill) that evil one. (9) That high souled one, bearing a huge plumage and with crest on head and having a lovely throat like a fully bloomed blue lotus, will surely make the three worlds, delighted by killing forcibly that demon, in that battle. (10)

Here ends the Chapter 188 namely The description of the age of the thirteenth Rauchya Manu in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

189. The fourteenth Bhautya Manu

Shambarayani said : You listen about the sons of the fourteenth Bhautya Manu Taranga, Bhedabhid, Ahirbudhya, Tarasvan, as well as Ugra, and Abhimani, Pravir, Jishnu as well as Samkrandana, Tejasvi and Sulabha, these are the sons of Bhautya Manu. (1-2) While Agnidhra, Atibahu, Magadha, Suchi, Ajita, Yukta and Goshakya are said as seven sages there (3) And the groups of Gods are five i.e. Chakshusas, Kanisthas, Pavitras as well as Bhajiras and Vayovriddhas. Each, being connected with seven. (4) And their Indra will be Shuchi by name. While Mahasukha will act as a king, of those (his) partners in inheritance.

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(5) Then, there will occur a very dreadful war, lasting for one thousand divine year, of Gods and demons, and at the end of that war, to that great demon (6) Keshava will kill, by resorting to the malignant device (deceit). They, being mounted on a divine elephant, looking like a moving mountain, Madhusoodan, with his disc will kill that evil-minded, great demon mounted on the elephant, and resembling to an extracted mountain (7-8) And when that very powerful and having the grandeur like that of the personified destructive God, and the enemy of Indra and other Gods, will be killed, this entire group of three worlds will become free from distress all around, and will attain spotless splendour then. (9)

Here ends the Chapter 189 namely the description of the fourteenth Bhautya Manu, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara

190. Many appearances of Vishnu

Shakra said : Oh auspicious lady ! I have witnessed the birth of Garuda (eagle) in this age of Manu, but how did Vishnu become known as the Garudavahana (having eagle as his vehicle) in past Manvantaras. (1) The demons being mounted on Garuda (eagle) and will kill them being mounted on Garuda in future too, in the same way ? how is it possible ? (2) As you have described about, the destruction of them all at the end of the age of that Manu. So, you please tell me about it as you are wellversed and law abiding one. (3) Shambarayani replied : As there is the birth of Gods and demons , oh lord of the Gods ! in every age of Manu, and in the same way, there is declared the birth of gandharvas. (4) And of serpents, demons, Yakshas, birds, super natural birds and oh Shakra, of all the creatures. And o king ! Garuda the best among the birds, the chief of those super natural birds always in that Manvantar remains as appointed (6) as the vehicle of that highest God. As I have mentioned to you, about the manifestations of Vishnu, the same should be taken (known) with regards to that high souled Garuda. At the end of the age of Manu, the Gods, being accomplished. (7-8) Oh Shakra ! leave for the next world, from here, oh lord ! (by) abandoning their powers (authorities) and along with their (those) emblems (characteristics) and prayers and God (Vishnu) is worshipped by the Gods with those collections of

Many appearances of Vishnu

the prayers (sacred chants) As he is always declared as embodied in the abode of Brahma. (9-10) As long as, Brahma, who is respected by the whole world lives, he takes resort to the supreme being, the soul of the universe. (11) And then, after giving up his body, God too takes resort to the supreme being. And the highest soul, creates again as before, O Shakra! the huge world (generation) and the five great primary elements. Thus, I have told you, about everything whether imperishable or perishable (12-13) As 'There does not exist whatever is untrue, while the truth never ceases to exist'. The knowers of the truth, have witnessed the end of both of these. (14) You know only that (being self) as imperishable, who pervades all things. None is able to corrupt (destroy) this immutable self. (15) O Shakra ! Thousands of manifestations, of that high souled God, though he being indestructible and subtle have passed and often existed. (16) And will exist in future too, you should not doubt of it. I have already seen, O lord of the Gods ! the manifestations of that high souled in the auspicious age of Vaivasvata Manu as in others also. (17) Like Varaha, Vamana, as well as oh Shakra ! Trivikram, Narasinha, Matsya, Koorma, and the Hamsa, Nruvarah and o best among Gods like Parasurama and Rama (son of Dasaratha) (18-19) And also like Mandhata, Pruthu, Kartaviryarjuna, along with Dhata, Mitra, Anshu and

Aryaman. (20) like Pooshan, Bhavanta, Varuna, Bhaga and Tvasta, Vivasvan as well as Savita. (21) And Vishnu, Chandrama, Rudra, Brahman and Yama again Hutashana, Vaishravana, and like shesha the lord of serpents. (22) Oh lord of the Gods ! the prominent star Budha, water, sky (Akash) as well as earth, and wind with light and others too, oh Vasava ! (23) Thousands of his appearances which you have noticed they existed in the past ages of Manu, many times. (24) In the same way, hundreds and thousands of his manifestations will take place, in future too. (25) I have mentioned to you, twice, about each single manifestation, of him resorting to particular age of Manu because who shall be able to describe, completely about the incarnations (manifestations) of the disc holder Vasudeva, even after hundred 0f years ? (26) That God, is the sole protector of the world, he is the ancient transcendent Purusha, and the entire world is only a fragment of that high souled one, out of its three divisions, so should not be described. (27)

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Here ends the Chapter 190 namely The description of many appearances of Vishnu, in the dialogue of Shakra and Shambarayani, in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara

191. The episode of Shakra and Shambarayani

Shakra said : O lady, with lovely face ! for what reward of actions (done in previous births) have you come to heaven ? You have stayed here for a long time, then how it becomes possible for you, to know about the coming ages of Manu ? (1) You tell me, who am asking about. As there is none in the heaven as old (of long standing) as yourself (you) (2) O divine lady ! how did you become able to see the same doer ? And how do you, possess the knowledge of the course of events of the future (coming) Manvantara as well ? (3) Shambarayani replied : O lord of the Gods ! this is my seventh kalpa (a day of Brahma) in the heaven, as I am staying here because of the grace of the supreme God, o ! spotless one ! (4) I have passed my other part of the day of Brahma in Janaloka. And so, o lord, of the Gods ! I have seen similar kalpas. I know about the course of the would be ages of Manu. Because. I, by getting a birth as a human being, had observed the vow of worshipping

(Vishnu) on each month and constellation. (5-6) And I observed that vow, by worshipping Vishnu on each month for life. As a result of that deed, I have attained, this long stay in the heaven, originated out of the favour of the highest God. (7) And oh highly lucky one ! from this (heaven) it carries (takes) to Brahmaloaka. (8) Markandeya said : saying so, o highly fortunate king ! to Shakra, that Shambarayani, when worshipped by God (Shakra) became invisible, oh king ! on the spot (9) I have described to you wholly, relating the worship of Vishnu, on each month and constellation. So, o best among the kings! You should try to observe the vow of a worship to be done on each month and constellation, with efforts. (10) Also, o holder of the thunderbolt! You should listen to this excellent dialogue of the lord of the Gods (Shakra) and the semidivine (accomplished) woman, who is destroyer of the sins, prospers the righteousness, and who is highly auspicious (pious). (11)

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The grandeur of Eulogy

Here ends the Chapter 191 namely, The episode of Shakra and Shambarayani, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

192. The grandeur of Eulogy

Vajra said : O brahmin (sage) I have heard about the fruit, mentioned by you, resulting out of anointing the temple of the God. Now oh knower of religion ! I want to listen again (1) about that, which gives heaven as fruit even in easier way than the deed of anointing, oh best among the Bhrgus ! you tell me about that deed, as you are omniscient. (2)

Markandeya said : O born in Yadu family ! eulogy (hymn of praise) of that God is described as more easy way, and yielding manifold fruit, if you wish to do it. (3) Those who praise the great God, the holder of conch-shell, disc and mace, for them nothing become difficult to gain, here in this world, and in the next world also. (4) A mortal being, is relieved from all the sins, by praising Vasudeva, and get heavenly abode for infinite period. There remains no doubt in this matter. (5) One, desirous of getting moral merits (religion) gets moral merits, while one longing for wealth, gets wealth, and an amorous person obtains love (passion) and a man who is desirous of progeny attains the progeny. (6) A diseased one, becomes free from diseases, while one who is imprisoned is released from fetters prison, while a frightened one sets himself free from fear, and an afflicted is relieved from calamities. (7) A person, by praising that highest soul, soon crosses over the difficulties, oh, best among the

men ! there remains no scope for doubt in this matter. (8) so, o lord of the people ! A person should by all means, praise the highest lord always with hymns of prayers composed by the divine sages. (9) And by taking resort to Hari, who is having the auspicious and pure eyes, like the leaf of a lotus, who is the destroyer of the enemies and whose valour is inconcievable persons afflicted by great fear, on earth become devoid of fear. (10)

Here ends the Chapter 192, namely the description of the grandeur of eulogy, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

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193. The transformation of both the Gandharvas-elephant
and Crocodile

Markandeya said : People illustrate this ancient histroical episode, with regards (reference) to this subject, as how did the supreme God, help the lord of the elephants, when he was praised by him. (1) (As) There existed in past, those two gandharvas with long arms named, Haha and Hoohoo., Oh Indra ! the subduer of the enemies ! They completed with each other in an issue of singing (2) Oh king ! both the rivals then asked mutually "Who will act as our virtuous (proper) judge, in this world ?"(3) The gandharvas then told them "This Devala will be (Your judge) They were thus told, but they both did not wish the sage Devala as their judge. (4) By saying that "This does not know, about distinguishing characteristics of a song." Then highly enraged, and that very great ascetic cursed those both infatuated ones. (5) As both of you have shown disrespect (contempt) towards me, who though being well versed (in the subject) so, I will curse, you both, the divine singers. (6) That, "Haha will be born as

an elephant, and Hoohoo will be born as a crocodile (an alligator)". And that supreme God Vishnu, when praised by the elephant will cut that crocodile into two pieces with his disc, when he will be interested in dragging the elephant and at the termination (end) of the curse, you both will gain again your original forms of gandharvas. (7-8) O best of the kings ! Then they both were born as I told you, on account of his curse. And the elephant, and crocodile thus both were relieved from the curse, of the worthy brahmin by Janardana.

(9)

Here ends the Chapter 193 namely Transformation of both the gandharvas, as an elephant and a crocodile in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

194. The liberation of the chief of elephants

Vajra said : O revered Sage ! I want to listen, about the release of the Lord of elephant, in detail as well as oh ! highly fortunate one, about the release of the crocodile and also release of both, from the curse (of the brahmin) (1) Markandeya said : There exists a principle mountain, (one of the seven chief mountains) named Shringavan, in this Jamboo island. It possesses valuable minerals,

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and has the summits, touching the sky. (2) Oh king ! among its three summits, the middle one is especially endowed with brilliance (splendour). They are the abodes of Brahma, Sun and the Moon, respectively lovely and have gone up to the heaven. (3) Out of these three, one is golden, the other one is made of silver while the middle one, studded with all kinds of gems is said as the abode of Brahma. (4) And that golden summit, is the resting place of the Sun, while the silver summit is known as the resort of the Moon. All the three summits, look like the splendour of the mountain and are surrounded by the trees with jewel leaves. (5) Those who are ungrateful, who are cruel, and those who are atheists, they do not become able to see it. Again those who have not practised penances, and those who are sinners, they also do not see it. (6) There is a lake, with blossomed lotuses, and occupied with the Karandava birds, and looking nice on account of the royal geese (swan) at its back

side. (7) Oh king, it is as deep, as the mind of the virtuous person, and also as pure as the mind of a noble one. It has manifold usages, and it makes the virtuous ones free from their debts. (8) It looks like a second sky (another sky) on account of fish, looking like the pieces of the clouds, and with stars in form of blossomed white lotuses, and as if shining with Moon (lord of the night) because of great white water lilies (9) It has lovely lotuses, surrounded (like cages) on all sides by the bees looking like gold, because of their smearing, with the pollen dropped from the bloomed lotuses. (10) There the water with lotuses has become difficult to be perceived, on account of the pollen dropped, from the lotuses, as their filaments, being shaken by the geese, and whirled round by the wind. (11) And there, thousands of big lotus leaves shine as if they are possessed of the pearls, because of the mist spray, made by the wind. (12) And where, the lotuses dance, when struck by the movements of the small glittering fish, and are tuning with the hummings of the bees, and sing, in form of the screaming of cranes (swans) (13) It smiles as if, with the group of swans, and dances as if, with its waves And as if, it sings (makes chanting of samaveda in form of the noise of the auspicious (white) Karndava birds (14) It was deep in the midst, and was driving away by its waves as if by touring arrogant door keepers, the branches of the trees, dropped there by the wind. (15) It was looking, as if by its eyes, in form of white lotus flowers, with their

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interiors, occupied by the resting bees, at the excessive height of the summits of the mountains. (16) Where the water was very cool, light, tasty and similar to nectar. The other summit was charming, and noisy due to the humming of the bees (17) That evil souled Hoohoo, ugly in form, got the birth as a crocodile, due to the curse of Devala, and began to move inside the water in that lake. (18) And the excellent gandharva, haha was born as the leader of the troops of the elephants, who was looking like a moving mountain, on that very mountain. (19) Once that lord of the elephants, having his body bright as his tusks, came o lord of the earth ! to the lake, possessing blossomed lotuses. (20) He, who was making that with three peaks, fragrant by the odour of the ichor, was surrounded by the young ones with bamboos in their trunks and with female elephants. (21) That elephant looking like the heap of collyrium, and having eyes contracted, because of intoxication (rut) moved

sportively on the thick bed of lotuses, being stood in middle of the herd. (22) And there, he was caught (seized) by that fierce alligator, having body invisible, in presence of the entire herd, screaming very agnoizingly. (23) He tried a lot, to make himself relieved, and that alligator too, tried hard, to draw away the elephant towards himself. (24) But that alligator, was not able to drag that powerful elephant into the deep water, and the elephant, in the same way, did not succeed in making himself free (released) (25) He made roarings, to best of his abilities, and called (other elephants) loudly, and then being distressed (tired) and effortless (inactive) he was put (drawn) almost into the death-like state. (26) Then, that excellent elephant, who was devoted to the glorious Narayana, resorted to Vishnu, and the subduer of the enemies, thus began to propitiate that God. (27) He lifted a principal lotus, from the lake with fore-part of his trunk, and having offered it with devotion to Krishna, the elephant began to utter a sacred prayer (eulogy) (28) The elephant said : I bow down (salute) to the primitive one, who is the holder of Bow, disc, and mace and excellent of men. (29) the abode of vedas, the great serpent, the lion, the (final) resort for demons, who is having four arms, who is praised by Brahma, Indra, Rudra, and sages in form of bards (or by the semi-divine charanas), who is the paramount lord, the bestower of boons and bow down to one who is immutable (29-30) I bow down, with respect to that God, who is fond of the seat and bed in

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form of the hoods of the Sheshanaga (the lord of the serpents), and who deserves resembling to the cow-milk, gold, parrot and the bluish cloud, who wears a yellow silken garment who is the destroyer of the demons like Madhu and Kaitabha, who loves his devotees, and who possess the excellent and shining disc (in hand). (31) Again I salute to that one, who is with Brahma (four-faced one) seated on the lotus, grown from his nava? and who is famous for his resting in the sea of milk, and who is decorated with very lovely crowns and armlets, who is the almighty God, and who is victory personified, and who is famous as Nara. (32) A reverential salute to the supreme being (soul of the universe), who is the primary cause of the supreme cause. (?) Who is having eyes, broad and extended, and similar to the blossomed lotus and who has his valour, scrutinized with care and devotion by Indra, who is the supreme among the ascetics, and who is victorious and known as Nara. (33) I bow down again to the refuge for the world, a resort for the Gods, a resting place for Brahma, and a resort for one's own soul, and who is the path leading to righteousness, and

the only way to find emancipation for human beings. Again I always respectfully salute to the great boar (34) I take shelter with that son of Vasudeva (Krishna) who is unknowable, unmanifested, and having intimate forms, and I resort to the Narayana who is the primary cause and, the first God, the only remain (remnant) after the final destruction of the universe, and who is the primal Purusha (35) I resort to that god, who is beyond the sight (invisible) who is non cutting off and who is without a beginning and a middle, and to whom the great sage declare, as the abode of Brahman and as the eternal self. (36) (The sages) declare him as the indestructible Brahman, and omnipresent, and a person becomes released from the clutches of death, by hearing about him, and attains that eternal Vishnu, who is almighty, proud with excellent virtues and the past resort. (37)

I take shelter with that best among Gods, Vishnu, who is the cause of every doing, and its effect too who is beyond measure, who is Hiranya Nabha and is shining like a golden lotus, who is very strong and the treasure of vedas. (38) I approach to Keshava, who puts on the nice armlets and very precious golden necklace, whose every limb is decorated with excellent jewels, who puts on a yellow silken garment, which is splendid due to the texture of

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gold, and to whom, who wears a wreath. (39) I go to the world who is the source (origin) of the creation (universe), and the best among the knowers of the vedas, and also who is the most worthy among those sages, with their mind concentrated, and among the learneds in the Samkhya philosophy, who is the lustre among the Aditya, Chandra, Aswin, and Vasu, who is imperishable and who is self-born god. (40) I take resort to that great God, who possesses a mark of hair on the breast, who is the secret of the vedas, the worthiest one, who is subtle, immovable and who gives protection from fear to his devotees. (41) I shelter with the source of all the worlds, who is having no epithet (attributes) (supreme spirit) among those who are with epithets (attributes), and who is the final resort for those detached sages (ascetics). (42) I take shelter with devotion, with him who is a place of refuge for those, who need protection, who likes the brahmins, who is lustrous, and who is heading the Gods, and who is with lotus like eyes. (43) Who is the supreme lord of the three

worlds, who is the fore most being unique (unparallel) and devoid of diseases who is the soul of all the beings, to that high-souled and to that embodied injunctions of the vedas, lord Madhusoodan I humbly resort to (44) I take refuge to Hari, who is the knower of the field (body) working place for the soul the supreme self, Vishnu, and who is above all the three attributes, and who is imperishable and to Narayana, the most subtle one. (45) My bowing down, to that infinite and high souled, supreme being who is unique, and who is beyond the course of the world, and who is having thousand heads. (46) I take shelter, with that ancient God to whom the sages learned in vedas, describe as the most worthy, spotless and above existence (existing from all eternity-unborn) (47) A respectful salute to you, oh, lord with lotus like eyes ! I bow down to you, oh ! the bestower, of fearlessness to the devotees ! oh the excellent supreme soul ! please save (protect) me, who have come to your resort. (48) Markandeya said : Oh king ! keeping in mind (considering) the devotion of that elephant, the holder of disc and mace, and whose prayer always results into (fruitful) good fruit, soon became propitiated (49) And Madhava then, cut with his disc, that crocodile stayed in vicinity, and he made, the elephant released from the clutches (50) And that worthy gandharva Haha who had attained a birth as an elephant due to the curse of Devala, was set free then from that state, and

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then being released, he proceeded for heaven. (51) That elephant, as soon as he was released by the alligator, got again the gandharvahood. and that alligator, who was thus killed by Krishna, and who was also suffering from the curse of Devala given before, also attained gandharvahood (a birth as a gandharva), as Vishnu being propitiated, soon saves (releases) one, from the worldly sea. (52-53) And even though, he (Vishnu) being enraged, kills the enemies, he favours them with godhood. Those two, assumed their original forms and bowing down to Janardana. (54) They, both the eminent gandharvas, became highly delighted, O long armed one ! on seeing the elephant and the alligator, set freed from the curse in past God Madhusoodan had said. A person with profound contemplation, if he will remember him, who had caught the king of the elephants, and to the elephant, and to me. (56) And also to this lake, as well as the release of you both, and this thicket of the kichaka-bamboo, and similarly this mountain. (57) And also will think of the figtree (Asvatha) the Sun, the ganges, and the Naimish forest, together with Prayaga, Brahmatisrtha and Dandaka forest. (58) And those mortal beings who will recollect, and will listen too, about

these, attentively, they won't suffer from evil dreams and sins because of taking resort to me (because of my grace. (59) Those human beings will be liberated from all the sins, and will enjoy happiness and will attain a virtuous fate. (60) And the evil dream of those persons will be turned into a bliss giving dream. Those persons who will remember (recollect), after awakening from sleep at dawn, Vishnu's destructive forms of universe like, Koorma, Matsya, Varaha, Vamana, as well as Tarkshya, and Narasinha. (61-62) They being released from all the sins, will attain to the highest resort. Markandeya said : Saying so, the supreme God Janardana (63)

Then touched those gandharvas who were in forms of an elephant and an alligator. As they were thus got touched by him, they soon became adorned with, divine garlands and clothes, and left for heavenly abode by the aerial car, arrived at will. There Krishna, the lord of the gods, by making the king of the elephants thus liberated (65) was thus praised by the sages, with the mystic words and letters of the vedas that God Vishnu whose course (intention) becomes difficult to be perceived, and who is pervading all they went (left) (66) All the Gods then, with Indra ahead, when

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they saw the release of the king of the elephants, bowed down to him with folded hands, keeping the brahmins in front of them. (67) One who, after awakening from sleep and at dawn makes heard this release of the elephant which is auspicious, and destroyer of all the sins, he himself becomes liberated from all his sins. (68) And, oh best among the kings ! By recollecting and narrating with faith the episode of the release of the elephant, he gets a long life. (69) I described to you, this divine, pious and sin-killing story (o, you king with long arms ! You narrate this, which destroys the badly evil dreams. (70) And listen to it with devotion, when it described to the brahmins as I told you. (71) Those best, among the learned of the vedas (Brahman) bowed down to that excellent, most distinguished, the worthy lotus navalled Narayana, who is having the treasure of lotuses, who is the chief of Gods and who remains as the unmanifested God, and his the eternal soul (Highest Purusha.) (72) This (eulogy) is bliss giving, oh best among the Yadus ! even to the sinful persons, and having heard of it, even during the dreadful or evil dream, he is relieved from sins. (73) Oh, best

among the kings. As that elephant being devoted to the lotus-eyed God, was liberated from miseries, you too take resort to Hari. (74) And then being liberated from all the sins, you will attain that highest resort. (75)

Here ends the Chapter 194 namely The liberation (release) of the chief of elephants in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

195. The prayer of Vishnu Panjara

Vajra said : How did the best of the brahmins rescue him, as that demon (elephant) ? had become without valour (powerless) and helpless (without support) ? (1) Markandeya said : He then, muttering slowly his (Vishnu's) names, and with undivided mind attached to Govinda, entered that Vishnu cage, which destroys all the wicked ones. (2) Vajra said : O best among the righteous ones ! I want to listen about Vishnu cage, which always protects fully all beings. (3) Markandeya spoke : Oh most worthy of the Yadus ! Brahma in past had formed the Vishnu Panjara (cage) with an object to protect lord Samkara who was then destroying the three cities (of Maya demon). (4) And (it was made) by the lord of the speech (Brihaspati) for Shakra, who was proceeding, to kill the

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demon Bala. I will describe its characteristics (nature), O king ! you know, from me. (5) As "God Vishnu, may stay (protecting) in the eastern direction with disc, and with mace in the southern direction, while in the west Vishnu may remain with bow, and to my north, oh Vishnu you protect me with sword. (6) Rishiksha may live there, protecting me in various corners and let Janardana stay in its holes, and Hari in form of a lap (!) May appear to kill, on land, the evil spirits and demons." (7) "This (your) mace is with thousand rays and vomits intense fire, and it may act as the destroyer of demons, ghosts, goblins and female goblins." (8) "And that roaring sound of Vasudeva's bow, (sharing) may completely (totally) abolish my enemies, whoever they be animals, human beings, (ghosts) Kushmandas (?) or evil spirits etc. (9) And those, who are thrown off (destroyed) by the edges of the sword, similar to pure Moonlight, may soon come to an end, as the serpents, come to an end (die) by the garuda (eagle) (10) As also those who are Kooshmandas, Yakshas, demons and evils, with those evil spirits, wicked leaders, cruel persons, jackals and birds, may soon be perished

(11). Those beasts like lions, and the snakes. The all being injured by the bow of Krishna may be appeased". (12) "Again all those, who take away, the disposition of my mind, and those who destroy my memory, and those who hurt my strength and vigour, again those who carry (seize) away my shadow, they all soon be destroyed (being shot by the bow of the lord)". (13) Those Kooshmandakas (wicked spirits) who kidnap my objects of enjoyments, and those who destroy my marks, they all being injured, by the force of the disc of Vishnu, may perish." (14) And may I be blessed, with the sound state of intellect, mind as well as with the sound state of the senses, on account of the narration (praise) of virtues of Vasudeva." (15) "And let Janardana Vishnu (Hari) be, behind my back, also in front of me, to the southward and northward too and, may he live in different corners. A person who takes resort (bows down) to that praiseworthy, the paramount and having infinite valoured Janardana, never gets ruined (misery). (16) As Vishnu is the supreme soul, in the same way that Keshava only is the highest manifestation in form of the universe. May all my three fold evils,, come to an end, by reciting the names of that immovable Lord Vishnu, and having known that fact." (17)

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Here ends the Chapter 195 namely The description regarding the prayer (eulogy) of Vishnu Panjara, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

196. The appease of all the calamities

Vajra said : O best among the Bhrgus! You have told me about self protection (guard), which destroys all troubles. But how can those kind (benevolent) persons, save (protect) the others? (1) You please remove, this my doubt, as you are the treasure in form of knowledge, and you know about all the mysteries (secrets) of Vishnu. (2) Markandeya said : A person himself being bathed, and pure, o righteous one! should protect the other with this praise hymn, making him bathed, and with a touch of the edges of Kush grass. (3) By worshipping the highest God Janardana, with a fast, this act of protection, becomes unfailing, there is no scope for doubt here. (4) A person, by performing this, any way, is released from diseases. This is best remedy (medicine) for those, who are inflicted with physical and mental illness. (5) bow down together with the sacred syllable 'aum' to that high souled also to that highest soul, who is the supreme Brahman, who though having many forms himself is void of a form (figure-body), and to the all pervading supreme spirit. Who is spotless, pure and destroyer of the sins of those who contemplate him. (6-7) Whatever I reveal (tell) making a bow to you, that my word may be turned into accomplishment, (may become true) I will tell to Varaha, Nrusimha, and to the high souled Vamana. (8) And after making a reverential salute to them. Let those my words result into achievement and oh, Trivikram, Rama, Vaikuntha and Nara. (9) I will tell you, after bowing down, and may, my that word be fruitful. (10) Oh God Varaha, oh God Narasimha, oh lord Vamana, oh, Trivikram, oh you the lord of Hayagriva, oh omni-potent one! oh Rishikesh, you destroy, (remove) whatever is unauspicious, o invincible lord! with your excellent four weapons like disc etc. (11-12) O lord, you be the destroyer, of all my miseries with your undisturbed majestic lustre, and also remove (take away) the sins, evils and improper fastings of this particular person (myself). (13) Whatever occurs as the fruit of the sin, causing great fear out of death or, together with employment of magical spells used for cursing the enemies. (14) As, the touch of poison or the application

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of a serious disease, you, oh ever young God! make them wither bow down, with the sacred syllable 'aum' to Vasudeva, to Krishna, and to the holder of the bow. (15) bow down, to the lotus eyed Keshava the excellent disc-holder, and also bow down to him, who wears the pure and yellow silken garment, shining like the filaments of a lotus. (16) And a reverential salute to that disc-bolder God, who puts his disc, on the shoulders of the enemies in terrible wars, and who is the embodied three vedas. (17) I bow down, to that

boar in the great sacrifice, and to one who gets, asleep on the hoods and thighs of the Shesha, who has a braid of hair, like that of the heated (shining) gold and to that God, with his eyes looking like the burning fire. (18) O divine lion! having the touch of nails, more sharp than the edges of thunderbolt, my bowing down to you. And also to that very short tortoise, again I bow down to that personified Rig, Yajus and Samaveda. (19) And also my repeated salute to you, who covers the earth (heaven) by assuming the form of a dwarf (pigmy). O, Varaha! (Vishnu is boar-form), oh with huge task! do crush my that entire bunch of fruit, resulting out of sins and whatever is got as its reward. And oh! Narasimha! Oh God with fierce mouth! oh you shining like the fire, with the skirts of the teeth. (20-21) Oh, the destroyer of the miseries of the devotees, tear down (shatter) with your roar the wicked ones. Again oh God! assuming the dwarf form! you make all calamities, appeased (destroyed) of this person (of me) with the utterings (words) of vedas like Rig, Yajus and Sama. (22) Oh Janaradana! Make all my miseries appeased, and you remove my that fever, which is lasting for a single day, or for two days, as well as for three days, or for four days, and oh Govinda! in the same way you take away my that fever which is high and continuous, together with the fault, resulted from the derangement, of the three humours of the body, and also remove that which is going to occur in future, by destroying its pain. And you also remove my pain, caused from the eye-disease, headache, and related to stomach. (23-24-25) In the same way (oh Vasudeva) you put an end, to the trouble caused by loss of breath, or excess or breath, scorching heat, agony, tremor, as well as to the diseases like those of anus (piles etc.), and of nose, also of leprosy with consumption (26) Along with the diseases like bilious, jaundice fever and very serious diseases like diabetes, and the disease like, anus-fistula,

dysentery, and those of mouth and chest. (27) And those diseases like stone (in the bladder) and a painful discharge of urine and those other very serious ones, and again those, caused by gout (like rheumatism etc.) and by bile (28) together with those some which are caused by phlegm, and by the derangement of the three bodily humours, and again those, would be diseases like small-pox etc. (29) They all come to an end, being cleansed (driven away) by Vasudeva, and may be destroyed with the recital (utterance) of Vishnu's names (30) And being injured by the disc of Hari, and by the remedy (medicine) in form of the utterance of the names, of that imperishable and intimate Govinda. (31) I really declare this truth (fact) that, all the diseases come to an end, and again any kind of poison, whether it may be of non-spreading, or spreading nature, or even non-real (got by magic spell) either caused by the teeth, or by the nails, or by the sky, or it may be very painful, or caused by small pox like diseases. (33) May Janardana when praised bring to an end, all that. The stars, the unauspicious (evil) planets, and in the same way the auspicious planets. (34) Attached by those harsh ones forming a circle with Revati and Virddharevati as well as the cruel planets, like Vriddhikakhyas and those planets belonging to Matru (Mother) may all these small planets be destroyed by the life story of Vishnu as a boy. And those planets which act adversely to the aged ones, and some of them, unfavourable to the children (35-36) They all be burnt by the sight of Vishnu (Narasimha) including those adversely working in young age too. Narasimha, with terrific roar, and a face formidable on account of mane and who is the benefactor of the world, may destroy all these planets (make without remnants) oh Narasimha (in man-lion form) oh big lion! Oh you, possessing the face radiant with the flames of the tongue! (37-38)

O with fire as eyes! you devour without fail, o paramount lord! to all the planets, Those diseases, those great calamities, that poison and those evil planets, and those cruel beings and the terrifying agony of the planets and also those injuries of the wounds caused by the weapons, like the burning, and skin diseases. (39-40) Oh all pervading one! oh the supreme soul, oh Janardana! having assumed any form, oh Vasudeva, You destroy them all at once. (41) O, the most worthy Achyut (imperishable), you make all the wicked elements, pacified (appeared) by throwing

your Sudarshana (disc), dreadful on account of the circle of flames. (42) Oh, Sudarshana (disc), possessing profuse flames! cut at once, kill soon, oh, highly horrible one! destroy all the evil demons. (43) May God Narasimha, with his roarings protect (me) from all sides i.e. in east, west, in the south as well as in the north direction. (44) And may God Janardana, with multiforms, protect on earth, in the space, in heaven, on both the sides, from behind and in front of me. (45) Because, Vishnu pervades this entire universe (whole world evolves from him) including deities, demons and human beings. By him the ever existing self may his (my) sins be appeared. (46) Just as by remembering Vishnu, the sin soon disappears (comes to an end), in the same way may all his adverse deeds, be destroyed by that permanent god. (47) Just as Vishnu is sung (honoured) as the supreme being (self) by the Vedantas, according to that fact, whatever I told it may come true (it may be like that) (48) Let there be peace, and auspiciousness and whatever is inauspicious that may be destroyed, as I have cleansed by the kusa grass stayed on the body of Vasudeva. (49) As Govinda, Nara as well as Narayana purifies all, like wise, may all the miseries come to an end by the words of Hari. (50) When Madhusoodan is remembered (with faith), all the diseases come to an end, and also all those planets and all kinds of poisons, and all the beings become pacified. (51) This is known, as the cleansing weapon, consecrated by the repetition of Vishnu's names, with regards to all the diseases, and fear from every being. (52) May there exist peace, together with auspiciousness and let his (this person's) adverse elements come to an end. Whatever sin this person has made (committed) it is thrown into the ocean of the salt. (53) May be always gain good health, by the narration (names) of Rishiksha, and may his sin return to that very place, whence it had arrived. (54) This great cleansing should be done, at the time of pain from diseases etc, by a devotee of Vishnu, and who is the well wisher of the living beings. (55) All the calamities surely come to an end by this, and so it must be always performed, for benefitting all the creatures. (56) Aniruddha, Pradyumna, Samkarshana and Vasudeva, who are without the beginning and end, who are seers, and who are ancient, Subtle, and very great instructors may destroy (appease) all your fevers (calamines). (57) Those kusha grass is from Vishnu's body, And Janardana have

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come of my own accord. I have already killed (destroyed) all his enemies, may he be at ease, take this as from Hari. (58)

Here ends the Chapter 196 namely, 'The appease of all the calamities' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

197. The birth of Yakshas

Vajra said : Oh highly lucky one! You have narrated about the birth of Urvashi, while you were describing about the creation of the universe, and there in consequence of it, many other (1) Stories you had told, oh brahmin, relating to laws (religion) and pleasing too, and connected with the grandeur of Vishnu, and destroying, all sins and fear. (2) You had, at that time said, about the wife of the sage Kasyapa, Khasha by name, and also about her two high-souled, sons known as Yaksha and Rakshasa. (3) I wish to hear, about their birth, as well as about their race, and also about the commencement of the creation of the universe. You describe them in detail. (4) Markandeya said : That Khasha gave birth to Rakshasa, in the earlier part of the twilight who had a face, furious on account of big teeth, and had tawny and hang up eyes. (5) His mouth was made open (wide) reaching his ears, and he had a plump and great nose-tip, the head was devoid of hair, it had on ugly spread, and was with ears, looking like spikes, and was very dreadful. (6) Likewise in later part on twilight she delivered Yaksha, with that similar form (looking), as she had given birth to the Rakshasa son. (7) I injure (kill) you, spoke the agitated Yaksha to his mother, but 'You protect (save) her' thus the Rakshasa, advised to that Yaksha (8) 'As he protected (his mother) so he was known as Rakshasa while, because of the idea of destroying (the mother) he was called as Yaksha. The damsel Krutsthala, was the wife of Yaksha. (9) And her son named Rajatnabha Yaksha, was known as his son oh king! his wife was the daughter of the Yaksha Anurhlada. (10) Her two sons namely Viramanichara and Virabhadra, were similar to Gods, and they were famous and learned. (11) The two daughters, of the king kakutsha, became their wives, the first son o King! born through her was known as Punyajani, and oh descendent of the Yadus! in the same way, she gave birth to the second son, named Devajani, Oh king! her sons known as Punyajana as well as Devajana Yakshas, were many

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thousand in number, and were very strong and valorous. (12-13) Oh king! those Yakshas born in those Yaksha races, on account of worthy marriages, were possessed with excellent disposition, righteousness, they were attached to truth, were modest and highly eminent as well as most worthy and honourable. (14)

Here ends the Chapter 197 namely, 'The birth (creation) of Yakshas' in the dialogue of Markandeya and Vajra, in the first part of Shri vishnudharmottara.

198. Heti's dynasty

Markandeya said : O king! Aja and Shanda born as Pishachas were two sons, of Kapisha there, the Pishachi daughter of Aja, was famous by the name of Brahmadhana. (1) While Pishachi, named Yatudhana was known as the daughter of Shanda. Aja and Rajshanda once, when both were hungry at mid night. (2) They both, together with servants, o lord of the people! saw outside (their residence), a hungry Rakshash (demon) moving with hunger at night. (3) And when that strong one, was seized (caught) by those two hungry Pishachas, they both, thinking of his, that strength, asked him with effort. (4) And o best among the kings! he (demon) then revealed, to both of them their cause of birth. And when they, both knew (heard) from him, about their birth and deeds (achievements), then that flesh-eaters' (both the Pishachas) (5) Gave in marriage, their two daughters to that human flesh-eater Rakshasha. And then these two families (races) through both the wives of Rakshasha were known as (6) The Brahmadhana Rakshashas, those born in the race of Brahmadhana, while those who were born, in the race of Yatudhana, were famous as Yatudhanas. (7) I will first, make you known about those demons, born in the families of Brahmadhana. They were Yagnaha, Nirdhanikshepa, Brahmapoota and Nighnavan. (8) Along with Svankrit, Kuntala and Sarpa are known as the sons of Brahmadhana, and hundred and thousands were born as their descendants. (9) Among them, Shleshmatas and Kavansthanas are said Brahma Rakshashas while the ten sons of Yatudhana were Heti, the fierce Praheti, Paurushad as well as Vadha, Vidhyutsphoorja, Vata, Nasa (? Nabha) as well as Vyaghra, Susakrut and Karala. (10-11) They are known as the attendants of the Sun and they move along with him, and those who were born

in their race were described as Yatudhanas. (12) O, born in Yadu race! I will describe to you (about) the two dynasties of Heti and Praheti. Lanku was the son of Heti and his son was known as Salakatamkata. (13) While the daughter of Samdhya, was his wife, and Sukesha is known as his son. Mali, Sumali, with mighty Malyavan, these sons of Sukesha, were (frightening) a cause of fear, to both Gods and demons. They had, by practising penance, propitiated the supreme god Janardana. (14-15) And had attained, unparalleled valour and that big city of Lamka. The demoness, Kaikasi by name, and who was the daughter of Sumali, was the wife of Vishravas, and Ravana by name was known as her son, who had conquered the three worlds (16-17) And that maternal grand father of that wicked-souled Ravana, Sumali by name was killed in battle by the vasu named Dhara, while Mali was killed by that supreme lord Keshava. (18) And Malyavan blessed, with long life is still alive today, oh descendant of the Yadus! in past advised (made heard) those too brothers, who were eager, to fight against the gods. (19) But they did not follow to his beneficials, righteous, and noble words. Therefore, both the demons were met with death in two battles. (20) He had also made Ravana heard, the same words, at the time when he was opposing, but he disobeyed, his words (violated them) and so though he was attached to religion, and possessing matchless valour, he met death too. (21)

Here ends the Chapter 198 namely 'The description of Heti's dynasty' in the dialogue of Markandeya and Vajra, in the first part

* of Shri Vishnudharmottara.

199. The birth of Chyavana

Markandeya said : O king! The son of Praheti, was known by the name of Puloman, and he was, soon destroyed by Chyavana with an enraged glance (look) (1) Vajra said : O best among the Bhrgus! with what reason (purpose) and, in what way did Chyavana kill the demon Puloman?, you tell me, about it, who am asking you. (2) Markandeya spoke : The demons Puloman had two daughters, wellknown in the world. He gave Puloma (daughter) to Bhrgu, while to Vasava (Indra) he gave Shashi in marriage (3) Oh king, once in the maiden form when she was a little girl Puloma was left crying by the king of the demons Puloman, oh delighter of Yadus! (4) (Saying) 'O Rakshasha (demon), carry away forcibly,

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this weeping girl'. At that time in the arena (court yard) of Puloman's house (5) stood that wicked (who was in search of his flaws (weak points.) And following Puloma, he took away (carried away) that girl having beautiful eyes. (6) Then Puloman, the best among the demons, abused that bad-conduct demon and gave that daughter, having fair waist, in

marriage to Bhrugu, at proper time. (7) Then Puloman asked the fire, when he saw that unblamable (chaste) pregnant lady, stayed near Agnihotra fire (in Agnihotra house) and without Bhrugu. (8) "Oh Agni (fire)! tell me if she is the same Puloma whom I possessed in past"?. Then fire replied him, by saying "this auspicious (worthy) wife of that Bhrugu is yours, no doubt" (9) (This is the same (Paulomi) who is now the worthy wife of Bhrugu). That demon, when he heard from fire, that she belonged to Bhrugu then he kidnapped her. And when she was thus seen, then foetus was fallen down slipped from her womb, at that time (10) Because he (it) was fallen down, that great ascetic became famous by the name of Chyavana and as soon as he saw at puloma he was burnt (reduced) to ashes. (11) And from the flow of Puloma's tears, there occurred the river vadhoovara. And fire, due to the curse of Bhrugu become all-devouring. (12) The fire then became highly enraged, when he was thus cursed by the worthy brahmin, and Brahma, who was desirous of working, for the people, himself told him. (13) "O fire! being touched by your flames, everything will be pious, and, after being purified, thus, then surely it will be used as eatables," (14) Thus, I have told you about, the birth of Chyavan, and the destroying of the eminent demon, and also about the purifying of the fire and its flames, now o king! you know from me about the race of Puloman. (15)

Here ends the Chapter 199 namely, 'The description of the birth of Chyavana' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

200. The dynasty of Praheti

Markandeya said : O king! the demon king named Madhu, was the glorious son of Puloman, and lord Shiva (having the mark of a bull in the flag) had given him a trident, by dragging it from his own trident. (1) As he was made propitiated, by penance along with his son when Ravana who was intent to conquer the three worlds, made (his son) Meghanada, consecrated for it, and for that

purpose when he marched, towards the city of Nikumbhila, and in the same way when the brave Vibhishana took resort in the water of the lower region. (2-3) And when, oh king! Kumbhakarna, the enemy of the gods had got asleep, then that Madhu had kidnapped the daughter of Malin who became the sister of Ravana. (4) Kumbhilasi by name, that highly fortunate lady was endowed with wealth in form of beauty, and through her, he got a son Lavana by name. (5) He (Lavana) had destroyed (killed) Mandhata, with his trident. That wicked souled demon, was without a wife and a son. (6) O king! that glutton, took as food ten thousand beasts, human beings etc. daily. (7) And the younger brother of Rama, who possessed strong valour, became his destroyer by the order of Rama he who was the universal hero, and similar to another unbounded Vishnu, Shatrughna by name. (8)

Here ends the Chapter 200, namely 'The narration of the dynasty of Praheti' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

201. The race of Shailoosha

Markandeya Spoke : Then sometime, after the birth of Rakshasha by Yaksha, she gave birth to a gandharva, the famous Shailoosha. (1) That evil souled had three crores of sons. At that time Brahma made an order, to reside in the particular kingdoms (cities) according to caste and in order, to his progenies, (or Brahma sent forth, the people and ordered them to rule over the countries peculiar to their class and order). And he made Chitraratha as the chief (king) of those gandharvas. (2-3) And those gandharvas, the sons of Shailoosh, who determined to live in groups (troops) abide by the order of that Chitraratha. (4) They, becoming devoid of agony (anxiety) live on both the banks of Sindhu, having ruined the region and having killed the people living there. (5) They were destroying the countries, and were disagreeable to the kings, and therefore the king Chitraratha then cursed them. (6) You will attain death by a human being, as you are interested in unrighteousness.' (7) O king! Because of that unparalleled curse of that (given by) highly powerful king of the Gandharvas, Bharata became their destroyer, in the battle, who was none else, but that immeasurable Vishnu, stayed in another body.(8)

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Here ends the Chapter 201, namely 'The description of the race of Shailoosha', in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

202. Bharata's departure

Vajra asked : Oh highly lucky one! You tell me, who am asking you, 'why and for what reason, Bharat killed those gandharvas, the sons of Shailoosh? (1) Markandeya replied :

When Rama, the son of Dashratha was ruling over Ayodhya, the unassailable city, at that time the virtuous Lord of Kaikeya, Yudhajit by name. (2) He the maternal grand father of Bharata, then sent as a messenger, the aged preceptor Gargya to Rama. Now listen to the reason behind it. (3) 'Oh Rama! the lovely regions on both the banks of Sindhu, is occupied by the gandharvas, having killed there, their kings in battles. (4) And those gandharvas, are disagreeable to the kings, o king! therefore by sending Lakshmana, Bharata or Shatrughna. (5) O, born in the race of Raghu! make them destroyed. Thereby the kings will be free from danger (secured) and that province will come under your power. (6) Raghava, when he heard the words of the messenger, pondered over in this way - Lakshmana has shown, great valour when he killed Meghanada, and Shatrughna too when he killed Lavana, had fought bravely. Now I will send Bharata to make the gandharvas subdued. (7-8) Calling thus to mind, Rama said to Bharat 'O dear one! go to the royal palace with Gargya ahead and yourself, treat him with honour, then being accompanied by your maternal uncle, proceed from the house of the king of Kaikeya, and kill those evil minded gandharvas, the sons of Shailoosha. (10) When he was thus told, that righteous, and brother loving (devoted to brother) Bharata, bowed down to Rama's feet, with head and stood there with hands folded in supplication. (11) Then reaching the royal residence, he did everything which was proper at the time of departure as he made his body anointed with the extract of the herbs, and purified his hair with levigated powder of white Mustard seeds and with water of holy lakes and of rivers and with the water of the sea. (12-13) Mixed with the sandal water, and with the dust of saffron, and containing all types of herbs, and possessed of every perfume. (14) And he, the bestower of prosperity to Raghavas, then took bath with that water, purified by

sacred (magical) formulas. And at that time the bards propitiated (appreciated) him with the sound of conch together with that of the kettle drum, with the beatings of the musical instruments, and with the beats of the large drums, together with the sons of the panegyrist (bards), as well as, with the laudatory speech of the bards (charioteers) and panegyrist, along with the exclamation 'Jaya (hail, glory uttered by the bards, and the groups of damsels, attended him with sons. (15-16-17) Bharata, took then bath with royal splendour, fit for a prince-royal, and smeared, his whole handsome figure, with fragrant

sandal (18) he then being dressed with unhurt clothes, and being decorated with white flower garlands, earrings, armlets, crown and with all kinds of jewels. (19) Worshipped, the highest god Trivikram, stayed in the inner apartment of the palace, and with fragrant garlands, reverential bowings, perfumed smoke, and with the offering of lamp etc. (20) And after worship of the lord of the universe served the fire, where the worthy (chief) priest of the Raghavas, offered oblations nicely (21) He the high souled one then made generous alms, to the invokers of blessings, and to the brahmins, of cows, clothes, gold, excellent horses and elephants, sweet balls along with fruit, coagulated milk, fragrant garlands and of unhusked and pounded rice. (22) He sat at ease on an excellent seat covered by the tiger skin and then, after worshipping the weapons, he worshipped the flag (banner) and the umbrella, and the auspicious symbols with cross as well as, holy turning rounds. (24) And carrying with him, the water of rivers in the golden pot and also conch shell, an anointment of lovely lotus ! a filled pitcher, the rut of an elephant, the durva (sacred) grass, and the wet cow-dung, together with gems, and bilva fruit and the bow with arrows, the best among the Raghus walked upto thirty two steps. (25-26) He then being mounted on an excellent horse, looking like the splendid moon and equipped with golden harness went out, he the glorious one was honoured (adored) with words, proclaiming victory. (27) By the citizens, and by the inhabitants of the country, and by the ministers. Also with the loud sound, of the musical instruments, along with the increased sound of elephant bells, occurred repeatedly. (28) And with the neighings of the horses, and with the noise of human beings. He gave liberal rewards, and marched with the utterance of 'happy day' made by the brahmins. (29) The gods,

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with Indra at the head, sprinkled flowers and uttered auspicious words at the time of Bharata's departure. (30) As "He is embodied Dharma, and he is the best among the truthful ones. He is the principal among the heroic persons, and having unparallel physical form on earth". (31) "Nobody is able in this world or in heaven, to behave (act) in such a way as he had behaved, when Rama, had gone to forest. (32)" "He had willingly abandoned the kingdom, and had burnt (his) home (life) as if by fire. And this high-souled one had taken resort to pain causing beds." (bed of miseries) (33) And he had protected the kingdom, always by eating fruit and roots only, though objects of eatables and enjoyments were easily available for him, and being with twisted (matted) hair and wearing bark garments." (34)

The younger brother of Rama, (Bharata) hearing the words uttered, by the deities, came to Rama's residence, which was occupied by the heroic persons, noble ones, and the learned persons as by gems, the immeasurable sea is occupied. (35)

Here ends the Chapter 202 namely, 'The description of Bharata's departure' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

203. The followers in departure

Markandeya said : Oh, descendent of Yadus ! before Bharata, who was desirous of marching (departure) had left home, Rama had said to Lakshmana, who was ever prepared (for obeying Rama's order) (1) "O descendent of Raghus ! send three lacs horses, ten thousands elephants and chariots six fold to elephants, along with, five crores of foot soldiers, who do not return from battles, following, the high souled prince Bharata." (2-3) "And oh Lakshmana ! let the treasures follow, in the same way to dear Bharata, with the chariots drawn by oxen as well as with strong oxen, and with camels. " (4) "And also with mighty persons, and with best of horses and donkeys let there be plenty of clothes, rupees, gold and gems, so that Bharata can spend, in various parts generously, and at will "Those worthy brahmins by telling story (heroic) and those actors. (5-6) "as also those lovely women, expert in music dancing and in the soft (emotional) dance follow Bharata." "And also those some, who wish departure, and those who sell drinking objects. (7) Again the harlots and those

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merchants, maintaining themselves, on various products of sale may also follow him. (8) Also those curers of poison, and surgeons in extraction of splinters and the physicians, workmen sculptors (carpenters) and those who plant the trees on way (may follow him) (9) Along with the well-diggers, the plaster doers, bamboo-artists, weavers, and few clever painters. (10) And those, who are personal dressers (decorators) and cloth merchants, and

who are peacock catchers, the catchers of the francoline partridges, and those of chetakas, and those who are their destroyers (also follow him). (11) Those painters (dyers), ivory artists, those who maintain, themselves on the tusks of the elephants, along with workers in castor oil plants, and canes and those expert weavers of mats. (12) The artisans in brass, in copper as well as in birch trees, and those makers of the swords, and cooks, clever in molasses and rum preparations. (13) With persons sustaining on rams, buffloes and oh Lakshmana ! those tailors, eulogy singers, few charioteers, the bards and the panegyrists (14) together with washermen and shoemakers, the workers with charcoals as well as hunters and fishermen follow too. (15) Those who carry the headless trunks, and those who cut the woods, and those who know sewing the garments (clothes) and those persons who build the houses. (16) With those some potters, and barbers, and with those letter writers (document-writers) along with them who are for counting and who are with related to grain threshing may follow Prince Bharata." (17) Those preparing barley-meals and those some who live on vegetable-selling, with the oil grinder, vendors of perfumes, and cleaners of holy places. (18) Again the persons who know drawing, and those who are trainees of monkeys the bards, and the superintendents of the royal kitchen, together with oh Lakshmana, the attendants on women apartments, may follow the prince. (18-19) Those cow-herds, foresters, and wanderers on the river banks, they follow at ease, with their herds of cows (kine), and she buffaloes. (20) O son of Sumitra (Lakshmana) ! those who are principal among their groups, villages, and stations of cow-herds, as well as those leaders of the forest dwelling people, and mountain tractors. (21) They all being well paid (nourished), and well-worshipped., may follow (in marching) my loving brother, prince Bharata." (22) When he was thus told, he (Lakshmana) ordered them all, by Rama's words, and they all, being pleased,

went out of the city, taking permission of Rama, with their heads. (23)

Here ends the Chapter 203 namely, the description of the followers in departure, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

204. The description of Bharata's departure

Rama, at that time heard that big noise of the followers of Bharata, mixed with the sound of conch shells, and musical instruments. (1) On reaching to the doors of the palace, that highly renowned Bharata alighted, from the horse, and went to the king, on foot. (2) He, saw Rama, seated on a jewel studded royal seat, and besmeared with worth and perfumed sandal paste. (3) He had put on, very light (thin) clothes and was decorated, with all the ornaments. He was resembling to sun, by his lustre and to moon by his charming physical appearance. (4) (Rama) he was like earth, in quality of forgiveness and was like, the destructive fire, at the end of the world with regards to wrath (anger), and was similar to

the preceptor of the gods, in learning (intellect) and was similar to Vishnu, in case of valour. (5) Rama was without a second (unparallel) in virtues like truthfulness, alms-givings, self-restraint, and in moral characters he saw, Raghava surrounded by priests, ministers and people (subject) (6) On seeing him Bharata made himself prostrate with head on earth, then the law-abiding door keeper made Rama, the learned souled known about the arrival of royal prince Bharata together with Lakshmana and Rama, then stood up and embraced him on neck. (7-8) He smell his head, and asked him, to take the seat. And when Bharata had got sat at ease Rama began to tell him. (9) "Oh Bharata ! by killing the sons of gandharvas, you should make those both the countries, situated on both the sides (banks) of Sindhu, handed over to both of your sons. (10) And then having installed, o dear one ! both the sons on the cities of those two, you deserve to return soon, after honouring your maternal grand father Yudhajit. (11) As, o best among the men ! I will not be able to sustain, myself without you. Following (honouring) the duties of a Kshatriya, I have sent (am sending) you. (12) So, oh, highly lucky one ! you proceed, you may not waste your time, May there be well with you, who are proceeding (marching) from those of intermediate region, and from the kings.

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(13) As well as oh spotless one ! from divine beings and from all the beings. (14) May those guarding elephants, having lustrous power and possessed of lustrous bodies, always protect you, presiding over their particular cardinal points. (15) And also, Brahma, Vishnu, Rudra, Sadhyas along with the groups of Maruts, Adityas, Vasus, and the two eminent Physicians, those Aswins.

(16) As well as the descendent of Bhrugu, and Angira, the divisions of the time, rivers, oceans, mountains, seas and lakes

(17) With demons, goblins, gandharvas, Pisachas, the serpents and Rakshahas, together with the wives of the gods and all the divine mothers. (18) Again weapons, scriptures act, they all may become

auspicious to you, and may bless you with victory, longlife and enjoyments." (19) thus having heard, about the means of securing victory and prosperity, uttered by the king, that bow-holder, bowed down to Rama's feet with his head. (20) Then coming out of the royal residence, he imagined the world as if was ordered by Rama. Then he mounted on the elephant, which was looking like the peak of the mountain Himadri (Himalayas) and had the bright face with lovely tusks. (21) And oh king ! it was sprinkling the court yard of the royal palace with rut, and was surrounded on temples by the bees, greedy for drinking the ichor. (22) It had big ears, fair and steady and possessed the ear decoration (ornament) in form of the long made honey spot in eyes as if done by the bees with favour (23) It had on its back, beautiful seat, had broad temples, and was tall and very strong, and it was wearing the golden necklace of twenty seven (equal to constellations) Pearls on head. (24) It possessed on both the sides, the charming and lovely bells, with sweet sound, and had nice painted cloth, as housings, and a big flag made of Kovidar tree. (25) Its banner flags, were adorned with series of small bells, and was mounted by a keeper (elephant driver), expert in politics, and intelligent. (26) He had in his hand the hook (goad) staff of which was made of blue stones, and with sharp edge and of gold, and was holding an iron club, kept on other buttock. (27) And it was consecrated, by the fortune teller, with victory-giving, magical spells. He (Bharata) the highly lustrous one, mounted then on it, and he was praised by the words proclaiming victory. (28)

Then Lakshmana, too mounted, holding with love an umbrella, round like the orb of the moon, and with golden staff. (29) And a

pair of young women, with unparallel beauty on world too, mounted carrying (holding) two chowries, which were brilliant like the rays of the moon. (30) Being mounted on that elephant moving slowly due to dropping the ichor-juice, he went oh the descendant of the Yadus ! together with Gargya who was riding in the chariot. (31) Then oh highly fortunate one ! the huge army consisting of four members (elephant, chariot, cavalry & infantry) followed him, making the earth oppressed with banners and flags. (32) The hawks, the crows, the harons, the goblins and Yakshas together with demons, moved (walked) in front of that high souled Bharata. (33) They were greedy of the flesh, of the sons of gandharavas because they sustained themselves on flesh. He (Bharata) passed through the royal path, which looked splendid due to the crowd (gathering) of the people, he being served by

the sound of the drums and sweet noise of the bards, and by the favourable, fragrant breezes and was thus pleased, by the sight of principal auspicious elements. (34-35) Carrying with him on the royal path the lustre of the lustrous persons, and the hearts of the young maidens. (36) He at the distance of only one fourth of a Yojana, on journey came to an even place, full of water. (37) and which was pervaded by excellent trees and there he entered a camp, which was arranged previously by very clever commanding generals of the army. (38) Having entered the camp he resorted to his own place, and there after taking hold of auspicious rites the mighty Prince adorned an excellent seat. (39) Oh, descendant of the Yadus ! he sent away the citizens and the villagers and then he embraced Lakshmana, possessing virtuous marks. (40) The knower of laws, smelt his head and then sent him out. He ordered to beat the drum tomorrow, necessary for his journey and said "let the local people (natives) move ahead, along with the tree planters, and in the same way" he made necessary orders to the entire camp. (41-42) as "let people grow the trees, in those regions where there are no trees, and those thorny trees and obstructing roads may be cut (destroyed) soon and just today, with sharp battle axes by going there. Again those regions on my way, which are devoid of water, construct (dig) there the wells." (43-44) The uneven soil, on my way, during journey, and those who increase the pleasure (of the people) may walk ahead (46) like Nila, Nakradeva, Vasuman and the sages while, Jayanabha, the prince of gandhrava, and who

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is very brave in battle may walk in midst of the marching army. (47) And Sushila and Kampala, being equipped with armours may proceed with the army. And I, making the reserve of army protected, at ease. (48) Will march, with the army for getting victory over the king. May the native inhabitants search for places, rich with profuse grass and fuels. (49) Let the army rest, where the land is levelled and be with water, giving such orders, the

Bharata, amused himself at will. (50) He spent the charming night there in the hot season, and that night being auspicious and fatigue removing, became over. For that "sleeping" descendent of Raghu, he eager to attack in battle passed, that night in the month of Jyeshtha, which was beautified with full moon. (51-52)

Here ends the Chapter 204 namely, The description of Bharata's departure (setting out) in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara

205. The description of the journey (marching)

Markandeya said : O great king ! when the night resulted into dawn, Bharata's attendant in departure, begot the war drum with big sound. (1) On hearing its loud sound, the people in the army camp got awakened, and performed those inevitable deeds, oh king ! with haste, and, they called one another, for speedy departure, and began to collect the beautiful tents. (2-3) Which were spacious, very beautiful and prepared with wool wrapped round. O best, among the kings ! they easily made them comfortable to carry. (4) They hurriedly placed them on young elephants, donkeys as well as in the main carriages drawn by the oxen and on elephants. (5) also (they placed) various (big and small) utensils, soft beds, principal seats, and the vessel kept in the kitchen. (6) With the drinks, grass, and different weapons, along with the armours for horses, and those craft vessels. (7) Oh, king ! and all types of wealth with all the materials, and when the utensils were going to place, there arose a terrible trumpets of the young elephants, who were going to carry them, with the harsh braying of the donkeys (mules). (8) And there was heard the tumultous noise of the elephants and horses yoked to the chariots, together with the sound of the beaten musical instruments, and oh king ! with the increased sound of the elephants' bells (9-10) mixed with the neighings of the horses there arose a fierce noise. The drum

master, went ahead, carrying with him those related to the departure, and he made beatings of the drum, accompanied with other drums. And the speedy merchants also proceeded carrying with them, the commodities for sale. (11-120) While those leaders, searching for other comfortable places, with regards to level and water went in front (13) like wise the principal cooks (related with the kitchen) also left swiftly and in comfortable and nice carriages, as well as on mules. (14) They made, the young ladies seated and the delighted people then in the early morning (at dawn) left the place. While some other women were mounted on the she-elephants, having canopies over heads. (15) And O best of the kings ! being protected (from heat) by the turbans of the chamberlains, as well as being protected by the attendants on the apartments of women, with singers and musicians ahead marched with the army. (16) Those young royal ladies, decorated with divine ornaments, pleased (satisfied) with wealth those poor ones, blind persons, pitiables as well as those helpless people. (17) Those other persons, with swords fastened, and with quivers,

went with their minds in haste, after making the grasshuts lighted (blazed) (18) Bharata also, being mounted on a jewel studded palanquin and with the sound of the drums ahead, the highly lustrous one started marching. (19) And within a moment, that camping place became deserted, and became crowded with the flocks of vultures, and occupied with many flesh eating animals. (20) It was united with the body-limbs of those elephants, camels, mules as well as horses, and looked congested with, the broken vessels and the organs of the bodies. (21) The camp became over spread with, the heaps of the cow dungs, and was filled with many flesh-eating beings, along with the holes in the kitchen mixed with burnt clay. (22) It was covered with thick oily scum and mud, and with full of bees on them. The soldiers in Bharata's army went out, leaving all this. (23) And at the time of the departure, they with efforts made those oxen, who were exhausted, and those elephants seated at ease, got up. (24) And some worthy camel guide persons, again placed these vessels, which were thrown down by the mules. (25) While some people beat those buffaloes, who were tormented by the sun heat and so has become rested, on the ground together with the burdens, at the time of transporting over the rivers. (26) And some, became able to hold, the reins of the mules with

difficulty who were frightened, by the load and enlarged trumpets of the elephants, and with young ladies mounted on them. (27) Some persons were cast (thrown) down, on the earth by the horses, they being frightened by the elephants, and so they placed their feet on the necks of the horses, for resting their knees. (28) Oh descendant of the Yadus ! some horsemen, there, caught the horses, speedily being approached them, who were agitated and had dropped the shields. (29) Some human beings, removed their fatigue, under the shadow of the trees, while some took meals on the banks of water reservoirs. (30) Some succeeded, in seizing those horses, who had run away being frightened by the monkeys approached near them. (31) And oh, the descendent of the Yadu race ! some short with their arrows, those herds of deer, who were running (moving) in front of them, on account of fear, having attacked upon them soon. (32) Some gathered the grass, while few collected the fuels, and in the same way others made the drum sound doubled. (33) And oh born in Yadu's race ! they removed the fatigue caused by journey soon, and some made themselves assured for destination, when they saw a big tall pole-bamboo with banner on it, placed at market shops, while some again and again willingly helped (34-35) those, who left a head (before) in search of a suitable camp. On seeing their cloth tents, some went with hurry. (36)

And others went soon when they saw their houses (tents) prepared from cotton and wool. O best among the kings ! people witnessed there some ones' tents being crossed, already made, and going to be made. By the trees, removing the fatigue, as well as by the

preparation of straw mats. (37-38) and oh great king ! by the decoration of cloth, wool and grass, the army (camp) of that virtuous doer (Bharata) was looking splendid (39) Oh lord of the earth ! it became of invisible form on account of the bodies of those persons, who were influenced by the quality of Rajas and who were making the earth purified by weapons ?(40) The persons, with leathern bags full of water, and laid near by, were found running with an object to cleanse the house (tent) (41) And others, oh king ! were sprinkling the grass huts, which had been not, being desirous to make them cool with water poured from the mouth of the leathern bags. (42) His army being restless on account of the heat-flow, from all sides, looked as if it was sprinkled by the

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drops of mist. (43) They sprinkled (poured water) the bottoms of ivory utensils, oh you born in Yadu family ! with cow dung and water. (44) And many thousands, in Bharata's army were seen moving out (wandering) for making mules, camels, and oxen feed, while others, expert in science related to horses, unyoked the horses to the chariots (45-46) and appeased them mildly, by removing (descending) the vessels. And O best of the king ! the earth, dust, arisen on account of the movements of those horses, resembling the tawny dove reached (touched) the sky. While others, placed the horses, near the water places. (47-48) And oh king ! some others, in the same way made them stood in row under the shadow of the thatches, and others kept them (horses) under the canopies. (49) some of them, made the horses fed by offering them grass, and others prepared the shadow of the thatches as well as nice canopies, to avert the sun heat, for thousands of elephants and oh lord of the people ! Those elephants, who had bathed in the water ponds, and had quenched their thirst. (51) And who were fairly covered, and had their temples nicely clothed (decorated) were taken (brought) to their own places. The tying posts for the elephants were kept, oh king ! far from the army camps. (52) O great emperor ! the guardian people took (got) the tying posts from big trees, and they, very far from the army (53) made those cow herds, and she-buffalo herds at ease, and oh lord of the people ! They brought the cow milk (butter milk) to the army camps. (54) The people saw there, the stalls of the army, decorated with all kinds of commodities, looking like another Ayodhya. (55) And in Bharata's army all the tents (houses) of all the physicians were seen with flags, and with medicines. (56) The commander-in-chief of the army, brave and high souled Vijay had the encamping of the army (divisions) according to the science of politics. (57) Then Bharata, the lustrous one entered, together with the army having four members (divisions), followed by two heroic sons, oh descendent of the Yadus (58) By brave Pushkar as well as by the highly great souled Taksha. As well as by the principles of the army, and by the bards, singers and penegryrists. (59) Along with the sound of the conch-shells and musical instruments, and with the beatings (sound) of the drums. Oh delighter of the Yadus ! Those chief officers of the army

appointed in various direction approached near the arched doorway of Bharata's house (camp),

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crossing (leaving) the middle pathway for entrance, the high souled one. (60-61) Bharata, by nodding his head, sent forth those army majors to their camps, when (after) he was made known, by the bards, about their names and was made known, by the bards, about their names and heroic acts. (62) And then, he entered his highly prosperous house. There the soldiers in Bharata's army being exhausted, because of eight 'krosas' journey (63) entered, their own houses and got (relaxed on) their beds. Then Bharata, too after entering the excellent house, at will (64) enjoyed (moved) oh great king, he who was possessing, the splendour like Indra. And oh righteous king ! marching in this order (sequence), day by day, (daily) he arrived at Ganga, the river with three streams. (65) It (Ganga) had got the beauty, (splendour) on account of the washing away of excellent sandal paste, anointed on the fleshy breasts of the damsels (divine ladies) and was possessing the upper garment in form of cool water, increased because of melting the ice due to the heat of the summer Sun. (66)

Here ends the Chapter 205, namely 'The description of the Journey (marching against)', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

206. Crossing of Ganga

Markandeya said : Then oh king! that Bharata made halting on the bank of Ganga, and they made tents on water of Gangas for Bharata. (1) As well as, especially for the principals of the army, and the army soldiers, when he approached Ganga. (2) Considered his human birth

fulfilled, and his fatigue was removed. He took a bath there, and being highly satisfied (delighted) drank the water at will. (3) Those who loved their horses, made them bathed there, in the same way the elephant drivers, made their elephants bathed. (4) On account of the many thousands elephants having plunged into the water, that Jahnavi river (Ganga) looked as if possessing stones in the country of kiratas. (5) They when saw the drivers, came there, began to play with the leathern bags, under the guise of sprinkling water, while some entered, in the same way with their trunks. (6) Bharata's soldiers became pleased, when they came to Ganga. And Bharata also took a bath there, and then made a worship of the Gods. (7) He performed, there the obsequial rites, in honour of the departed relatives, and the highly lustrous one

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gave alms, and after giving profusely, o descendent of the Yadus! he made an order (8) (as) "Let my artists (mechanics) prepare hundreds and thousands of elevated lovely houses, for placing the lamps at night time. (9) And bring the boats, to make my army crossed, in the same way prepare leathern boats and hundreds of flats. (10) And make a halt, reaching on the north bank, and let the people reach to the other bank during the period of rising and setting of the Sun" (11) Making orders in this way, Bharata moved at ease, and the Sun having spread its rays every where, oh king! (12) became disappeared as if he felt ashamed of Bharata. And soon the western direction within a moment looked like the tips of the lotus petals. (13) It looked reddish on account of twilight reddishness, when was obtained by the Sun (or when the Sun got set). Then when it became pervaded (covered) by the darkness, nothing was found visible. (14) They then threw (placed) those elevated vessels, prepared before by order of Bharata, with lights and decorated with flags and garlands, on the water of Ganga (Jahnavi) (15) The soldiers, and the majors of Bharata, placed individually thousands of lamp-trees on the water of Ganga. (16) That Ganga, the beloved of the sky, and wearing the lamp garlands and with splendid form at bank, smiled in form of foams looking like tongue. (17) Ganga looked brilliant (shining) on account of the lamps, placed on its water, they being taken away on other places by the waves. (18) When the people thus were enjoying there, on the bank of Ganga, then at night time, there brought many kinds of beats soon there. (19) People got asleep, at midnight, seized by the sleep, as if they were attacked by the moon, looking like the royal swan, and seen by them in the sky-lake. (20) Then the multitude of Sun's rays, made the army awaken which was resembling the lotus

lake, and had got a sleep because of the moon rise. (21) Then the pilots began to drag their boats, and they made the entire army crossed, to the other bank. (22) The boats, decorated with strings of small bells and flags, carried the army to the other bank being harshly driven by the pilots. (23) Some of them, were filled with utensils, while some with people, and others with horses, and some others, were full of oxen, mules as well as with the camels. (24) And some others with elephants on them, reached to the other bank then, at that time some boats, were occupied by the women, having the eyes like lotus petals. (25) They, O lord of the people! were

looking like the aerial cars on the water of Ganga, with excellent pilots and were surrounded by the staff holding persons. (26) Other returned, for the sake of transgressing the people again, some having possessed with leathern boats, while some with, well controlled rafts. (27) They sometimes went carrying with them, the vessels along with the leathern bags some persons mounted on leathern bags (boats) were dragging the horses, and oh lord of the people! some of them, crossed the river only by means of arms and went to the opposite bank, while others, got the other bank, by holding the reins. (28-29) Oh king! some persons, making themselves seated on the boats, made the horses swiftly crossed, with their hands. And the herds of she buffalos and those of cows, o descendent of Yadus! reached to the other bank, being carried by the cow herds with the help of their hands (arms). And the herds of camels and mules when they were made crossed with arms (30-31) returned again and again, and o best among the Yadus! there arose a great roar, that of the crossed one, and also of the person, who wished to make them crossed. (32) And on both the banks, there occurred a terrific uproar. The highly lustrous Bharata then took a bath and offered oblations to the fire. (33) He worshipped on cloth Vishnu, assuming the form of a fish, and oh, descendant of the Yadus! he satisfied the brahmins, reciting good wishes and blessings with alms of cows, clothes and with wealth then. (34) He then worshipped Jahnvi (Ganga) with perfumed garlands and anointments, and again he worshipped, those worthy brahmins. (35) With cows, as well as with horses, gold coins, clothes and perfumes and then he mounted on the boat^ covered with white blanket. (36) It was endowed with strings of small bells, and had garlands of flags, and banners, and it was forcibly beaten by the pilot when Bharata mounted on it. (37) And oh king! that boat looking like an aerial car, reached to the other bank, and on getting the other bank, he along with the whole army, o king! stayed there, as Indra stays in heaven. (38) King Bharata, having the glory like that of Shakra, crossed the divine river, who was resting in the matted locks of hair of the great God Shiva, and who had an increase in coolness, because of the vicinity of the moon, he then put a termination to this river. (39)

Here ends the Chapter 206, namely 'The description of crossing (descending) of Ganga' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

207. Going to Rajgriha (Royal House)

When Bharata crossed the river Ganga, the girdle of the sky, then there entered, oh king! in his dwelling camp place, some others Kaurava king (1) He was accompanied by his four fold army, looking (huge) like an ocean, and was, the chief king of kiratas, Damana by name. (2) He was seen having in his army, many thousands of the scented elephants. Bharata attached to righteousness (laws) worshipped him, according to his merits. (3) Then he came to Yamuna, the destroyer of sins the daughter of the Sun, and the auspicious sister of Yama, having blue garland (stream) and looking charming. (4) Oh lord of the people! A person, who performs the Shraddha ceremony, any where on the bank of this river, he attains imperishable fruit and enjoys in the heaven. (5) And, if he worships the daughter of the Sun (Yamuna) after taking a bath on the fourteenth day in the dark half of the month, he is released from all the sins and goes to heavenly abode. (6) And on the fourteenth day, in the dark half of the month of Magha, and when there is absence of sunrise, if one gets bathed in her water, and worships the lord of the religion (Yama) with sesamum seeds and water. (7) He then never faces bad fortune (calamities) and rescues the race. And on the fourteenth day, in the dark half of the Magha month, anywhere in the river, really (8) if one takes a bath, with the water of this river, he also gets liberated from sins, as Yamuna is especially famous as the sister of Yama. (9) Having taken a bath, in the water of Yamuna, and having satisfied the manes, he (a human being) never faces mis-fortune and he goes to heaven. (10) Like the water of Ganga, Bharata, approached to Yamuna, he then moved there delightedly, and then crossed that great river. (11) As he crossed the river Yamuna, then Suratha, the king of the Matsyas, entered the camp of that high souled Bharata. (12) He being accompanied with Gorasena, the king of Salvas and with Prabhadraka, the king of Shibis, came to Kurukshetra. (13) There is this ancient legend known in the world related to that. (As) even the particles of dust, when nicely brought by the wind in Kurukshetra, (14) carry the highest state to those

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wicked doers. And oh lord of the people! those who die in the sacred region of Samantapanchaka. (15) They all get heavenly abode, and shine in the heaven like the Gods. Oh, lord of the kings! where there is the holy place named 'sanniti', famous in three worlds. (16) It is known as 'Sanniti' because of the union (gathering) of all holy places. As many holy places, exist on earth, beginning from sea and lakes (17) they all, oh descendant of the Yadus! come there always at the end of the month. And if one performs, a shraddha ceremony there when the sun becomes swallowed by Rahu. (18) That person attains the eminent fruit, of hundreds of Ashvamedha sacrifices. Bharata, too stayed there happily after having approached it. (19) He asked the brahmins about the significance behind the holy place 'Sanniti'. And asked by Bharata, a brahmin named Ghatodara. (20) described to Bharata the sin destroyer story (episode), related to it, Ghatodara said :

When Shakra was busy, attacking upon Vritra, with an object to

kill him, and when the whole three worlds were in possession of the demons. (21) Then all the Gods together with Brahma came to Vishnu for protection. Hari, the son of divine Chyavana, then told them. (22) 'There is a brahmin, born in the family of Bhrugus, and well known as Dadhicha. You prepare an excellent weapon for the lord of Gods (Indra) with his bones, then entering into it, oh gods! I will surely kill Vritra.' All those Gods, when they were told like this, came to the hermitage of Dadhicha. (23-24) And they saw there, the highly fortunate Dadhicha who was the treasure of penances. The Gods gathered together, worshipped that highly illustrious sage, and said to him "we will prepare a thunder bolt with your bones, the destroyer of demons, and also other weapons. For accomplishing the Gods' purpose (object) (25-26) So, oh brahmin! you be pleased to give up your life, for fulfilling the mission of Gods". And Dadhicha, when he was thus told, by the Gods, replied to those deities. (27) "I have made a vow, for a pilgrimage to all the holy places, so after visiting them, o worthy Gods! I will put an end to my life." (28) The gods said "O worthy brahmin! you are capable to call (invite) all those holy places, and so oh, spotless sage! may all the places of pilgrimage be assembled here, and just at present before you. (29) Oh descendant, of the

Bhrugus! they all by yours as also by ours' lustre." Ghatodara said

: When he was told thus, by all the Gods, then o king the holy

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places, rivers, lakes and seas became (arrived) present there. O king! because of ardent wish, and with an excellent contact. (30-31) Then having found them nearby, the excellent brahmin took a bath there, and he propitiated the Gods, together with manes. (32) And spoke to those deities, who were present there, full of sense (serving purpose). Dadhicha said : oh gods! since today, "You should make yourselves, always present along with those holy places, (33) approached here, at the end of the month." Ghatodara said : And when he was told, by the Gods as well as by the holy places as (34) "it will be just so as you desire" Dadhicha gave up his life, and went to heaven, because of his own lustre. And Vishvakarma (architect of Gods) then made, the thunderbolt from various parts of his bones. (35) And he also prepared, various weapons for the Gods individually. He then, with the help of that big (mighty) thunderbolt, killed the great demon Vritra (36) and also killed those principal ninety and ninety (?) demons, in the same manner. Since then, o descendant of the Raghus! (37) at the end of every month, there is said here the vicinity of holy places and of Gods. Markandeya spoke : on hearing this, the highly lustrous Bharata, gave alms, (38) and then he went to Amarkantaka, along with his huge army. The descendent of the Raghu's race worshipped vishnupada (feet of Vishnu) having approached there. (37-38-39) Then he came to Gauri, the sacred river which destroys sins and fear. Being ordered by Vishvamitra, the demon had, entered into the king in past. (40) And oh king! Shakti, who was beaten by whips, had cursed him on way. Then entering into 'Saudasa's body' he devoured Shakti. (41) Then, he soon killed those hundred sons, oh king! of Vasistha. The revered sage Vasistha on account of the death of his hundred sons, became highly distressed. (42) And he entered into the river Gauri, with a desire to give up his life. O king! as that brahmin went there, (approached her) she began to flow (melt) then. (43) Since then, She is known by the name of 'Shatadru' in this world. She is the destroyer of all the sins, and bestows bliss upon all. (44) And when taken a bath it gives the fruit, similar to the gift of ten cows, o king! to those persons. That Raghava (Bharata) when he came there he gave alms, there too. (45) Then, he

crossed that river, and reached to the end of that river, where people become free from all sins and fears, when they bathe in her water. (46) He attains the

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fruit, of the gift of ten cows, by taking a bath there, and if he takes" a bath, in the month of Ashadha, he attains the fruit, of the gift of thousand cows, (47) the divine sage Vasistha, being released, from the water of Gauri, he with the snares, soon threw himself in her water, oh king! (48) But he was liberated from fetters (snares) by the goddess and she placed him on the bank. Then Vasistha, too when he saw Parashara, the son of Shakti, (49) There still exists my progeny "saying so, he (Vasistha) gave up the idea of ending his life. As she terminates the sins, so she is famous as 'vipasha' in the world." (50) And when the law-abiding Bharata, crossed the river vipasha, then the very glorious king of Kunik joined his army. (51) As also, Vasudhana, the king Trigarta, and Jaya, the lord of Kuloota, the king Govashana of Dasheraka, joined him. (52) Bharata then came to the river Iravati, was flowing speedily, where one gets the fruit of giving ten cows by taking a bath. (53) (It is said that) the river Iravati, individually carried with her, six thousand holy places, and especially when she became united with Revati on the eighth day of the month. (54) that descendant, of the Raghu's race, gave there manifold alms, and then having crossed her, soon came to the sin destroyer river Devika. (55) She destroys all the sins even by her sight, that goddess is the incarnate of Uma, the beloved wife of Hara. (56) He worshipped lord Samkara, having given alms there also. And when Bharata, had made a half (stay) there, five kings then entered there. (57) They were ruling over the mountain regions, and possessed the troops of foot soldiers, o great emperor! and they were kumar, shreniman, shoora, Balabandhu, and Suyodhana by names. (58) In the same way, the very strong Anshumana, the king of Madra country (entered into his army). And he (Bharata) the best among the men, was honoured by Shakala, the king of Madra. (59) He stayed there for three nights, and then the lustre came to the river chandrabhaga, full of cool water like the rays of the moon, and destroyer of all the sins. (60) Being united with all the holy places, she fulfils all the desires of persons, when they take bath in her water, and especially, oh great monarch! on the thirteenth day, when Magha is united with Pushya constellation. (61) And when he crossed that river, then the lustrous king Shrutomjaya, Abhichara, krutamjaya, and

the wellknown king of Kashmir, the righteous Subahu by name, joined his camp (army), and being

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accompanied with them, he (Bharata) came to the great river Vitasta. (62-63) When taken a bath there, she the destroyer of all the sins, bestows the heavenly abode, on the thirteenth day in the bright half of the month of Bhadrapada. (64) She becomes, oh great king! then more sacred and highly auspicious, Bharata crossed the river Sudama. (65) And the highly lustrous one, oh descendant of the Yadus! came to the country of Kaikeya. There Yudhajit, the king of Kaikeya, with his four fold army. (66) The maternal uncle of Bharata when he heard of Bharata's arrival, he then came out. Also those principal citizens, dwelling in the royal palace came out there (to honour Bharata). (67) All those brahmins, kshatriyas, vaishayas as well as those eminent persons of different castes, came out of the city by vehicles of various kinds. (68) The courtezans, making ahead the musicians, came out, to welcome that high souled, Raghava. (69) And that highly illustrious Bharata also, after being united with Yudhajit, then ran towards, his maternal grand father, the king of Kaikeya out of feelings (devotion) for him. (70) He embraced Bharata on neck and often smelt his head. Bharata too came to the royal house, after warm reception. (71) Then, Bharata made a camp, on a levelled place, charming and with plenty of grass and fuels, and (it was) not very far from the city (in the vicinity of the city) (72) Also, the kings of different countries, made the halting places for their armies, separately, on pleasing regions. (73) Then Bharata, asked to prepare encampments for those kings and he ordered, for all kinds of enjoyment objects for them, after that, the moon of the Raghu race with pleasure entered into the city of his maternal grand father, being mounted on elephant. (74)

Here ends the Chapter 207 namely, 'The going to Rajagriha' (Royal House)', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

208. Bharata's entrance into the royal palace

Markandeya said : Then Bharata, devoted to righteousness, came with a few attendants, to his maternal uncle, and he, the Lord of kaikeya, embraced him on neck with love, and smelt

Bharata on head often, And oh king! Bharata also, carrying them arrived at the dwelling place. (1-2) He then being delighted, entered into the city

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of his maternal uncle Yudhajit, which was covered with flags and banners, and was sprinkled with Sandal water. (3) The city possessed, the perfumed vapour of agallochum everywhere, and was decorated on all sides with flowers of five different colours. (4) It contained, all kinds of commodities for sale, and looked nicely decorated with youths and was endowed with palaces, scratching the sky with a mass of white clouds. (5) It had in the temples of deities, the oblations and worships offered, and was noisy, all over, due to the sound of big musical instruments. (6) Where the market places (streets) were crowded by the citizens, desirous to see (Bharata), and oh great king! the royal path (highway) possessed the multitude of great many beings. (7) Where each house looked empty (vacant) except the main roads, and the palatial houses on royal paths, were occupied by the groups of young ladies. (8) Then, glorious Bharata entered into the city, being mounted on an excellent elephant (chief elephant), and when that Bharata, having the physical appearance like that of cupid entered. (9) The women gave up their household affairs, and they reached to the round windows (airholes), some had partly besmeared their bodies, while some had applied the collyrium into one eye only. (10) Some possessed, the braid of hair, with only half of it being tied, while some had left half of it loose, some ladies had put on, the wooden sandal on one foot, while, with leathern sandal on the other one, went quickly to the direction, and others left the round windows occupied before. (12) And some others went out swiftly of the windows (balconies) and leaving aside, their leathern sandals. (13) The women with their faces, made those windows adorned with beautiful faces, they had their conch like fair necks partly entered into them, and had lotus bud like arms. (14) They left, having their arms, busy in holding the mirrors in the other hand, and felt uneasy on account of their waist clothes knots being separated (15) Others left there, hiding their waist clothes, with

arms, some having put on the bunch of flowers on their heads, went to the windows (16) while others, with their long upper garments, reached hurriedly to the round windows. Bharata looked, like the besmeared Sun, due to the splendid and the variegated (black-white) glances of those beautiful ladies. He at that time, attracted them, with the rays, came out of their eyes. (17-18) And Raghava looked passing as if carrying with him, their

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hearts within the range of sight, whosoever came, those ladies, as if being painted in the pictures, became unaware of any activity.

And they felt immovable, even after Bharata went far away from there. (19-20) When they were impelled by the friends, they fell

down on earth (became stumbled). He (Bharata) born, as the

secondary incarnation of God of love, and looking himself like

cupid, quickly went to the royal dwelling, carrying with him their

minds. And oh king! in that royal palace, Bharata approached

(found) (21-22) the highly lustrous one, the royal habitation,

looking like another kailas mountain, and then entering into that

principal house, he sent for those kings, as well as for the soldiers.

Oh, descendant of the Yadus! drinks, eatables and clothes, and

made a stay there, at ease, being worshipped (honoured) by

Yudhajit. Then when the Sun, looking like the bunch of China roses (JaPa flowes) was set. (23-24) Then, that royal prince got asleep, at night, in that beautiful house, on a nice bed, made of gold and studded with thousands of shining jewels, and he passed the summer night, with pleasing wind, (favourable breeze). (25)

Here ends the Chapter 208, namely 'The description of Bharata's entrance into the royal palace' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

209. The war-episode

Markandeya said : Oh descendant of the Yadus! when that night was over, then, there occurred the beatings of drums for awakening, in the camps of those kings separately (1) of various signs, for many chief army officers, at different places. That, their big roar reached to the sky then. (2) The persons appointed for awaking then entered into Bharata's house. They were flute players, the chief singers and were experts in bamboo musical instruments. (3) Also those, who were drummers, those experts in Panava instrument, and those who blow the conch shells, as well as those bards, who had sweet voice and who were singing nicely. (4) And oh lord of the people! the principal bards, heralds and the panegyrists pleased (satisfied) the heroic Bharata, who was highly intelligent, and who had slept soundly. (5) (They praised him with these words) "Oh! best among the Raghus! a very good morning to you, get awaken, the auspicious night is turned into bright dawn, and the eastern direction looks reddish brown on account of

dawn". (6) "Really, O best among the kings! Matali makes the eminent lord of the Gods awaken, at this time to benefit the world. (7) "As when you get asleep, the world also gets asleep, and when you become awaken, it becomes united with happiness, so, oh delighter of the Raghus! get up with a desire of welfare of the world." (8) "Like Rama, the emperor of the earth, you are surely the abode of all the virtues. You have adorned the world with your pure qualities, resembling the rays of the moon. (9) Oh you with long arms! it is a matter of great surprise, that the faces of the enemies are made dark, by your very white (pure) fame. (10) "The groups of your enemies, when they see the water of your sword edge, soon, out of fear possess, their smeared dwelling places as if out of thirst (?)" (11) "You are undisturbed, and very profound like ocean (the abode of gems) but you do not resemble the ocean because you are beyond our reach, thus we believe". (12) "You are gentle, knowing arts, wealthy, and pleasing the eyes. (The moon, also possesses the same wealth) but o king! You are not apt, to compare with the moon, because it decays (day by day) and is united with night (you are not decaying and have no faults (vices) (13) "And the earth, very widely spread as being enjoyed by your arms, and strong enough of unparallel resort to all, can not be compared properly due to the trembling vindhya mountains, with you. (14) "O destroyer of the enemies! whatever you possess, you give it, but how it became possible, that you gave fear (which is absent in you) to your enemy troops?" (15) "A person, being seen even for a moment, by your corner, eye-sights, he surely, and always comes within the full range sights of the goddess of wealth." (16) "May that supreme God Janardana, remove the heads of your enemies in the battle, with the disc having the sharp edge." "And May Samkara wearing the garland of skulls, with matted hair, decorated with the moon, and having the half portion of the body, occupied by the beloved, bless you (18) "May Brahma, the grand father of the whole creation, seated on lotus seat, and born from lotus, bestow upon you prosperity, intellect, firmness, wealth and valour." (19) "And May the moon, moving in the sky and satisfying the bridal direction with rays, and shining like a lamp in the globe of the universe, make your morning auspicious." (20) "May the lord of water (Varuna), the lord of Yakshas, the lord o deities, the lord of ghosts, together with the demons make your

morning auspicious, together with all the groups of Gods." (21) "And also sages, rivers, mountains, seas, the ten directions and the divisions of time may bless you, with a happy morning." (22) hearing thus, the auspicious words of these bards, he (Bharata) left the bed along with the proclaimed wishes of a happy day. (23) He heard about, the acquiring and spending of money together with persons in charge of counting (calculation) and writing. They soon he sent them out, and went to the charming bathing place. (24) He, there started bathing, following the cleaning of the teeth, and was made clean, with perfumes, by strong persons then. (25) Being seated at ease, on an auspicious seat, the mighty king, wearing light garments, took bath with sacred waters of various kinds, and those of different rivers and seas. (26) With more than hundred pitchers, o great king! made of gold, clay, copper as well as of silver and mixed with all auspicious herbs. (27) With the pitchers containing the milk & water flow, and with garlands on front parts (neck) and nicely worshipped, and o lord of the earth! made bent down, by well bathed, and decorated persons. (28) They were full of sandal water, and were made consecrated by the brahmins with sacred chants. He had put on a beautiful garment, wet due to the flow of bathing water. (29) It was looking like, the full moon round (orb) and looked as if prepared (woven) from light clouds (sky). He, with the noise of musical instruments, and of a happy day, as well as with sound of music. (29-30) He took a bath, and then worshipped (paid homages) the eastern twilight, being concentrated, and according to the precepts. And then he looked his charming face, into the mirror and into the clarified butter! (31) And o great emperor! he looked into the gold, made consecrated by the astrologers (fortune tellers). He was then heard about the Sun, the day, and the constellation. (32) Narrated by the astrologers, and which destroy quarrels, and unauspicious dreams. Afterwards he worshipped, the paramount lord the dissembler Vishnu. (33) With perfumes, garlands, bowings, and with offerings of perfumed vapour, lamps and eatables, and along with eulogy prayers, offering oblations, and with the sound of singing and musical instruments. (34) After worshipping nicely the supreme God, he entered into the auspicious sacrificial place. There the priest had already placed the fire, and offered the oblations, before hand. (35) The learned royal priest had performed there already

before (his arrival) the rite, destroying the wicked dreams, and giving success, prosperity and victory (for him). (36) Then, Bharata with his mind delighted, offered oblations in the household fire, being concentrated, and with the recital of 'Shri Sookta' and 'Paurusha Sookta'. (37) He, being well concentrated, offered the full oblations, into the fire with ghee, made pure with sacred spells, and according to the precepts, and then that very intelligent one, uttered slowly and repeatedly the prayer. (38) He worshipped the deities, along with the manes, with water, after that Bharata, came out of that fire place (house) (39) coming out, he worshipped the brahmins with wealth, cows, horses, gold and with coagulated milk, mixed with flowers and fruit. (40) The delighter of the Raghus (Bharata) worshipped them, by giving sweet balls, gems and clothes. Then the 'sweet noise of the happy day' made by those worthy brahmins, who were worshipped by Bharata, the high - souled one, reached the heaven. And after making a worship of the worthy brahmins, he entered into the house. (41-42) He met with this constant daily act with perfumed sandal paste. He then put on, thin and white clothes, and was made fragrant with excellent vapour. (43) The descendant of the Raghu race, decorated all his limbs with ornaments, and having put on the white, fragrant garland, as well as various chaplets. (44) (He) then touched the auspicious objects, and went to the assembly house. There was already arranged for him, a couch seat decorated with excellent jewels. (45)

It was looking nice, with very precious arch, and had a rich covering over it, and a highly valuable canopy, was prepared over it. (46) When Bharata, true to his promise, took a seat on that place, then, equipped with swords, adorned with worthy armours and wearing red garments, heroic persons (guards) began to protect (guard) him, standing on his back side. In the same way, those with faces like that of the full moon became alert to guard him, by standing on both his sides. (47-48) And well dressed principal harlots, then began to serve him. Some with (small) chowries in hands while others with fans in hands. (49) While some having the eyes like blue lotuses carried betel boxes. Then an attendant (born of Soodra man and Kshatriya woman, placing his knees on earth, and decorated with ear-rings, equipped with a sword, and having a staff in hand and who was well-dressed, said (requested) to

Bharata. "The brahmins, who are capable of removing the doubts have approached (come) to meet (see) you." (50-51) "Those who are prominent among their groups, and those who are the army superiors". Then the attendant said to those, who were awaiting at the doors, when he was allowed to make them entered, "enter quickly" thus he told, the brahmins and the army-heads and the worthy brahmins, favoured him, with blessings and then they entered. (52-53) They took their seats on holy stools (ascetic seats) and on the ivory backed seats at ease. Then the attendant, narrated the names in a sweet tone, of those army heads,

who had bowed down to Bharata. And they took their seats; Then from the open doors (54-55) there began to enter, all the people, and nobody was, then prohibited there. There had heard a big uproar, at that time (56) of those highsouled kings, who were desirous to see Bharata. In the same way, with the increased sound of the bells of the elephants, along with the neighings of the horses and the sound of the chariot-rings, mixed with the narration of names of those kings by the bards. (57-58) There occurred a tremendous uproar, together with the blowing of conch shells and of musical instruments being played. The kings with pleasing appearance came to see Bharata then. (59) The kings, alighted from their vehicles, near the door-arch, and all entered into the assembly hall only with their few attendants. (60) They were made known to Bharata, with a gentle head nodding by that polite door-keeper, and then they took seats of excellent places. (61) Bharata then made a friendly inquiry, after the welfare (health) of those kings, rested on royal seats, according to their status, and then he worshipped them. (62) Then the bards, pleased (satisfied) those kings of different countries, and at the end of their eulogy, they made themselves Bharata, the high-souled one introduced. (63) That big noise of those bards, praising Bharata, being obstructed by the palace-space, became enlarged (huge). (64) And that assembly hall looked, splendid as if, spread over by the rays of the rising sun. due to the excessive brilliance of the rays, coming out of the jewel studded, in the crowns of those kings. (65) Then, Bharata the lustrous one, sent forth those kings, who were offered betel leaves, with his own hand, and who were introduced by the door-keeper, (66) He then got up, and went to an another excellent house. And there he discussed counsels with his" maternal uncle Yudhajit. (67) He also made counsels, with the

priest Gargya, and with his own priest, who was expert in time-factor. Yudhajit said : "You have approached, at a proper time (deserving time), with a desire to kill the gandharvas. (68) So as long as the Gandharvas remain ignorant of your arrival, you o mighty one! kill them during this night having attacked upon them.

(69) As, you will be able to kill them easily with an attack (at night) Kalavid spoke : O king! (wise statesmen) declare that battle as a fraud-war, (deceitful) when it is fought against a slept one, a mad person, a relying man, as well as against a fatigued fellow.

(70) And also an attack upon the army, when it descends upon the flowing river, as well as upon a person, who is tired at night after wakefulness. (71) And oh mighty one! The Gandharvas, are constantly habituated of moving at night, and so, oh delighter of Kaikeyi!, They do not deserve, to be attacked upon at night by you. (72) (But) I find Bharata's victory, when the war takes place, during day time, Gargya said : before the commencement of war, we should disclose our motive (intention) by sending a messenger, to the Gandharvas. As

"You go to the mountain Himavan, leaving this region, (73-74) because, Since past, the habitation place for the Gandharvas, is fixed on the excellent mountain Himavan, by him who has created this world. This place is meant for human beings and so you deserve to give it up. Donot make delay." (75) Then, O king! listening to the words of the messenger, they will hand over the region, I surely believe, in this matter. (76) Bharata replied : The descendant of Raghu, are always faithful (true) to promise and are not instructed in the deceitful war. And so, I will kill them oh king! in a fair (righteous) battle. (77) The words spoken by Gargya, highly suit to my intellect (mind), and so, the highly lustrous Gargya, only may proceed to them as our messenger. (78) Yudhajit said : O highly lucky Gargya, you go to the Lord of the Gandharvas and make him heard those sentences which you have uttered here. (79) If they prove meaningless, then make them heard other useful ones. On behalf of the name of his high-souled Bharata. O wellversed in laws! do not, make delay. (80) Markandeya spoke : 'It will be like this' saying so the highly glorious Gargya, started for the city of the Gandharvas, being mounted upon the golden chariot. (81) And when priest Gargya had left, then highly famous Bharata, also on the back of the elephant, upon the chariot, with weapon as well as with science

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(scripture), and in close fight, o best among the Yadus! he made great efforts, for victory. He was kept at a distance by those clever persons running on foot. (82-83) While by the eminent followers of Vishnu, Lord Vishnu, nicely and according to the precepts was worshippd after taking bath. Then the preceptor, with a bow down offered oblations, nicely to the fire. (84) When he heard the noise of those brahmins, who were enjoying there, the meals and who were worshipped, then oh king, he honoured them, by giving wealth and then sent them forth. (85) Then having smeared his limbs (body) with highly precious sandal paste, and putting on thin (light) charming and white garments, and possessed with all the ornaments, and garlands and made himself fragrant with perfumed vapour. (86) He enjoyed (food), being

seated on a divine seat and in company of kinsmen, the foods (eatables) offered by his maternal uncle, and which were very rich, pure and of good qualities. (87) They were tested before, by the trustworthy attendants (persons) with the marks of human beings, birds and beasts, and also in fire. (88) He enjoyed the food of various types like, food fit for chewing,

(solid food) that which was easy to swallow, and that which needed licking, when eaten, along with one which can be drunk, and also that food which required to be sucked, in the utensils, made of gold and silver, as well as in gem studded, vessels. (89) He relished the food, with a few kinsmen, and along with the music sound. Then the righteous one, cleansed his teeth, and rinsed the mouth. (90) The destroyer of the enemies, then rested on the bed on left part of his body, and staying there, the best among the men, heard the history. (91) Then he gave up the bed and that highly famous one, the best among the Raghus! studied (learnt) the scriptures, following the path of the virtuous ones. (92) Gargya along with Yudhajit, being smeared with the dust of the chariot, entered at that time, to see Bharata. (93) He got comfortably seated, and then began to say this to Bharata. Gargya said : I then there made Shailoosh heard all those sentences. (94) But, he did not pay any attention to them, he invites (likes) war. (he said) "Tomorrow, I will attack upon (come in contact with) Bharata, and o best among the brahmins! (95) I will destroy Bharata as the moon destroys the fog saying so, that king sent me forth, soon. (96) As soon as I left the place, the war drum was beaten. Knowing this I think, that he will be ready, to

fight with you, tomorrow morning. (97) Markandeya said : Bharata, when he heard Gargya's words, told Gargya, 'O brahmin! you soon go to the house, as you are exhausted, due to the journey of chariot troops. (98) I have given orders about all the actions, related to the war. He, said thus and said to Vijaya the commander-in-chief of the army. (99) 'You soon order today those warrior kings, in their camps, to become ready for battle tomorrow with my camel army troops. (100) And you yourself should arrange carefully, all that is related to the war. He ordered in the same way, to look after (troops of) the elephants and horses. (101) And then he worshipped (paid homage to) the evening twilight and listened to the secret words of spies, being stayed in a deserted (lonely) place. (102) After hearing this, he ascended upon the palace, white like snow, and resembling the summit of the mountain of Kailasa, which was void of (excessive) wind, in the forepart of the night. (103) Some soldier, then of Bharata's camp, there made clapping of the hands (beat the palm of the hand with another) to get the wind at will. (104) Following him, all the soldiers, at that time created great noise, by the beating (clapping) of the palms, and oh best among the men! that great uproar reached to the heaven then. (105) Then O best of men! the wind began to blow, which was thus brought Anshuman, the king of Madra country, at that time, ascended upon the excellent palace, and he saw then Bharata, on account of the lamp light, and because of the high lustre of the palace. (106-107) The king approached, the army persons with a smile (and spoke) I will show my army, to Bharata with a trick. (108) each person in the army-camp inflame a fistful of grass and carrying it in hand, make a noise, being delighted. (109) And all the persons, in the army of that wise king, had in their hands the torches, within a moment when they were told thus by the king. (110) At that time, the camp of that Madra-

king, looked as if another sky, beautiful with different stars, on account of the persons, with torches in their hands. (III) And Bharata, the righteous souled one, when he saw that enormous and huge army, surrounded by torch-handed persons (torch-bearers) got highly pleased. (112) He became delighted, on hearing the sounds and cries of Jay and when that inflame, got extinguished and the sound became low. (113) There had beaten then in the camps, of those kings, separately the informing drums, lovely and of various

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marks. (114) They were many in number, and so there arose a big roar (noise), causing delight to the high-souled Bharata. (115) He, the illustrious one consulted with Yudhajit for only a moment, and then, he took the supper with him, and got asleep on an excellent bed then, by sweet singings and by the tunings of lutes and the Flutes. (116) on the bed, placed under the canopy, and which was charming pure like the snow, and looking nice due to excellent garlands, the high-souled one got asleep on that night, like the conqueror of the demon Madhu (Vishnu) gets asleep, on the hoods of the serpent-lord (Shesha) (117)

Here ends the Chapter 209 namely, The description of 'the war-episode', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

210. The excitement of Gandharvas' Assembly

Markandeya said : When the sons of Shailoosha, heard the war-drum, they all approached to that king, gathered to gether. (1) (The son's like) Namuchi, Kamapala, Gaveshana, and Sudarshana, also Virbahu, Subahu, Vayuvega and Suvarchas. (2) Also Nikumbha, Kumbhanama, Balaka as well as Balaka, with Harikesha, Mahaujas, Suryarashmi and Prabhamkara. (3) Again, Vrindaraka, Jyotishika, Dardhasyu and Aparajit, together with Kumuda, Kumudapida, Vasunatha and Sulochana. (4) And Chandrapida, Gadi, Mauli, Kinnara, Ajagara, Ruha, Kesari, Varavana, Bhanuraga, Avaha as well as Raji. (5) Together with Ekalavya, Vishala, Kalavinka and Kalapriya, Bhimanda, Mahanada, Vasuki, Panasa, and Gada. (6) Again Chandravarma, Mahavarma, Vasushena, Agrajaraka. These and those other gandharvas, the sons of that king Shailoosha. (7) All having put on, the divine garlands and clothes, and being adorned with divine sandal paste, they all entered (sat upon) into the very rich seats in the assembly hall then. (8) Oh king! that assembly (hall) protected by the sons of Shailoosh, and beautiful due to jewels, shone like the autumnal night, beautified with stars. (9) Then Shailoosh, described to them, who had taken seats about all that Gargya had said as well as his own conclusion (10) On hearing, about the attack from a human being, oh Lord of the people! They then infatuated with anger, showed different types of gestures. (11) Those sons of the king of gandharva, shedding tears out of anger,

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and having their eye-sights, like the flashes of lightning, looked bright (reddish) like the clouds at the time of final destruction. (12) The face of Namuchi, became red being smeared with wrath, and it indicated the coming terrific war and it looked as if the burning fire, of the gentle direction. (13) And on Kamapala's forehead, there was seen the eye brows with three lines (resembling the trident), it looked like Ganga descending upon the mountain Himachal, with its three streams. (14) While the eyes of Kumudapida, black, and white on ends looked reddish, like the twilight on account of being anointed with wrath. (15) And Kumud having the splendour of a white lotus, resembled, within a moment, the red lotus form, because of his body, seized with anger. (16) The charming face of Chandrapida, due to the smoke in form of anger, got the form of a moon, pervaded (hidden) by thin clouds (17) The face of Bhanu, was pervaded with the sigh breathing and so, o best among the Yadus! it resembled the Sun, in redness. (18) While Sudarshana, proved his name, meaningful at that time, on account of his face and limbs, not distinctly visible, because of the smoke, caused by hands clasp. (19) and agitated Gaveshana, with his body, bright like the interior of fire, as if indicated the destruction of the enemy king, as the falling of the stars, indicates calamities. (20) Virabahu, with enraged bodily form, spread, at an improper place the dust, fallen out of pounding the gems, by the strokes of his arms. (21) While the clasped hands of Subahu, created the roar of a thunderbolt, and it was similar to the noise of contending winds in the sky, and was significant, of the destruction of the kings. (22) With huge force, Vayuvega, made the earth, scratched with foot and O king! it looked divided, as if indicating the fear of decay. (23) While Survarchas passed, the broad forehead surface, decorated with horripilation, and sweat, originated out of exertion. (24) And Kumbhanabha, the embodied wrath, looked of tawny colour because of his perspiring limbs,

being reflected into the golden pillar. (25) Ravi (Rayi?) imitated, Hari (Vishnu) assuming the form of a man and a lion (combined), on account of the red garland in form of profusely coming out of fire flames, out of anger (Vishnu had the garland of manes looking like the outburst of fire flames, out of anger) (26) The cluster of crowns, where the group of Gandharvas, having their limbs, perspired were reflected, as if laughed at Janardana,

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the omnipresent formed God. (27) O king! all the sons of that king of gandharvas, then became spoiled-minded out of wrath, excessively at that time. (28) That king, biting his lips, and with ferocious face, became highly enraged, when he found his sons became angry in this way and also by remembering those words of the priest (Gargya) (29)

Here ends the Chapter 210, namely 'The description of the excitement (agitation) of Gandharvas' assembly', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

211. The roarings of the Gandharvas

Markandeya said : The gandharvas, proud on account of the strength of their arms, said, to their king, when they found, his mind agitated with wrath. (1) Aparajit said : oh king! a person free from sorrow is capable to attain (conquer) everything with the help of strong arms, so, I like (prefer) to destroy the Raghus, in a heroic manner (resorting to heroism) (2) Nilkumbha said : O lord! this dreadful wrath, which I bear towards the descendants of Kakutstha (Raghus), will destroy the entire imperishable world. (3) Kinnar said : That prosperity (wealth) which is not smeared on the limbs, with the saffron, in form of enemies' blood, does not cause agreeable delight to high-minded persons, even though it may be loveable. (4) Vasunabha spoke : oh king! what is the use of that glory (prosperity) to those vigorous ones, which is not acquired, from enemy groups when they being killed by the edges of swords? (5) Ajagar spoke : That disaster is superior to the decorations made, by riches, got from those unconquered enemies, but not that wealthy adornment done by them (6) Ruha said : The brave persons, even though harsh looking, like the upraised breasts, shine more. The heroes and the beasts have attachment (love) in causing insult to others (enemies) (7) Kesha said : The rise of heroic persons, is honoured (saluted) in the

three worlds, as all people (everybody) worship the rising Sun. (8) Paravarana spoke : The elephants, similar to the summits of the mountains, are not able (do not dare) to stand in front of the trees, which are uprooted by a very mighty lion though sportively. (9) Abhavaha said : A person, whose prowess, never becomes pacified in the

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prowess of those heroic ones, what is the meaning of his futile

human birth? he makes only an increase in his mother's old age.

(10) Ekalavya said : The enemies out of fear, when do not get the

splendour of their faces turned pale it (at) the reference of whose

name, what need is there, to show pity for his life ? (11) Vishala

said : Those heroic persons, longing for uniting with prosperity,

for them that glory which is gained in battle, soon acts as a uniting

friend. (12) Kalipriya spoke : Why should he wish to live long

when his fame, is not pining for enemy's blood, and is not

sprinkled with the tears of the wives of the enemies? (13)

Bhimanada said : The Sun, when it attacks the whole world then

only becomes able to place foot (rays) on everybody's head. (14)

Mahadharma said : May your fame, dancing (shining) on account

of placing the foot, on the heads of enemies and supported with the hands, given by the poets, go to heaven. (15) Vasuki said : The maiden came, to the glorious one, on the earth, having broken (torn) the earth, which was shattered by the elephant, stayed inside another elephant who was killed with fraud (deceit) ? (16) Panasa spoke : May your fame as if become enraged, hurriedly march towards, the ten directions, you, who possess a blooming face, on account of meeting, with the prosperity of the destroyed enemies. (17) Gada spoke : Let my sword, play the role of lightning, in the battle where the faces of quarters, are showered (pervaded) by the streams of rut, of the elephants, looking like the clouds full of water. (18) Mahanada said : Knock down those disturbed elephant troops of the enemy-army. They being trembled (frightened) on account of my lion like roar, with arrows nicely bent at joints. (19) Vasu said : You will see, the dust, dug by the foot soldiers, along with elephants, horses and chariots, become pacified, on all the sides, with the blood of enemies. (20) Vrindaraka said : How could he become defeated, who possesses the swords shining on account of the pearls came out from the sea like temples of the elephants? (21) Jyotishika said : How can he face the defeat, when he holds

the bows with two ends (edges,) curved like, the frowns of creeper

like eye-brows, being reddish? (22) Dradhasya spoke : O king he,

who possesses the five sharp arrows, what is the need of other

weapons to that self-respected person, against the enemies in the

battle? (23) Chandrapida said : What is the use of weapons, to

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those, who shine with their (lovely) strong stick-like arms and who soon become enraged by the arrows (weapons) cast in the battle? (24) Gadya spoke : Leave aside my those poor swords, laughing loudly at the breaking of the enemies ? Who would prefer defeat even though, he possesses a single strong arm? (25) Kalavinka said : O lord of the earth! you enjoy for a long time the wealth, came out (got) from the churning of big ocean, in form of the enemy-army and with the help of mountain Mandara, in form of my arms. (26) Gaja spoke : What is the use of (other) weapons to those, shining with valour, and also to those who are cowards? The enemies become the weapons for one class, while for others really there are unripe fruit. (27) Balaka said : Today when I will destroy, the lord of deities (i.e. Indra), whose elephant being killed by pulling out its tusks with a little effort by me, Then surely, you will be the lord of the heaven (Shakra). (28) Let, today the entire three worlds, o very mighty king! be made void of the worshipping of gods, without offerings of oblations, and of very pitiable condition, by me. (29) Harika said : Today, I will yoke (drag) in the city of Ayodhya, the remaining of the enemies with the buffalo of the God of death, and with the bull of lord Shiva, as ploughs. (30) Mahendra said : Look Yama's buffalo, moving among the horses of the Sun, when I will make, the whole animate and inanimate world void of the Sun. (31) Soorya said : When the three worlds will made void of the Gods by me, today, you will find (see) Shakra's elephant, into pieces, by the lion of goddess Durga. (32) Prabhasa said : Let the groups of Gods, who have lost their splendour, and dragged by Lord of wealth (kubera), today, bow down to you, having given up their for water. (33) Bhadraka said : When the whole three worlds will be made, void of Kartikeya and Shamkara by me, then may the peacock (of Skanda) devour today the serpent ornaments of Shiva. (34)

Markandeya said : The, highly virtuous priest, Nadayan by name, said to the king, when he saw those sons of Gandharva king, with their charming faces, spoiled (dark) due to the darkness in form of wrath. (35)

Here ends the Chapter 211, namely 'The roarings of the Gandharvas', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

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212. Instructions by Nadayana to Shailoosh

Nadayana said : You with undivided intellect, make a firm resolution and then subdue, two, three or four (enemies) or even conquer five, and by gaining victory, over six or seven be happy. (1) A person who, with undisturbed intellect, thinks over the propriety or otherwise of any affair (aim) and then works, accordingly, he is (known as) a wise man in that case. (2) A person, (enemy) desirous of victory over the (enemy), should approach the king, who may be a neutral one, or a friend, or an enemy according to the importance of the affair, and with proper means of success and by knowing the place and the time. (3) The means of success, against an enemy are described as (conciliation (sama) sowing dissensions (Bheda) and bribery (pradana) while here the fourth expedient known as punishment (Danda) is said the last resort (if first three become futile) (4) A person wishing for success, over the enemy, if he has conquered first, his five senses, then for him a victory over the three worlds, is not at a remote distance, I think so. (5) First, he should subdue his five senses, and take resort to the six measures (expedients) of royal policy, and then he should study properly (know) comparative strength, and want of strength, of his own as well as of the enemy. (6) O king! one who has abandoned (given up) the seven vices (blemishes) easily found in a king, the measures (six qualities) bring to him, the success at a proper time. (7) Aheading with hunting, and vehicles, the women, men, speech, unjust seizure of ones' property, as

well as cruel infliction of punishment. (8) O king! the descendants of Raghu, are void of these vices, common for a king. They are expert in royal qualities, in seeking shelter with another king, and in matter of divisions, therefore war (expedient) is not advisable in their case. (9) Let us, first approach Bharata, who is having a huge army with the expedient Saman (conciliation), may that be accepted by you. (10) If by conciliation with Bharata, we make our stay at mountain, then, oh highly fortunate king! that will be beneficial for you, oh spotless one! together with your family. (11) You have unnecessarily made great enmity, with those kings by destroying the kings ruling over, people-dwelling there (12) It will be our dishonour, if we stay at this country (among human beings) and then again and again we would come in contact with human beings, and there will be wars repeatedly. (13) Again with

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agriculture, business or human beings, we are not concerned. So let us proceed, to the mountain, leaving this land, inhabited by human beings. (14) O king! that man is known as a wise one, who acts after thinking about the time-place, also about the expedients, like conciliation, war etc and also after knowing result (fruit) (15) The land, gold and friend, these three are known as the abodes (causes) of war. In our case as Meru the mountain of gold is in our possession (seized by us) (16) So oh the destroyer of the enemies! we are not in need of gold, and also we are not accustomed to agriculture, so land also is of no use to us. (17) So oh king! wish Bharata as your friend, by the expedient Saman and thus by making the family of Raghus, as your friend, and also by making a stay (inhabitation) at the mountain Himachala. (18) You may get happiness, for a long time, invisible by the army of Gods. You should not consider (think) Bharata as a common human being. (19) He is o king! born as the son of Dasharatha, in the race of Raghu, as an incarnation of Janardana having four arms, to punish the wicked ones (suppress the sinners) (20) and Rama, the highly glorious one is born, as the partial incarnation of Vasudeva (Krishna) while Lakshmana, destroyer of the enemy heroes is born as the partial incarnation of Balarama. (21) In the same way, Bharata the lover of righteousness is the partial incarnation of Pradyumna and the highly powerful Shatrughna, is born as the partial incarnation of Aniruddha. (22) There, Rama the lion (best) among the Raghavas, and performing unfaded deeds, has killed Ravan, in battle, who was a terror to all the creatures. (23) And Lakshmana, destroyed Meghnada (Ravan's son) in battle there, while, Shatrughna, has killed that wicked demon Lavana. (24) I find again super human power in the high souled Bharata, as he has killed in past that demon Mali, living in Lanka. (25) This Bharata, whom you have to face in battle is Lord Vishnu, He has always fixed up, his mind to destroy the lord of the demons and stands (acts) as a well wisher of the Gods. So oh dignified king! you soon go to him who is like immeasurable Janardana (with a proposal for 'sama' expedient) (conciliation) (26-27)

Here ends the Chapter 212 namely, 'the description of instructions (advice) by Nadayana to Shailoosh, in the words of Nadayana' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

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213. The grandeur of Agastya

Shailoosh spoke : How (in what way) did Vishnu, in past kill Sumali in battle? It is heard that he was very strong. You remove this my doubt. (1) Nadayana replied : This episode (story) was narrated, before (in past) by the wise sage Agastya, o best among the kings! to Rama, Now, o brave one! you listen to it from me, who am relating. (2) The demons, in past, had become void of a leader, when Vritra was killed, then they made the sea as their protecting citadel (castle), and began to kill the people, at night time. (3) Then the Gods gathered together, and sought the aid of (requested) Agastya, to drink the ocean as "This is unable to be killed by others (4) O king! Agastya sage then became delighted, thinking it as Gods' mission, and o best of kings! he made the sea void of water by drinking it. (5) Then the gods killed the demons, staying in that waterless ocean. Then once Vindhya, said to the Sun and the moon. (6) 'Oh you highly lucky ones! you make yourselves revolve round myself leaving the mountain Mem'. At that time they both spoke 'Oh mountain, we are under the control of Brahma. He who was created this world, has fixed our path.' Oh hearing this, Vindhya, practised penance and from Brahma (7-8) got every day more and more height as to obstruct the path of rays (of Sun) Then after a few days, he surrounded the southern direction. (9) And stood there by surrounding (blocking) the paths of Sun and the Moon. Then oh best of the kings, the entire terrestrial globe became pervaded with darkness. (10) Being sought by the words of the Gods, the great ascetic Agastya then approached Vindhya, and said to the mountain. I am going on a visit to holy place (11) 'You bend down (accept a dwarf form) for my sake, so that, I get an easy passage to the South'. And that huge mountain knew the grandeur (dignity) of Agastya, then (12) he soon bent down, Agastya too passed through the passage. (He said) until I return from the southern direction, (13) 'You, oh mountain! along with your sons and wife be (live) in a dwarf form. Saying so to the Vindhya mountain, together with his wife, sons and kinsmen. (14) He went to the southern direction. Then Brahma (creator) said to him, 'O brahmin (sage) today. You accomplished a serious and auspicious task of the gods.' (15) So, I bestow upon you an abode outside the fire path. You will stay there all by

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assuming a divine form, being mounted upon an excellent aerial (heavenly) car. (16) You adorn the southern direction, being united with rise and fall and there would occur, purity, coolness and absence of poison, into the waters at your rise. (17) O you having spotless intelligence! on account of my grace (blessings) getting a rise in the autumnal season, you will become set in the spring (18) And will move on the whole world, being endowed with wilfulness until, along with wife, sons and relatives, you with excellent form! will not cross the Vindhya mountain, it will remain steady (in the same position) and being endowed with wilfulness You will stay any where (20) Till that big mountain will not be able to make himself grown (increased) up. Again his brother, Ilvala, the wicked minded one, when in the form of a ram, will make the brahmins feed, then at the time of the brahmins, taking their meals, Vatapi will come out again tearing the belly of yours (of Agastya). (21-22) Thus, I have been propitiated, on account of your giving resort (in your belly) to him, who had killed the brahmins and also by your act of making the Vindhya mountain firm (stiff) (23) Therefore, oh worthy brahmin! in the season of autumn, you will be worshipped by the people, o brahmin! at the time of your fresh (new) rise, because of my blessings. (24) Again those who will worship you by offering perfumes, garlands unhusked rice, coagulated milk, gold, gems and also with profuse and excellent eatables. (25) Along with fully filled pitchers, with pumpkin gourds, and with umbrellas, shoes and sticks, cow, bull, food and with clothes and gold. (26) and by abandoning a single particular fruit for a period of one year and by worshipping, the worthy brahmins, as well as by narrating your achievements. (27) They will always, attain the sons, wealth, health, long life along with a non-defeat by the enemies. (28) They will also get good fortune, ample wishes (fulfilled) as well as rise in righteousness saying so, that god (divinity) became disappeared on the spot. (29) And the eminent ascetic Agastya too, got the said abode as a star (position), and he, who had practised severe penances and had performed hundred sacrifices. (30) He with his own penance (austerity) formed the sweet-speaking Lopamudra, the daughter of the king of Vidarbha, for himself as a lawful wife. (31) His son, Dradhsya was a great ascetic, and he had practised severe penance. And Pramuchu, Mumuchu with the great ascetic Tanmuchu (are also

known as his sons) (32) His disciple, Svastiatreya by name, was an eminent scholar, who had given an impenetrable armour, and two undecaying quivers. (33) To Rama and Lakshmana, along with two very powerful bows. Then he (Rama) was endowed with that terrific lustre of Vishnu. (34) A person is unable, even after a period of hundred years, to enumerate his accomplishments, particularly in case of his irresistible will, to conquer Ravana. (35) The sage hurriedly, went to Ayodhya with a desire to see Raghava. Raghava, when he saw the sage arrived there, worshipped him. (36) With offerings of water for washing the feet, oblations, sipping water, eatables along with dedication of the entire kingdom. He being nicely worshipped, began to tell auspicious tales (accounts) (37) Then at the end of a particular (soma) story, Raghava asked him, about the killing of Mali by Vishnu what he said to him, you hear. (38) You now know this, what that high-souled sage, having the grandeur like that of Moon, Sun and the Fire, had narrated to the delighter of the Raghus, relating the dreadful killing of the Lord (king) of the demon troops. (39)

Here ends the Chapter 213 namely 'The description of the grandeur of Agastya told by Nadayana to Shailoosh and in the words of Nadayana' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

214. The description of the ocean

Agastya said : O best among the kings! Mali, Sumali, and Malyavan, who was powerful in battle, these three having obtained the fortress of Lamka, began to live there, with good relations among themselves. (1) Though always stopped (checked) by Malayavan, o king! Mali and Sumali having wicked-conduct (ill-behaviour), tried to harass the gods. (2) Being frightened, by both of them, the gods made Brahma informed of the purpose, and then they, together with Brahma, approached Shiva (the destroyer of three cities) and made him known too. (3) Then being accompanied with, Brahma and Shiva the gods desirous of taking resort to Vishnu, came to the imperishable god, who was resting on the water of the sea, (and) to make their purpose known to him. (4) Oh, best among the Raghus! they saw the ocean, which was as if drinking water and jumping, on account of the dancing waves made by the wind. (5) And it was as if laughing, on account of the

mass of foams, when they were dashing against the caves. And it was roaring as if boundless, being occupied by different aquatic animals. (6) It was as if inviting the gods, with its spread arms in form of waves. And its waves were possessed of foams, scattered, and at some places gathered together and very high. (7) They were looking like the moving mountains. Inside its water are seen, the large fish swallowing, the whale fish (fish of

enormous size), the tortoises and those gaint like creatures who can swallow both. Timi and Timingila (fabulous) fish. (8) Along with the crocodiles, looking like the mountains having plunged into the water. And also thousands of conch-shells are found plunged into water on all the sides. (9) And they seem, like the stores pervaded by thin clouds at night. The principal gods saw the ocean, having asleep, at some places, roaring at other places, while whirling at some other places, and with stumblings, some where else, it was thus resembling a drunkard. It was inhabited somewhere, by the demons, while by the enemy of demons i.e. Vishnu at other place, in the same manner. (10-11) And it possessed great depth, because of fierce serpents at some places, and had the polluted water, because of churning by the boar form assumed, Vishnu. (12) That highly powerful, supreme god Vishnu, without getting any trouble, for years on account of (burden of) Brahma (lotus-born one) (13) has made its form pure, by resideing inside it always, which felt disturbed, due to hundreds of mountains having fallen into it, as they were got terrified, by the fear of Indra's thunder bolt. (14) It was looking like a coral, as being touched (reflected) by the sky with coral like stars, and as if being desirous of washing, (cleansing) the dark spot on the full moon, with elevated waves, on the days of full moon and so it looked as if was attacking the sky then. And with the multitude of waves, bearing the innumerable and reflected orbs of the moon. (15-16) It was, as if laughing at the sky, possessing the splendour of (a single) moon. And where, the enemy of the demons (Vishnu) being anointed with the sandal water, at the time of giving the direct position always gets asleep. (17) The gods, with strong power, arrived at that ocean, which was disturbing, the various portions of the quarters with its big and unsteady series of waves, and which resembled the sky, and there, they came to him (Vishnu) strong with penance. (18)

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Here ends the Chapter 214 namely, 'The description of the ocean, in the words of Nadayana, to Shailoosh,' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

215. Gods' Journey

Agastya said : The highest god, Janardana, when he was made propitiated by the gods, with penance, then made himself visible to them, leaving his residence into that great sea. (1) And they, being delighted, bowed down to Hari (Vishnu) that killer of enemies of deities, with their knees, hands, and corners of their foreheads (temples) defiled, on account of falling on the ground. (2) They praised him, with words and then disclosed, their purpose to him, with reference to the killing of the sons of Sukesha, to that highest god. (3) Hari, then promised them, for killing Mali, and he said to gods 'Oh, best of gods, you become, strong enough to destroy that Sumali. (4) But that Malyavan, who is always attached to righteousness, is beyond killing saying so, Keshava called Tarkshya (eagle vehicle) (5) the all pervading god Madhusoodan then mounted upon, the son of Vinata, shining like the gold, he having the marks of conch, disc, mace and lotus (in hands) (6) He, slightly bluish like the Atasi flower, and mounted upon the golden (shining) lord of birds, bore the splendour of a cloud, full of water and possessed with lightning. (7) The gods, then followed him, who had mounted upon the excellent bird, and who was adorned with beautiful ornaments, and who had put on the crown and the kaustubh gem. (8) Brahma, difficult to be seen, due to matted hair, also followed him mounted on Swans flying in the sky, with their beautiful wings, pure (white) like nectar. (9) Then, Hara (shamkara) with a fire, in form of his third eye, passed through the sky, making it turn into pieces, he being mounted, upon the hump of his bull, who had thick (dense) limbs, looking like the rays of the moon. (10) And Kartikeya (his son), having six faces, followed him with his pea-cock who being obstructed on account of the speed, of his plumage (tail) resembling, the eyes of Indra. (11) And Vinayaka (eminent leader) desirous of making the demons, void of their leaders (heads), being mounted upon the atmosphere, went following Madhava. (12) And goddess Bhadrakali, followed Janardana, being mounted upon her (vehicle) lion, who had the garland of manes, looking like the heap of the flames of fire (13)

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Gods' Journey

The lord of deities (i.e. Indra), with a crest and with thunderbolt in hand, being mounted upon the back of Airavana (elephant) who had temples, similar to those of the breasts, of beautiful ladies, also followed him. (14) And oh king, the fire also followed, that god with his parrot-chariot, who was shining like the place, green with young grass and crowded with many Indragopa insects (of red and white colour) (15) The god of death (Yama) mounted upon his (vehicle) buffalo, and left, following Hari, his buffalo was looking like the summit of

a mountain and was adorned with horns on head. (16) While, Shamkukarna, having a huge neck, ugly eyes, and possessed of huge might, mounted upon the shoulders (trunks) of the worthy young elephant and followed the god (Yama) (17) And Varuna, resembling the soft vaidurya gem (lapis lazuli) with his big, charming and speedy like the mind and wind chariot, followed him. (18) And wind, the god having more speedy like the mind, and residing amidst the atmosphere, and with his beautiful garment, full of wind also followed him. (19) Kubera (god of wealth) with his vehicle, drawn by men and shining of its own, all kinds of jewels and he being endowed with excellent lustre, followed Govinda. (20) And Sun, with his mount chariot, yokes with seven horses and with one wheel, like wise followed the god, he being difficult to be seen, on account of brilliant orb. (21) With his chariot, having ten horses, and speedy like the mind, the moon, having strong valour (dignity) followed Hari, in the same manner.

(22) Highly fierce, and looking the Sun, Saturn (son of the Sun) then mounted upon, an excellent horse and likewise followed him.

(23) While goddess earth in her chariot mount, yoked with four elephants, followed quickly that god, who was worshipped by the gods. (24) Cupid, being mounted upon will, chariot, and with resolve in front, too followed Keshava, with his car of mind (wished car) (25) He (cupid) though possessed with, flower arrows, the whole world obeys his command! while Sarasvati, the goddess of learning, swiftly, (being enthusiastic) got mounted. (26) And she followed the god having lotus like eyes, and who protects him, who has gone for the refuge. The others relating to (planets) Mars, Venus, Rahu and Saturn, (27)

In their mounts, yoked with horses, hurriedly followed the highest self. While forty nine, divine Maruts, having charming

circles, and resting amidst of the atmosphere (sky) followed Krishna. And the (twelve) Adityas, in their golden chariots, which / were highly spendid, also followed him. (28-29) Also, the Vasus, Angirasas, Sadhyas, Visvedevas, as well as two Aswins and Bhrugus with their horse-yoked chariots, followed that god. (30) The Rudras, on their very strong, and humped bull, mounts also followed the god, in the same way ! other mighty gods also followed the god (31) with donkeys, gigantic porpoises, as well as with big camels, buffalos, semi-divine serpents, lions, tigers hyenas, bears,elephants, monkeys, and also with deer, srumar deer, alligators, cats frogs and with different types of bird, Chariots, they followed the god Janardana. (32-33) While the Siddhas, as well as the revered sages followed that god through aerial path (sky), praising him, who destroys the terror (fear) of the group of gods and who has lotus like eyes. (34) While the delighted groups of gandharvas and damsels, went there, after Janardana, serving him with very sweet songs, and musical instruments. (35) And penances, truth, forbearance, alms, various vows, all the portions of the sacrifices as well as the divisions of time. (36) In the same way, the years, the months, the two fortnights with the (eleven) divisions of the day, along with the ages of the world, auspicious periods, as well as different scriptures. (37) And the weapons and missiles of the lord of the universe being embodied. And also the personified trees, grown over the islands, on the sea way. (38) And the embodied, divisions of the world, together with the groups of the manes, the constellations, directions, and oh lord of the earth ! the quarters. (39) Along with the gods, the herbs and those who are known as mothers of the world (rivers), again the groups of gods, as well as of demons, and those groups of manes. (40) And oh, lord of the people ! those troops of gandharvas, Yakshas and Nagas (serpents), also the terrifying mass of diseases, and the staff of Yama. (41) Along with very fierce noose of Yama, together with wrath and oh ! lord of the people ! with old age, all followed that god, with lotus like eyes, and who was desirous of killing the groups of demons. (42) Oh ! delighter of the Raghus ! the exalted goddess of triumph, was moving in front of him (at his head), in the same way the mothers of the world i.e. rivers also went ahead,

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with their vehicles. (43) Just as, ganga went by crocodile, while Kalindi followed with tortoise, Sarayu followed him with crane (swan) and river Gomati with sisumar (porpoise) (44) While Godavari with rhinoceros, and with peacock Sarswati followed him. And the river Shatadru with a humped bull and vipasha followed him with a horse. (45) In the same way, chandrabhaga with lion, and with an elephant followed the river Iravati, and being mounted upon the tiger the river sindhu, and on fish vitasta followed him. (46) While with Swan, Devika and with a man, the river gandaki, and with buffalo, Payoshni and with a bull followed him Kaveri river. (47) With her eagle mount, the river Hiranvati, and with a wheel followed him the river Ikshumati and Parnasha followed him with, serpent mount, and

Kaushiki with a boar. (48) The vedas together with the smritis followed him with peacock mounts while Narmada mounted upon the deer, and followed him. And the river Sita too, being mounted upon living creatures (?) followed him. (49) The river Hladini followed with water or men (?) while Pavani with a deer. And Lauhitya being mounted upon a hare, and Sindhu with elephant followed him. (50) Oh descendant of Raghu ! the river chakshu with a ram mount, and sita being ridden upon the goat, went following him. While the river gautami with the cock, and Drushadavati with the blue jay (bird) followed Vishnu. (51) Likewise the other rivers, together with their chariots followed Hari. Then being accompanied by the noise of the followers' journey along with the sound of the musical instruments. (52) and being praised by the eminent brahmins, the god with lotus like eyes went. And the army, full of enthusiasm, and consisting of deities and the gandharvas. (53) And looking beautiful, on account of umbrellas, banners and of its own marks, and resounding with jingling, of hundreds of small bells followed Keshava. (54) Shining brightly due to the rays, coming out of the ornaments of gods, and radiant because of gold etc, thus marched the army of the worthy gods being protected, by that unparallel Narayana. (55)

Here ends the Chapter 215, namely The description of gods' journey, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

216. The march of the demons' army

Agastya said : When Mali and Sumali heard of the active exertion of gods, they being desirous of fighting against those gods arranged a terrible army force. (1) Then the dignified Malyavan said to those two enraged brothers : "That whole soul Madhusoodan, is the substratum (recipient) for all those Lords of the gods (2) So a war with him is not advisable, but he the lord of the universe deserves worship. Let us honour (offer oblations to) that lord of the world, with a bow down a head. (3) As, Keshava, made propitiated with honouring (bowing down) will bestow on you desired objects, because, oh king ! Vishnu is really difficult to be conquered by us, with our minds being polluted. (4) May we live for a long time, under the rule of that god. So oh king ! be calm (propitiated) and leave enmity (war) with god Vishnu. And thus bring auspiciousness for yourself as well as for the Yakshas and the demons." But he did not accept (like) those beneficial words, uttered by the brother (6). And so, along with a huge army he faced Keshava. And the highly lustrous, Sumali, the chief of the demons, then followed him. (7) Malyavan too, accompanied him thinking, "An elder brother is always considered as a father and he is regarded as a respectable teacher, the virtuous (good) persons. One should first try to explain (narrate) him. (8) What is beneficial (but if not fruitful) then he should always follow his path (doings)". And along with that brother, those having the ornaments in the form of fierce and fire like burning eyes. (9)

Crores and hundreds of the principal demons went out (to fight) possessed of various, dreadful garments and with killing weapons of different types. (10) The lords of the demons, marched accompanied by the sound of various musical instruments, they being mounted on the beasts (animals) of different kinds and very strong. (11) The terrible demons went to the lord of the gods with their vehicles when the multitude of the army was marching towards the northern direction then. There was found a dreadful forest, protected by the gods, facing the army. (12) Oh, worthy one ! when both the armies, got landed upon the sky at the north portion, of the Himachala mountain, then those two, having raised their strong bows, with a desire for victory, and being endowed with huge might began to fight. (13)

The killing of the demon Mali

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Here ends the Chapter 216, namely, The description of the march of the demons' army, narrated by Nadayana to Shailoosh", in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

217. The killing of the demon Mali

Agastya said : Then there took place, a battle between both the armies, staying in the sky of those who were desirous of victory and possessing strong arms with various weapons. (1) And oh king ! at that time, when the sky became pervaded with the army clouds, and was united with the lightning (shining) in form of swords, at that moment, the sun lost its lustre (brilliance) (2) Then there became the shower of blood, on the earth, from the body of the cloud like army, when the battle, bright on account of the lightning, in form of the creeper like swords, being moved, took place. (3) Then, when the surface of the earth became sprinkled with the showers of blood, there was a tremendous fall of stones, and the surface of the land, became covered (concealed) with them (4) And O king ! as a result of it, the earth became wet (plunged) with the profuse flow of blood, then became unapproachable like a young lady during her menses period. (5) There were seen the trembling arms, smeared with sandal paste, and being fallen (cut) by the thrusts of the swords and which were looking like the serpents with five heads, (hoods) (6) the mouths with teeth, filled up with blood, looked (shone) like the ripe and shining pomegranate fruit. (7) The sky at that time, became covered, with the falling down of the umbrellas, chowries as well as of fans, along with the falling of the broken parts of the vehicles. (8) and on account of the fallen crests, earrings, armlets and anklets, the sky seemed as if, shining with multitude of rays. (9) And the trunks of the elephants, looking like the hoods of the serpents, as they being cut off, by the sharp swords, rolled on the surface of the ground, which was smeared with blood. (10) The life-winds in the body, as if being desirous of searching their descendants came there, after making them killed, their heads were fallen on the ground, but left unseen by them. (11) Those, desirous of victory over the three worlds, were fixed

(left) in the sky (air), as they, with their bodily forms, were on the earth, while with their souls, they had gone to the heaven. (12) The blood-drops oozing, out of

the cut off heads of the demons, were seized (taken) by the vultures, when they were on a higher place. (13) The vultures moving there with a desire to get the flesh of the demons, looked like the heads moving there. (14) Those many beasts eating raw flesh, looked as if they were sleeping there embracing the earth and besmeared (polluted) with, on account of the fall of the cut off limbs. (15) The earth, seemed smiling, as if she being pleased on account of her getting an embrace to the heroic persons, when she got filled with the pearls, fallen from the trembling temples of the intoxicated elephants, being killed, (fallen). (16) The horses, though they had left, their life-breaths in the sky, obtained the earth, after a very long time, as their limbs being stuck to the tips of the tusks of the destroyed elephants. (17) Those demons, who were fond of drinking blood in the battle, approached the ground, soiled with blood when this bodily forms were destroyed, and their faces (mouths) made red with blood. (18) The demons were torn to pieces (desroyed) by the shower of arrows, thrown by the guardians of the quarters, when the battle, horrible and frightening to the cowards was faught there. (19) And the frightened demons, then oh Rama ! ran away (fled) towards ten directions. And when the gods, made the army of the demons, thus retreated. (20) Then Mali, wearing a beautiful garland, and being protected by Malvayan, said to the gods. He was throwing about the shower of arrows, brightened with oil and sharpened on stones. (21) He then, along with his younger brother made a shower of arrows, which was difficult to be overtaken, and obscured (enveloped) the directions and their sub-divisions, of the gods. (22) Even though the gods tried their best, to stop (check) the assemblage of the arrows, they got hurt, by the arrows of the Lord of the demons, then they took resort to Keshava. (23) he then, made stopped the entire army of the gods by arrows, and with the bow equipped with an arrow, he went in front of the warriors, with a desire to fight. (24) At that time, the whole army of the demons having fleshy chests, and eager to fight with the gods, then returned. (25) That whole army was forced to retreat in the battle by the arrows thrown, from the bow of Vishnu. And as the Sun is hidden incessantly by its rays. (26) He (Mali) then roaring loudly, and equipped with various weapons, similarly covered Janardana. All the demons also, made him hidden by the multitudes of weapons

then. (27) And when Keshava, was thus hidden by those dreadful demons, he then removed their heads with the bow, having its joints bent down. (28) Then eminent demon, Mali

placed his bow, in the interior of the carriage (chariot), and made a stroke, upon garuda with his mace, having terrific speed. (29) And as a result of injury got by the blow of the mace, oh conqueror of enemy's towns ! Tarkshya (garuda), suffering from pain, made Janardana, averse from the battle. (30) And when garuda thus became adverse (with face turned away) then Hari, with his face turned back removed the head of Mali, the chief of the demons, with his disc. (31) The wives of those eminent gods became delighted, when they saw the head of the lord of the demons, charming with ear-rings and adorned with charming crest made fallen on the earth. (32)

Here ends the Chapter 217, namely the description of the killing of the demon Mali, in the words of Nadayana (made by Nadayana) to Shailoosh in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

218. The entry of the demons into the world under the earth

Agastya said : When Mali was thus killed, the god then made that king of the birds (garuda) appeased, he returned and killed the demon's army with the wind of his wings. (1) Oh Rama ! being injured by the wing-wind of garuda, the eminent demons ran away (fled) towards the ten directions, as the heap of dry leaves by the wind. (2) They became inflicted of Vasudeva's fear and could not find any solace (mental peace) and so went to the world, under the earth, all but individually. (3) Vishnu then, pacified the gods, and he was worshipped by them, then in presence of all those, he became disappeared on the spot. (4) Oh best of the kings ! Lanka, void of a king, was then handed over to the son of Vishravas (kubera). It was forcibly taken away in past from him, by Ravana.

(5) While, you (oh Rama !) had given it to Vibhishana, after destroying Ravana. Oh, Rama ! you have again come, as an incarnation of that Vishnu, to destroy the demons here (on earth)

(6) You have now killed in the battle, those demon sons of Pulastya who were disturbing your maternal uncle. (7) Oh ! Rama ! None else, but Keshava only can kill the demons, I have noticed

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it, and am told about it, saying so, he (Agastya) went in the same manner as he had arrived there. (8) Nadayana said : Oh, subduer of the enemies ! Agastya saying so, then left. So, oh king ! I don't prefer a war in present context in your case too. (9) As Raghava (Bharata) is possessed with the power of energy as well as with the power of good counsel, and also he is rich with, the preeminent position of a king, and in the same way he is full of divine powers. (10) How can a wise one, prefer war for those accomplishments which can be got by righteous persons ? It is a blemish for a king, who prefers, war only out of wrath. (11) As, one who has first, conquered (the enemies like) the lust (desire of carnal gratification) and anger, he has already conquered his own self. And one who is self-restrained, has really got victory over this earth. (12) How it becomes possible for a king, who has not conquered his mind, to get victory over the group of enemies ? As, it is not possible to conquer the group of enemies for one who has not first conquered

his own sense. (13) A king, desirous to get victory, should not disregard any one by thinking himself very powerful, as these are found (seen) in the world, persons endowed with more strength, than those who are strong ones. (14) The persons with intellect always work according to their abilities and according to their power. And they never show disregard (insult) towards anyone. (15) These two are said, as two sharp thorns, causing parching to the body, they are a person himself though not wealthy, desires to get wished objects and one though not self-restrained, but becomes angry. (16) But these two in this world, stand above the heaven, i.e. one though powerful, but is endowed with the virtue of forgiveness and a person, himself being poor, but gives generously. (17) Who would like to be angry towards a weak person, who is already conquered, on account of his nature ? And in the same way, who will show anger, destroying his own life, towards a powerful person (king) ? (18) The wrath of a person, who has determined for destroying (enemies) is known as heroism. And therefore, the experts have conquered the anger (enemy) first, by showing anger there. (19) The entrance door, of a hell, and which destroys, one's own-self (life) is said three-fold. Such as desire (wish), wrath as well as avarice (greed), so a wise one,

should abandon these three. (20) A person wishing success should start his mission after a thorough discernment about the

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consequence, and the adverse result of the actions, and also about his own rise. (21) T will definitely acquire the kingdom (of the enemy) with this idea you should not act, at present in haste. Because immodesty destroys the prosperity, as the old age destroys the excellent form. (22) So oh king ! you leave your staying in this country and go to the mountain Himavan, and keep the illustration of the lord of the wealth (kubera) who, resorted to Kailas, leaving Lanka, by killing Ravana, who was roaring in the world (terror to the people) and was very difficult to bear, before your eyes. (23) As a result of it that Ravana, oh lord of the earth ! giving up all his wealth, was met with death, as he being injured by the arrows of Rama. But, the highly famous Lord of wealth (kubera), rules over the kingdom of demons even to-day. (24)

Here ends the Chapter 218 namely The description of the entry of the demons into the world under the earth, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara

219. Vishravan Legend

Shailoosh said : O best among the brahmins ! how that Lanka was given to Kubera, and in what way did Ravana, the high-souled demon, kidnapped (took away) (his) that city ? (1) I desire to hear, about the life (adventures) of Ravana, truly who had conquered the whole three worlds, by severe penance and also by his valour. (2) Nadayana spoke : Pulastya is famous as the spiritual son of Brahma. He had a son named Vishrava, who became famous in all the three worlds. (3) O best of the kings ! Devavarnini, the grand daughter of Brihaspati and the worthy daughter of Bharadvaja, was his wife. (4) Through her, he begot a son, the mighty Vaishravana. And Brahma, being, propitiated with his hard austerities, bestowed upon him. (5) the lordships of Yakshas, of riches as well as the guardianship of the world, along with the Pushpaka car, which was able to move at his own

will, and also taking form at will. (6) Then Vishrava, said to his son, who had got boons from Brahma. As "Vishvakarma (the architect of the gods) had constructed, on the excellent Trikoot mountain. (7) the beautiful city Lanka by name, for the sake of Indra and it was captured in past by the sons of Sukesha, made for that lord of the deities. (8) O great king ! Vasudeva, has killed Mali, the eldest of them and he has forced the inflicted demons, fled away then. (9)

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They now, have resorted to the world under the earth, and live here with out fear. (10) You now obtain that Lanka, and live there, being united with Yakshas. And oh Lord of the demons ! there you rule over the kingdom, always righteously. (11) And may, your intellect (mind) be always attached to righteousness, in your each state, because Kama (desire of sensual enjoyments) and desire of wordly prosperity, should be got through righteous manner. Because this world is supported by religious laws (has its roots in righteousness) (12) The lord of the riches, on hearing the words of his father approached Lanka, and he having strong energy, he lawfully made then delighted the people, and ruled over the kingdom of the demons. (13)

Here ends the Chapter 219 namely The description of Vishravan legend, within the story of Lanka, in the teaching (advice) of Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

220. The attainment of boons by Ravana

Nadayana said : At that time, Sumali, carrying with him a daughter named Kaikasi, moved on the earth. (1) And while he was moving on the large earth, he then saw a king, mounted on the Pushpaka car, and possessed with excellent splendour. (2) The demon (Sumali) said to Kaikasi, when he saw him, as "Oh daughter ! though this is the proper time, for giving away you in marriage, but none selects you because of me." (3) And I donot like, to give you in marriage, unless you are asked for, because of

the fear from insult (assault), o child with excellent complexion,
 for your sake. " (3-4) Really to become father of a daughter, is
 painful or those persons who love self-respect. Surely, even for
 Indra (Shakra), too the fatherhood of a daughter must have been a
 matter of an anxiety. (5) The father of a daughter, lives in this
 world by making fallen into danger three families, i.e. that
 belonging to her maternal side, again which belongs to her paternal
 side as well as that family in which, she is given in marriage (in
 laws)" (6) "Therefore, I am not giving you, in marriage to
 anybody, oh auspicious one ! you go and choose yourself, soon,
 the eminent sage Visravas" as your husband. (7) Because this lord
 of the treasure, is endowed with excellent splendour and oh
 beautiful girl! you will give birth to a similar son by him. (8) Then

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oh king ! Kaikasi came to the sage Vishravas, and oh best of the kings ! at twilight, when
 there took place the Raudra (fierce) period. (9) She, then bowed down to the feet of that
 sage Vishravas and that delicate lady stood in front of him looking bashful as if on account
 of shame. (10) The sage said, to modest, charming and smiling Kaikasi, Oh lady with
 excellent complexion, I have today, come to know of your purpose. (11) O you beyond

blemishes ! you have come to me with a desire for getting a son, but as you have approached at a fierce time (moment) , so you shall give birth to such a son." (12) "May it be" so she replied and then stayed there happily. Then after some time, that fair lady gave birth to a son. (13) He had ten mouths (faces), twenty arms, and one body and was very powerful. The wise father named him as Dashagriva (having ten necks) (14) Also, she delivered a daughter, Shoorpanakha by name, once that Kaikasi, told to her eldest son. (16) O, subduer of the enemies ! as if out of bashfulness, she made him show, the lord of the riches (kubera) (and spoke), oh son ! with ten faces ! You look at the prosperity of your own elder brother. (17) You also therefore, make efforts to become like Vishravana." And when he was thus told, he left for Gokarna, along with his brothers. (18) And there, he practised very severe penance, making himself sustained, on the fallen and scattered leaves. And when the period of the thousand years was completed (over), that Ravana having ten heads, offered his head one by one, as oblation to the fire, he being initiated by penances. He observed the penance with five fires, (i.e. four fires in four directions and the Sun) in summer, while he got asleep, under the sky in rainy season. (19-20) And he put on wet clothes, in winter Kumbhakarana also practised penance. There Vibhishana, sustained himself on fruit once in three days as an expiatory act. (21) And their sister Shoorpanakha, served them, there. And at the end of ten thousand years, Ravana having ten faces (22) When was going to offer in fire, his tenth face (head) Then oh king ! Brahma came to that place and said to him. (23) Brahma said : O dear son ! select a boon from me, as I have become propitiated, by your very severe penance, and also by your enormous strength. May you be blessed. (24) Nadayana said : That demon then enumerated all the beings including the deities etc. without difference (in common), but except the name of a human being then. (25) And O king ! he

selected a boon of non-killing, by all of them after narration. That god bestowed on him, the kingship of the three worlds (he gave boon, with regards to all the three world's beings). (26) Then making that demon, with ten mouths pleased with the boon, he put goddess of learning, in the mouth (on the tip of the tongue) of that demon Kumbhakarna. (27) He (Brahma) pleased him, with a boon of his own choice. He then came to Vibhishana. And he

selected as a boon, from him, to make his mind (intellect) always steady in righteousness. (28) The god, became satisfied (pleased) with him, and bestowed on him, immortality. And after making them pleased with boons, Brahma went to his own abode. (29) And when the demon groups, came to know about Ravana being favoured with boons, they came out of the world, under the earth and installed him on great kingdom. (30) He after getting the kingdom, sent the demons and the messenger named, Prahasta to Kubera. (31) (with the message) As "This Lanka is constructed in past as the dwelling place for the demons, and so, oh lord of the treasure ! You leave it, by the means of peace (conciliation) with me, and do not make delay. (32) The highly prudent lord of the riches, when he heard the words of Prahasta, then left that city, knowing Ravana, being puffed up with boons. (33) He then, went to Kailas mountain, and there he made a beautiful city, oh best of the kings ! known as Alaka, and there he lives happily, always (34) And oh great king ! Dashgriva, having obtained as a boon from Brahma, got victory over the three worlds completely after getting the city of Lanka. (35) He got, as his wife, Mandodari, the daughter of demon Maya and got a son Maghanada, through her. (36) He (Ravana), the conqueror of the three worlds was a thorn for deities and brahmins, and so that glorious demon was killed by Vishnu, assuming the form of a human being, at a proper time. (37) Oh great king by (Vishnu in form of) Rama, born in the family of Raghu and of virtuous deeds Kubera (lord of the riches), having abandoned Lanka, still today stays at the Kailas mountain, and he protects the thornless (free from nuisance) kingdom there. Therefore, o worthy king ! you, too leave this country (place), and yourself go to Himavan and live there like Kubera. (39) You give up enmity with Bharata, (do not think to fight with Bharata) as the descendants of Raghu, are known for their huge strength and weapons. You be

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propitiated, and may these your sons, and grandsons live happily by staying at the mountain of snow (Himavan). (40)

Here ends the Chapter 220 namely The description of the attainment of boons by Ravana, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

221. The victory of Ravana (over the terrestrial globe)

Shailoosh spoke : Oh brahmin ! I want to hear about the victory made by that demon Dashagriva, over the three worlds. As I am greatly doubtful of it. (1) Nadayana replied : The demon, Dashagriva, became highly arrogant (proud) on account of the boons of Brahma, and he then, repeatedly attacked upon the gods, gandharvas, demons as well as, serpents,

semi-divine snakes and Rakshas, and kidnapped their gems forcibly, and also he kidnapped the best among the kings ! their wives as well as their worthy daughters. (2-3) He used to kill, those law abiding kings and the brahmins. He also killed a brave citizen of Ayodhya, though he was not dwelling in the forest. (4) While he was thus killed in the battle, he then cursed Dashagriva, Oh insignificant (low) demon ! there will be born, in my race a powerful (valorous) person. (5) And he will take away, your lives, o you fond of war ! in the battle. He then, likewise used to fight with Mandhata, who was very brave in war. (6) There the worthy sage Narada stopped him fighting. He then devoured the brahmins, when Mayoor was performing a sacrifice. (7) But, Indra assumed the form of a peacock, and ran away from that sacrifice, then he gave a boon to the peacock 'You will always get delight, resembling the number of my eyes, and unparalleled, when it rains, again you will bear, this very charming plumage in the world. (8-9) And oh king ! the lord of the treasure (Kubera) left the place by assuming the form of a chameleon. He was favoured with colour, looking like the gold as well the head with wealth. (10) And oh demon ! the lord of the kings, having immeasurable-soul, gave him these two, (?) oh king ! Varuna, at that time went away assuming the form of a swan. (11) He then favoured the swan with the boon as 'You will find pleasure in the water, and in the same way your colour will be, like that of the rays of the moon. (12) While Yama assumed the form of a crow, and left that sacrifice. He then gave a boon of deathlessness, without killing to the crow. (13) (He said) "You

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will be united with auspicious result, when those horrible ones, living in my country, will be satisfied with the food given by you. (14) And you narrate with your doings, by doing in various directions and regions, the auspicious and unauspicious things related to the oblation offering human beings, and there you will receive hospitality." (15) "Again those terrible crows, having their beaks like vajra (thunder bolt) and who stay in my country, when

they will accept the oblation balls offered by the performers, (givers), then they will be blessed. (16) Then creating a terror, in the sacrifice of Marut, to those gods, that dignified king of the demons, began to move on earth. (17) Once he saw there a maiden, who was practising severe penance, and who was a matchless beauty on world, and who was in prime of youth. (18) Dashagriva, then asked that maiden, the unique beauty of the world, as Oh Young girl, with nice loins ! Who are you ? and why you have resorted to austreities, even though you are in bloom of youth ? (19) On hearing his words, that girl told the truth My father Kushadhvaja is the learned son of Brihaspati. (20) I am born as his daughter, who was attached to the study of vedas, and following my brothers (?) by his wife. (21) And oh demon ! I am known in the worlds, by the name of Vedanati (? vedavati) My father wished, to give me in marriage, to Vishnu (22) But Shambhu, the lord of the demons, who was refused when he had proposed for me, killed my father embracing him at night. (23) My mother entered into the fire, and since then, I have taken this resort to penance, with a desire to make my father's wish accomplished (fruitful) (24) and so with a desire to get Madhusoodan as my husband, I am propitiating him, by practising penance.". Then the demon said to her Donot torture yourself (25) Oh beautiful maiden! you be my wife, you are the unparallel beauty of the three worlds. And nobody can rival with you in beauty as well as in youth. (26) I believe that, the creator, must have given up the idea of creating any other beautiful object, after he had created your beautiful figure. As none can really be compared with you. And nobody resembles you. (27) Oh lady with charming face ! your face possesses the entire splendour, and is gentle, how can it be compared with that moon, which is having a spot in it ? (28) O young lady with pure smile ! be the ornament of those, which are born as ornaments. And oh you, with excellent complexion ! select

me, oh beautiful maiden ! as your husband. (29) And be a chief queen, oh spotless one ! of all those, principal women, who are brought (kidnapped) by me, after making repeated attacks. (30) Though you have put on matted hair, garland and deer skin, still you make an increase in passion, (love). I can't imagine, how wonderful you will look, o timid one ! when you will get decorated with ornaments ? (31) Again oh fair lady ! Janardana is not really able to compete with me in handsome figure, young age, prosperity, as well as in treasure of virtues and in valour. (32) And those other people are not able to know about his birth narrated by others, oh beautiful maiden ! what will you do with him who is not born in an exalted family ? (33) O young lady ! why you desire the world, without Indra ?, he has continuously killed, with a desire to benefit the gods, the experts in battle in past. (34) Why do you wish that ancient one, as your husband, who is even more ancient, than those who are older to ancient ones in this world ? (35) He has killed with deceit, those powerful chief demons, and also to him, who had been exempted from death by the gods, because of the boon of Brahma. (36) O worthy lady ! what will you do with that person, who holds that prosperity of the demons, with his mind controlled by his (demon's) valour ? (37) O spotless one ! (It seems to me that) you have not heard, from old people about his form (figure). The

whole world knows that, he assumes the omnipresent form (He has not a fixed charming form) (38) And you will be highly unhappy, because of the sighings coming out of the hoods, and full of poison, when you will get asleep with him, on the bed of the hoods of Sheshnaga. (39) O beautiful maiden ! how will you get his neck embrace, by which, embracing he has killed those (demons) Madhu and Kaitabha ? (40) And how will you be able to endure those nail wounds at the end of the sexual enjoyments, by which nails he had made that demon Hiranya Kashipoo, void of life ? (41) So oh fair limbed lady ! you give up your devotion (attachment) for Janardana, and accept me, who am in love with you, and then be happy (delighted) for a long time. (42) Vedavati replied : As an owl, is ignorant of the rays of the Sun though, they enlighten the world, in the same way, o demon ! you consider the virtues of Vishnu as vices (faults) (43) Why should I indulge, in discussion with you ? That mighty god, is worthy for a husband, according to my choice, oh, demon ! may he

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be of any kind (whatever he may be) (44) The lord of the demons, became angry, when he heard Vedavati's words and he out of lust, touched her braid of hair. (45) Oh sinful demon ! I will enter into the fire, as I am touched by you, and will (be born), come again as the cause of your destruciton (killing), but not born from the womb. (46)

Saying such, she arranged a pyre, and there entered into the fire. And she was again born as highly worthy Sita, but not produced from the womb. When, that high souled Janaka, was ploughing the earth for sacrifice. And she obtained Rama, the incarnation of Vishnu, as her husband by practising penance. (47-48) Afterwards, Rama for her sake had killed that Ravana, in battle. But being afraid of the public censure, he again abandoned his wife, oh king !~ Sita, as she had stayed at Ravana's place. Then she gave birth to two sons, in the

hermitage of Valmiki (49-50) Those valiant Rush and Lava by names. Then valmiki performed all the necessary sacred rites for them, and he instructed to those highly lucky ones, the teachings of vedas. (51) He also made, those two boys expert in the Science of archery. Valmiki had composed, the auspicious life sketch of Rama, and in the same way he taught it, to those two broad eyed and pleasing looking sons. Then, both the youths (boys) recited it when Rama was performing a sacrifice. (52-53) They sung the entire life history of Rama, in his presence, and when he came to know, from that poem, he at once, brought those, two good looking sons, and her (Sita), turned into that state, at the sacrifice. And he (Rama) said to that beautiful woman, "oh auspicious lady, you make me assured (of your chastity)" (54-55) Sita, on hearing Rama's sayings, spoke "Oh goddess earth ! If I have not even mentally wished any one (person) else than Rama, then surely you give me an entrance (a hole)" And at that very moment there came out (appeared) a royal seat tearing the earth, and being held by the serpents, she was then made sit upon it, by goddess Earth herself, and she (Sita) left, for the world under the earth (disappeared from that place) (56-57-58) Oh king ! at that time, there took place an incessant shower of flowers, when she entered into the world under this earth, then Rama got enraged. (59) And Brahma, who is respected by all the worlds, made him pacified (consoled). Rama, too prepared (made) a golden image of his famous (chaste) wife Sita. (60) And along with his brothers,

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that steady Rama performed manifold sacrifices. There was no fear from calamities, nor widowhood, nor any fear from wild animals. (61) And not even, any kind of fear from diseases, when Rama was ruling, over the kingdom. The king was possessing the arms reaching the knees, was righteous, and had shoulders resembling a lion. (62) Mighty Rama, had righteously subdued the earth, encircled with seas and gods, sages as well as the groups of the gandharvas and nymphs. (63) Again the Yakshas, the beings (creatures) as well as the kinnars and Rakshashas, they all being modest, came to see always those human beings (particularly Rama) (64) There is an ancient legend, famous in the world, with regards to him. As Rama, with knee reaching arms, and face like the lion, and having the neck, resembling the conch shell was very powerful. (65) He had been a resort, to all those, who had begged for his protection, and was Vishnu in the form of a human being. Always attached to truth, he was kind enough, and was born for loving his devotees. (66) He was firm, full of compassion law-abiding and self restrained. Though he spoke measured words,

he used to speak, at the time of actions, and was like the preceptor of gods. i.e. Brihaspati. (67) He though highly heroic, but was not proud of that great heroism. He was similar to the sun, in his splendour and resembled the earth, in the virtue of forbearance. (68) He was similar to Lord Shiva, in case of wrath, while, he was like Shukracharya (teacher of the demons) in his knowledge of politics. Thus Rama (son of Dashratha) acted towards all the beings. (69) When he the excellent king, was protecting the people, there was not found any confusion (mixture) of castes, as well as in stages of the life, of a brahmin and each one acted, lawfully when Rama ruled, over the kingdom. (70) The people were without the fear of robbers, and no calamity dared to touch anywhere. The rain did not fail untimely, and the earth was rich, with all kinds of crops. And people had a great affection towards that learned souled Rama, (or Rama had great love for people) (71) Oh, moon like among the kings ! you donot deserve to have enmity with him. That high-souled one, is worshipped by the world and even gods along with Indra, are not able to bear (face) the force of his weapons in battle.

Here ends the Chapter 221, namely, the victory of Ravana, over the terrestrial globe, narrated by Nadayana, to Shailoosh, in

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the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

222. The victory over the heaven

Shailoosh said : O brahmin ! what did the valiant Dashagriva do, when he saw Vedavati entered into the fire ? (1) Nadayana said : He then being worshipped by the demons went to Lanka, and Kubera (lord of the riches) then himself sent a messenger to him, who was staying there. (2) You return (stop) from unworthy act, as the gods have decided (think) to destroy you. He, on hearing the words of the messenger, (he) killed him, and the demon then (3) came to Kubera and got a victory over him, and took away (kidnapped) his Pushpaka (aerial) car And being mounted on Pushpaka car he went to Kailas. (4) The demon found the speed of the Pushpaka car, obstructed and, he saw there Nandi (the doorkeeper of Shiva) seated upon the summit of the mountain and looking like a monkey. (5) He laughed at him, when he saw him, then Nandi cursed him O Dashgriva ! Shamkara himself plays on this mountain. (6) And when you, with your car will approach near him, and as you have joked at me, so I curse you. (7) "There will be born in the race of Pulaha, the lord of the creator, created beings, monkeys, dreadful like my face, and looking horrible, to destroy you. (8) He, on hearing the words of Nandi, threw his arm on that mountain, with a desire to carry away, the god having three eyes, together with the Kailas mountain to Lanka. (9) Then Uma (Parvati) vehemently, embraced the destroyer of three cities, (i.e. Shiva) on

his neck, when her seat was shaken (trembling) due to Kailas, being agitated by Ravana's arms. (10) Then Hara, the best among the gods, made a roar and, he pressed that mountain with his foot-toe, with ease. (11) That demon, out of anger, and due to the injury-pain of the arms made a very terrific scream, as a result of it, the whole three worlds began to roar (became noisy) (12) His ministers thought that friction of mouth, as the final destruction of the age. And the gods, with Shakra ahead, were shaken from their seats. (13) The daughter of the mountain became highly distressed (frightened) by that roar, and she, with her eyes trembling (fickle) out of fear, violently embraced Hara. (14) Hara became delighted, by her natural embrace, and he then set free his arms, and told to Dashanana. (15) O Dashanana ! I am pleased by your valour and

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pride. As you have made a roar, terrible and uncommon for a demon. (16) So, you will be known by name of Ravana in the three world. Since then, o best of kings ! Ravana, who makes the world (people) cry, nicely worships, the golden image of that supreme god Shiva, always with faith. (17-18) And oh king ! wherever he goes, he carries with him that golden idol (image) of that god. (19) Then that Ravana arrived at the city Samyamani (city of the god of death) and there, he fought with the noose of Yama, with sacrifices and with death. (20) He made victory over the groups of manes, and made released those, dwelling in hell, and also fought with the god of death. (21) Then that god, being angry, wished to destroy that demon with his staff-weapon. But Brahma, stopped him, and told him thus. (22) This your staff is unailing, and Ravana is exempted from death. If only once it is used, against him, then I will be known as a liar. (23) That god became disappeared then, on hearing the words of the creator of the world. And Ravana, along with his army went to the Kailas mountain. (24) There he passed the night, with a desire to fight with the gods, At night, when the moon came out he saw Rambha, who was going to meet his nephew (Nala Kubera) (25) She was looking splendid, like the lightning by the cloud. Ravana infatuated by love, though she was not wishful, killed Ravana, that celestial woman (nymph) (26) "Now onwards, your head will be broken into hundred pieces (she then cursed him.)" At dawn, the demon went to the god's abode (27) together with Meghanada, and with the demon Kumbhakarna, and also with other demons and, he made a war with the deities. (28) Oh spotless one ! in front of that battle, Ravana's young boy, the dreadful Sumali was forcibly killed, by the weapon of the sun (lustre of the Sun) (29) The demon Puloman, by name, thinking the demons as invincible, took away his daughter's son, Jayanta, from the battle field. (30) And he brought him, to the world under the earth, with a desire to protect him. But Shakra, not seeing his son, got perturbed (minded) (31) The Meghanada, who had got a boon from Brahma, slowly made him confined (fettered), and took him to Lanka.

Afterwards, god Brahma (32) went there, and he made Shakra, the lord of the three worlds released. He then bestowed on Meghanada, various weapons and deeds. (33) And also favoured him with immortality, except at sacrificial rites. He gave him the name, and said 'You

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will be known by the name of Shakrajit (conqueror of Shakra) (34) Thus, making Meghanada propitiated, and the performer of hundred sacrifices (Shakra) released, the revered Brahma then, said to the god, with thousand eyes (Shakra) (35) I have produced in past, the beloved wife of the sage Gautama from my mind, who was matchless in beauty, and who is destroyed by you, then. (36) At that time, Gautam had cursed you, and you were then not successful. And oh destroyer of the demon's cities ! the gods have made you fettered by Shesha (? Meghanada) (37) That high souled Gautam, had cursed Ahalya, at that time. As You will stay for a long time unseen by all the beings, and with miseries. (38) And (Indra) as he became infatuated by love, towards another's wife (became an adulterer), he will have to bear two sins' Oh, Vasava ! (Indra) because of that curse and on account of adultery. (39) You have attained binding, for that sinful act and, oh best among the three worlds ! along with this defeat in the battle. (30) Therefore, oh knower of righteousness ! protect the whole world with righteousness Dharma (moral law) supports the worlds (people) and where there is righteousness, there is always success. (41) And when, the god born from the lotus, the eminent in the world, left for his own abode, then the destroyer of the demon union, the lofty Lord of the gods, ruled over the kingdom, he having attained the heaven.(42)

Here ends the Chapter 222 namely 'The victory over the heaven'. in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

223. (Incomplete)

Shailoosh said : I want to hear about, the victory over the world under the earth, got by that high souled Ravana, in detail, as I am curious about it. (1) Nadayana said : Reaching to the world beneath the earth, he began to fight with the worthy demons, like ' highly lucky Kala khanjas and horrible Kalakeyasas. (2) He fought, without stop, with the demons like Nivatakavachas for one year. In that war Ajavaktravat killed, the demon named Vidyut-Jihva, who was the husband of Shoorpanakha and was violent in battles. Then Brahma came there, and along with the Nivatakavachas. (3-4) The high god, made the demon Dashagriva, as their friend. He then, fought with the terrific looking, and powerful poisonous snakes.

(5) Making the serpents, subdued, he proceeded to the city of Varuna, oh king ! Varuna, the very high-souled one, had gone to Brahmaloka at that time. (6) And therefore Pushkara, the glorious son of Varuna, and the son-in-law of Bali, fought with that wicked souled Ravana. (7) He (Pushkara) was self-elected as a husband, oh great king ! by Jyotsna, the daughter of soma (Moon), and he, the highly famous one was expert in the entire science of political economy. (8) And in the same way, he was clever, in using various weapon-mass and in many arms. He was endowed with lovely appearance, modesty, handsomeness and righteous behaviour, as well as in strength, valour, and in alms-giving, and nobody can be compared with him in those qualities (He was unparalleled. He then along with his brothers, nephews and with huge army. (9-10) made a very dreadful fight with Ravana (demon) and made him appeased. He (Ravana) made victory over, the very strong city of Varuna. (11) And then, the son of Vishrava (Ravana) again came to the human world. He then approached the city of Kishkindha, which was protected by the monkeys. (12) Where is that powerful Vali ? thus he asked there the monkeys (Son of Tara-Vali- i.e. Angada) who was greatly lustrous and haunting in the forest, said to him for what purpose you want to see Vali ? You tell it to me, who am asking you Ravana replied : I am wishing, the hospitality in form of a battle from that monkey. (14) that king is known as a strong one, and so I am curious to know about his, as well as my strength. Tara replied : Vali is tested (in strength) by others, more powerful than you. (15) But, he has killed hundreds of them, superior to you, in both valour and might. He has just now, killed the demon Dundhubhi. (16) By entering into a horrible cave, he has killed deceitful one. And oh king ! One year has passed since he entered into that cave. (17) And Sugriva himself has closed its entrance. He then at the end of one year, came out after killing that fraudulent demon and saw (found) his younger brother, Sugriva in company of his own wife Ruma as well as of Tara, the wife of Vali in the city of Krishkindha. (18-19) And enjoying like Indra (with those two ladies) Vali, then became enraged, and he seized Ruma and Tara and made him (Sugriva) banished. (20) And when Sugriva was thus banished, Vali out of repentance, became desirous of the killing, moved (wandered) on the earth. (21) Being distressed of Vali's fear (terror) Sugriva, too fled away. And as he

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was not able to get shelter, from any where so he remembered the demon. (22) O best of kings ! Vali was cursed by the sage Matanga, and as Vali himself with the thumb of his foot (23) had thrown the worthy demon, towards the hermitage of Matanga, and when the sage Matanga found his hermitage filled with blood. (24) He, out of wrath, then cursed Vali, he as soon as will enter into my great forest, will be void of his life at once. (25) And Sugriva, considered the huge forest of Matanga, unapproachable for Vali, took resort there, with his four ministers. (26) (They were) oh king ! Nala, Nila as well as Hanuman and Angada (Tara), His minister, Hanuman by name was not afraid even of gods. (27) He had jumped into the sky, when he was just born and in childhood, when he saw the Sun, with a desire to devour the Sun but on seeing demon Rahu, who was near the Sun. (28) He abandoned the Sun and ran after Rahu, being desirous of eating him. Then, Rahu, being afraid he took resort to Vasava (Indra) (29) Then that very strong child followed him. He there saw, the elephant of Indra, having a huge body. (30) And, so, with a desire to devour, that excellent elephant along with Shakra, he ran after it. But the lord of the gods, soon injured him with his thundrbolt. (31) Because of that stroke of the thunderbolt, his chin became crooked, and so he was named as Hanuman by Brahma. (32) Brahma, propitiated the wind, angry with the worlds, and favoured, that very strong Hanuman, with a boon. (33) With a desire to benefit, the entire group of gods, together with the worlds. He bestowed on him, everlasting youth, as well as immortality, and invincibleness in battle. (34) And all the gods gave him unparallel strength. And that very high soul god Sun himself favoured nim with. (35)

Note : Chap. 223 is incomplete and Chapt-224 (missing) wanting .

225. The burning down : the collection of three cities

Then Shambhu, holding the three worlds, made Vinayaka (Ganesh) propitiated, for uniting to-gether the cities, o respectable one with illusion (Maya) (1) Shamkar said : I bow down to the lord of Gods, having long arms, and who is the master of the troop of demigods, who possessed the mouth of an elephant, has huge body, and who is covered with the clothes of the tiger skin. (2) I bow down to son of Parvati who is similar to the rays of the moon,

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and has the shining Face, due to charming teeth, and who destroys the miseries of the devotees, and who is foremost among the gods. (3) To him, I bow down, who holds a battle-axe, who is heroic and who is decorated with rosary garland, and who is well versed in the Vedas, who is propitious, gentle and the exalted lord of the obstacles. (4) Who has fleshy mouth, big belly and is with a garland hang over the belly. And who has selected the eight, fourth and the fourteenth days of the month. (5) Who is worshipped by the people, in the world with offerings of gruel, Uttkklapikas (?) cakes of flour, sweet-balls and rice, along with perfumed vapour, garlands and anointments. (6) Those who invoke them for the blessings, there is nothing difficult to be attained for them. A person, wishing to get sons, gets them, while one pining for wealth, obtains the excellent wealth. (7) In the same way, a diseased fellow, becomes free from his disease, while the captive is released from fetters, nicely worshipping that God, who bestows the boons and who assumes the forms according to his own will. (8) He surely gets his desired objects, one should not doubt in this matter, o superintendent of the troop of demi-gods ! he who always fulfil his wishes too. Nadayana said : When that exalted Vinayaka, (leading master) was thus praised by Shamkara (10) He made the three cities, gathered at one place, without any obstacle And then Shamkara, was urged (prompted) by Vishnu and he at once threw the arrow, placed on the excellent bow, at the collected three cities and reduced it to ashes (11) And when those three cities (of Maya demon) were thus destroyed, the world got delighted, and oh, best of kings ! the gods became pleased, and went to their own abodes then. (12)

Here ends the chapter 225 namely, The description of the burning down, the collection of three cities narrated by Nadayana, to Shailoosh in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara,

226. The victory made over the Andhaka

Nadayana said : You listen about, this worthy deed of that supreme god. There was a demon, Andhaka by name, who resembled the heap of the mixed coliyrium. (1) He was endowed with great penance and so was invincible by the gods. He, once saw, that god Shiva, sporting with Parvati (2) and then he tried to

kidnap that goddess. As a result of it, he had a terrible fight with Sambhu. (3) And when the fierce god torn his skin, then from the blood oozing, from the body of Andhaka, hundreds and thousands Andhakas were born. (4) -And again, when they were made split, out of their

blood, then there were produced frightful other Andhakas, who pervaded the entire world. The highest god, found that demon, Andhaka as a fraudulent one, and (6) He then created divine mothers with an object of making, that demon drunk (by them) like Maheshwari, Brahmi, Kauberi as well as Anali (7) Together with Sauparni, Vayavya Shakri and Nairuti. Again the mothers like Sauri, Saumya, Shiva, Dooti, Chamunda and Varuni. (8) with Varahi, Narasimhi, Vaishnavi, Lalatthika, Shatananda, Bhagananda, Pichchila, Bhagamalini (9) and also Bala, Atibala, Rakta, Surabhi, Mukhamundika, Matrunanda, Sunanda, Bidali, Shakuni, (10) Revati, Maharakta, as well as Pilipichhika, Jaya, Vijaya, Jayanti and Aparajita. (11) Along with Kali, Mahakali, Kaladooti, Subhaga, Durbhaga, Karali, Dehani. (12) Aditi, Diti, Malini, Mrityu, Karnamoti, Yamy, Ulooki, Ghatodari (13) Kapali, Vajrahasta, Pisachi, Rakshasi, Bhurundi Hankari, Chanda, Shaiva as well as Kataki (14) Again Ghanta, Sulochana, Dhoomra, Ekavali, Kapalini, Vishala, Dashtika, Shyama, Trijati, Kukuho (15) and Vinayaki, Vaitali, Unmatta, Shubhana, Siddhi, Lelihana, Kekara, Garadabhi (16) With Tarkati, Bahuputra, Pretayana, Vitampura, Kraunchi, Sookarmukhi, Vitata, Sarama, Danu. (17) Usharambha, Pinaka, Lalita, Chitraroopini, Svadhakara, Vashatvaha, Dhruti, Jyeshtha, Kapardini (18) also divine mothers like Mayavichitraroopa, Kamaroopa, Vashamgama, Svakambila, Sinjika, Mahanasa, Mahamukhi (19) Kaumari, Rochana, Bhima, Sadahasa, Madoddhata, Araktakshi, Kalakarni, Bhartrukarni, Mahasvani (20) Keshini, Shikhini, Lamba, Pingakshi, Lohitamukhi, Ghantarava, Damshtala, Lochana, Kachajanghika. (21) Again Gokarnika, Gomukhika, Mahagriva, Mahamukhi, Ulkamukhi, Dhoomrashikha, Kavana, Parikampita. (22) with Mohini, Kundini, Jveda, Nirbhaya, Bahushalini, Shoorpakarni, as well as Ekakshi, Vishoka, Nandini, Rucha. (23) Mahachitra, Chitrasena, Manorama. (24) Again Sudarshana, Haratpapa, Matangi, Lambamekhala, Subala, Balatarkari, Premoda, Langalavati (25) Chitta, Vitta, Jada, Kona, Shantika, Bhaisitashani, Lambastani, Lambaghanta, Visata, Vamachoodini (26) And also

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divine mothers like Svalati, Dirghakeshi, Sulata, Chandika, Adhomukhi, Katumukhi, Krodhani, Vasuvashini (27) Viravini, Vatsaruta, Mashabhajinshalini, Kutumbika, Shuktika, Chandika, Balamohini (28) Mansanyahasini, Lamba, Govidhari, and Samagadhi, oh lord of the gods ! he created these and other goddesses. (29) They, then drank, the horrible blood of the Andhakas then and all were greatly satisfied with the blood of those Andhakas (30) When they were thus got satisfied, then again, there were born from the

blood of Andhakas, other Andhakas, whom Mahadeva killed them with trident, mace and spears. (31) Then god Shamkara being distressed, by those Andhakas, he took resort to that eminent, un-born god Vasudeva. (32) God Vishnu created then, Shushkarevati, who at once sucked the blood of those Andhakas within a moment. (33) She used to drink Andhaka's blood, she became, oh, lord of the earth ! more and more emaciated (parched up) (34) And when the blood of those Andhakas, was totally drunk (by the goddess), then all those Andhakas, were destroyed by the enemy of the collection of three cities. (35) He, the creator of the worlds, conquered that prime Andhaka in every respect, and then quickly placed him on the tip of his trident. Then Andhaka propitiated Shamkara. (36) When that highly valorous Andhaka, thus made him propitiated, then Bhava (Shamkara) became satisfied with him. And he favoured him, by giving his vicinity and a perpetual lordship of his attendants. (37) Then the group of divine mothers, said to Shamkara Oh god !, we will devour the gods, along with demons and human beings by your grace, so, you deserve to allow (consent) us. Shamkara replied : You must protect, without doubt the entire subject. (38-39) And so give up your mind, soon from this terrible intention. Nadayana said : They were thus told by Shamkara, but they did not obey to his words. (40) And then, they made the entire animate and inanimate three worlds shaken (agitated) by strong weapons. And the whole world was thus devoured, by that fresh group of divine mothers. (41) God Shiva, remembered abstractly that god having assumed the form of a man-lion, and who is without the beginning and the end (death), and is the origin of the mundane world. (42) The god who possesses, big nails and thighs, wet (sprinkled) with the blood, oozing from the chest of the lord of the demons (Hiranyakashipoo), who has the tongue like the lightning, big teeth

and a mass of full blown mane. (43) At the end of a Kalpa he tore his face with his big sharp nails like a thunderbolt and the seven oceans with a loud roar. (44)

Who is resembling, the summit of the mountain Himavan and has the face shining on account of charming teeth. (45) He, who bears the fire, sprung out of the apertures of his body, and erected hair, and is garlanded with burning mane, And who has put on the anklets, the crest and lovely armlets as ornaments. (46) Who is adorned with a great golden giidle, and looking blue like the petals of the blue lotus, and who is splendid on account of a pair of clothes. (47) The god who has pervaded (covered) with his lustre, the entire terrestrial globe, and who possesses the fire, coming out of his hair on body, looking like the rounds in increased flames by offering of the oblations, and made revolving with respect. And who has put on, a long garland made of all kinds of beautiful flowers. (48-49) Just as he was thus meditated upon, the god made himself manifested before him, in the same form, in which he was mentally thought of by Rudra with devotion, and which was difficult to be

seen by the deities. Then Shamkara bowed down to the primitive god, and made him propitiated (50-51) Shamkara said : Oh lord of the earth ! oh, you, who have assumed the form of a man-lion ! oh god, filled with the bones of the chief demons, and oh you, bright on account of the conch-shell like nails ! (52) Again oh god possessing the body tawny, like the gold because of the particles of his (demon's) blood stuck to it ! you, therefore bear (possess) the splendour of the mountain Meru, rich with ruby stones, oh preceptor of the world ! (53) Oh god, with a loud roar, like the clouds, appearing at the time of the destruction of the world (age) and oh you, endowed with the lustre, like crore or ten millions of Suns ! And you with wrath, resembling thousand of Yamas and possess valour like thousand of Indras ! (54) You, God prosperous like thousand of Kuberas, and similar to thousand of Varunas! You having the adventures like thousand of times !~ and possessing thousand of restrained senses ! (55) You are endowed with, the virtue of patience like thousand of earth, and having forms endless and thousands. Oh looking like thousand of moons ! and possessed of the valour like thousand of lions ! (56) Oh god ! having the lustre of thousand of Rudras ! and you who are praised by thousand of brahmins ! you are fierce like the speed of thousand

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of Vayus, and are endowed with the eyes in form of thousand of light. (57) Oh god, the killer of thousand of calamities ! and oh you the reliever of thousand of obstacles ! those divine mothers, are created by me, for destroying Andhaka. (58) They now making my words (orders) disobeyed, are devouring the creatures. O invincible god ! I am unable to call them back, though I have produced their. (59) And also, can I prefer to abolish them, when I myself have created them ! Nadayana said : When that god, assuming the form of a man-lion, was thus told by Rudra, (60) Then Hari, created from his tongue, the goddess of learning, and from heart, he created Maya (deceit) and from his private organ he created Bhagamalini (61) In the same way, he created from the bones that goddess Kali, who was formerly created, by that high souled god, and who had drunk the blood of those high souled Andhakas. And who was named as Sushkarevati, in this world. Then the disc holder god, created thirty two goddesses from various organs. (63) I am narrating them by names, you hear those from me, who am telling you (They are) highly fortunate Srvaklishta, and Kanfhakarni, also the auspicious and the subdued of all the beings, Trailokya Mohini as well as Chakrahridaya and the fifth one is Vyomacharini (64-65) With Shamkhini, Lekhini and

Kalasmkarshini, oh king ! This group consisting of eight goddesses is known as the attendants of the goddess of speech (66) While O king ! these eight divine mothers are also said as the female attendants of that goddess of speech. They are Ajita, Sookshmahridaya, Vrikshavesha, Ashmadarshana, Nrusimha, Bhairava, Chilla and garuptakshridanaya, along with Bhagmalini. Also Akarshini, Bharooti, along iwth Uttaramalika, (67-68) Also with Jvalamukhi, Bhishanika, Kamadhenu and Balika, together with Padmakara and oh king ! Revati, they are also said as the female servants of that goddess. (69) All these eight produced (created) from the organs of that god, were very powerful, and all these goddesses were capable enough to destroy the entire creation °f the three worlds. (70) As soon as the group of divine mothers, was created by the god, then they at once, ran being enraged, having their eyes rolling due to wrath. (71) When the ancient (former) divine mothers saw, their, most unbearable and highly terrific splendour (lustre) they took resort to the primeval god, out °t fear. (72) Then. Nrusimha said to those, who had resorted to

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him. Narsimha said : Oh you, with beautiful faces ! As the human beings protect the animals (73) And in the same way, they also perform sacrifices by making their offerings there, you also protect the group of gods and people, obeying my words. (74) And worship at sacrifice that god, who is the destroyer of the demon Tripura (or three cities) by offering him human beings as oblations. Those persons who will meditate upon (remember) me, here (in the sacrifice) they will be saved by me, always. (75) And those persons who will offer to you, the oblations, without fail, you should fulfil all their desires. In the same way (76) and those who will destroy them (or make dwellings for them) as ordered by Hari, they will also be protected, as the rule (Government) must always be protected. (77) And Mahadeva will give to you, the excellent, fierce idol, together with me, will you choose him ? (78) I have created, this group of divine mothers, void of fear. And oh ladies, with broad eyes ! they (these) will always enjoy with me. (79) And will also get worship along with me, offered by heroic persons. And when, being separately worshipped (without me) in the world, this (they) will bestow all the desired objects then. (80) Those, persons with a wish to get sons, will worship the goddess Shushka, the goddess will surely favour them, by giving sons. (81) Nadayana said : Saying thus, the god, possessing his body, encircled with the mass of flames,

disappeared on the very spot, together with the group of divine mothers. (82) And that group of the mothers, too, make their stay in his vicinity, and always worship the idol. And the destroyer of the cities of Tripura demon, always worships that supreme lord, who has assumed the form of a man-lion. (83)

Here ends the Chapter 226 namely The description of the victory, made over Andhaka in the words of Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara

227. The remedies for the adverse effects of divine mothers

Shailoosh said : Oh worthy brahmin ! I want to hear, about those means, narrated by Maheshwar (Shiva) and which appease (remove) the detrimental effects, related to those divine mothers, as told by you. (1) Nadayana said : The cocoa-nut (skin ?) Vacha,

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the extract of the birds, along with the auspicious matted hair of Brahmabhoota (?) and Kalamanja, with two turmeric all mixed with the powder of barley grain. (2) This pounding is said, as the remover of the detrimental effects, caused on account of displeasure, of divine mothers. Again the leaves of the Arishtarishta, and of the Talajitak. (3) In the same way, old as well as the newly grown barks of the trees like Shimshipa, Amalaki, Bilva, Kapittha and Bahukara. (4) after making them boiled in Bharugi, if one takes a bath of it then it removes, the adverse effects, from divine mothers. And Aristak, Bilva, Padmaksha, Phaliniphala. (5) Vacha, Khusta, Musta, Valaka with Rajanidvaya, Kumkum (saffron), sandal paste, as well as Nagadana and Rochana (6) all these should be brought and placed in a fully filled pitcher. The bath with it, is said as the destroyer of faults caused by the mothers being enarged. (7) And oh king ! the offerings made properly of flowers of five different colours, perfumed vapour, the extract of the trees, with saffron, aloewood, camphor and of nice sandal powder. (8) Along with the lights, eatables, milk, gruel, ullopika and molasses and with the mixture of boiled milk rice and sugar, with honey added and with flesh and rice (9) remove the bad effects resulted, from the displeasure of divine mothers. Again the blade of Durva grass, Manjistha, Nagar and Nagakeshar, (10) And the anointing with yellow pigment, saffron as well as sandal powder and, vacha, is said the excellent

remover of the faults of divine mothers. (11) The perfumed vapour, made of the nails of elephants, horses, monkeys, boars and of ghee is said as the best smoke there. (12) And oh king! those who eat the well prepared ghee, and the old five products related to a cow, they never face the fear resulted from divine mothers, or from planets. (13)

Here ends the Chapter 227 namely 'The remedies for the adverse effects of divine mothers' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

228. The method of worshipping Krittikas

Nadayana said : You listen to one more valour of that god of gods, which is described by me and which destroys all the sins. (1) Shanker and Parvati, once were vying with each other, and they both copulated for more than hundred years. (2) When neither of

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both got defeated, then the distressed gods, talked to one another. (3) 'The progeny born here will surely make, the whole animate and inanimate beings, stupefied with his lustre. (4) And therefore! oh supreme god fire! you enter there in when that fire was thus told, he entered into the worthy god. (5) And Trilochana, when he saw him got up out of confusion, and the semen virile, being disturbed entered into the mouth of fire then. (6) Then goddess Parvati cursed the deities as 'You will not get sons, through your wives, being filthy by my wrath.' (7) Fire, got burning, because of Shiva's seed (semen) and he abandoned that foetus (embryo) into the ganges (Ganga) (8) and after some time, she too cast that embryo, brilliant like the fire on the sweta mountain. The child born by the lustre of golden semen (9) Shamkara, made the sweta mountain of gold. Then the krittikas found there that child left (abandoned) by Ganga. (10) And oh best of kings! they out of compassion, offered their breasts for sucking. He became god of six mouths and sucked the breasts of those six. (11) The righteous child, had an increase in lovely splendour, and the boon which he bestowed on those krittikas, oh king! I am narrating to you. (12) Narayana said : (he said) O you, with auspicious faces! those persons, who will make your worship, when you will get union with the moon, along with the worship of fire, moon, varuna as well as mine, with perfumed

garlands and with flowers, perfumed vapours and lights (13-14) Those who will make worship with fragrant pious water, and with unhusked rice together with honey, breads, rice boiled in milk and with coagulated milk and cow's products. (15) and with gruel together with fruit as well as with sweet balls and various drinks, they will obtain their desired objects in this, and in other world too. (16) Again a person, being devoted to your worship, and if he observes fasting by day, and eating at night, then he will enjoy the heavenly abode for a long time, and will be born as a human being (or in human race). (17) And that person, will be endowed with good looking form, and he will be attached to truth, be righteous and will get many attendants (servants). He will be blessed with, noble race, and character and through his worthy wife, will get fortunate progeny. (18)

Here ends the Chapter 228, namely 'The method of worshipping krittikas', in the dialogue of Markandeya and Vajra, in the first part, of Shri Vishnudharmottara.

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The narration of Nadayana to shailoosh

229. The greatness of Akshaya Tritiya

Nadayana spoke : Then Ganga went there, where the son of fire was left, i have given oh son! birth to you' thus she said to the lord of the gods. (1) Oh skanda! at that time, I could not bear your dazzling lustre, and so, I had cast that residing in my embryo, on the worthy mountain. (2) Pavaki (son of Agni), when he heard her words, then he said to her. Skanda said : I will not come to your abode, as the god Shambhu is my father. (3) But, I will favour you, oh divine river! O fair faced one! when you will descend upon the human world, on the third day in the bright half of the month of Vaishakha, then you will receive worship, and oh auspicious river! he, who will take a bath in your water, on that day, (4-5) he will be united with the fruit of both Rajasooya and Ashvamedha sacrifices, and he who will worship you being settled anywhere. (6) He who worships you with perfumes, garlands, presents, eatables, perfumed vapour and with offerings of lamps and food, he will oh highly lucky one! get the fruit of taking a bath in your water, without fail, oh expert in righteousness! There is no scope for doubt here. And he who will offer with faith (devotion) anything it may be on that day, (7-8) there also, the fruit, resulted from it, will be surely undecaying. And that day, if it comes in union with Krittika constellation, will be known as 'Akshaya' (day) (9) And it will yield more fruit, o lucky river! (10) Oh, you with beautiful limbs! those who will

worship you on that day, with the rites, narrated before hand, they will get a long stay at the heavenly abode, and then will go to the abode of Varuna (lord of water) (11)

Here ends the Chapter 229, namely 'The greatness (grandeur) of Akshaya Trutiya' made by Nandayana to Shailoosh, in the dialogue of Markandeya and vajra, in the first part of Shri Vishnudharmottara.

230. The narration of Nadayana to shailoosh

Nadayana spoke : The Visvamisra, performed the ceremonies like Jata Karma (purificatory rite done at the time of birth) and also other auspicious rites, of that high souled child. (1) At that time, the holder of the thunder bolt, the lord of the gods was informed about that boy child, born on the sweta mountain and with dazzling lustre. (2) Then the destroyer of the cities (Indra),

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thought to make him destroyed. He therefore made counsels with gods, manes, sacrifices, along with the demons and evil spirits, and with devils, serpents, goblins, deceased fore-fathers, gandharvas and human beings, and created then, great (dreadful) planets, to destroy him. (3-4) He created those terrible planets, which were related to gods, demons, manes, devils, Rakshasas, Yakshas, Gandharvas, Nagas, human beings as well as to the flesh-eaters. (5) Those planets were many thousands in number, and were equipped with various weapons. They all marched to swetagiri, with a desire, to kill that boy. (6) Those planets were many thousands in number, and Shiva and Skanda also then created hundreds of planets, those who were preceeding planets, and the demons. (7) They were very strong, highly valorous, moving at will and were assuming forms at will, and were exceeding, many

lacs in number, they were dressed in different styles, and were speedy like the mind. (8) I am describing about their principals, you listen to me, who am narrating them to you. (They were) Skanda, Vishakha, Naigameya, Bhima, Bhimakara, Kravya, Nirata, and Krosha. (9) Also Kravyadotha, Havirbuddhi, Kotimudgarika, Prthu, Kala, Upakala, Siddhartha and Pushpaka. (10) With Pushpamitra, Kokilaka, Siddha, Lambodara, Khalyoo, Kapora, Lamboshtha, and Nayasa. (11) Also ya(ma)? danda, grudhranasa, grudhravrutuka, kshudraka, kalakala, Kala as well as Tatpurusha. (12) And vidhyutbhoota, Samvarta, Varta, Avarta, Shitikantha, Kapardi, Kachchhapa and Parikantaka. (13) Along with Pariprakasha, Matta, Matangavasana, gadaraksha, Pishacha, Veeranasha and Valimukha. (14) Again Mahabhoota, Nanda, Somananda, Pramodaka, Ananda, Vyavasaya, Nishchaya and Parakrama. (15) Jaya, Vijaya, Samjaya, Kalpa, Pushpadanta, Dantavakra, Hegundi, as well as Bhishana. (16) Together with Vasubhooti, Vasustrata, Jivaka, Tapasa, Veerabahu, Subahu, Sundara and ganda. (17) Also like Tunda, Vichela, Godanta, Kalasha, Kalashochara, Shiryagraha, Lalatastha, Grivagra and the planet Bharata (18) with Parilepaka and Jatyandha, and those by names Karala, and Kunja, and Anyedyuka, Satataga, Taitiryaka and chaturthaka. (19) Also Vyaroachaka, Netraroga, Kasa, Shvasa, Anuga, Dhootapapa, Papahita, and at the same way papachara. (20) Again kanda, Dhanamjaya, Shatha, Naishkrutika, Vasudhata, Vasumana, Goura, Shotha, and galagraha (21) with Bhrama,

chittamoha, karyavighataka, Sarvakaryakara, Jrumbhaka and Aryaka. (22) These and others, were strong assuming the forms at will and were able to move in the clouds (sky) and they were strong enough to destroy, the whole three worlds, and were equipped with different weapons. (23) Those planets who had assumed various forms, who were strong and who had put on various types of clothes, ran towards those horrible planets, who were sent by those ancient gods. (24) They could not face those unbearable planets, created by Skanda, and so they all took resort, to the best of gods, Skanda. (25) Then Skanda told them, who had come to his resort, : Oh planets! as you have come to my shelter and so I am favouring you with a boon. (26) You choose it at your own will, because those who take my refuge are worthy of honour by me. The planets said : O revered God! May we be able to devour the human beings, because of your grace. (27) This boon is desired by all of us, oh you with a brilliant body! Skanda said : You make your stay among the bodies of those wicked conduct persons, with an object to get pleasure in the world, which is anointed with perfumes and garlands, there is no harm (doubt). But those who are devoted to the god having three eyes, and to the God Janardana. (28-29) Again those who believe in God and another world, You should carefully leave them. In the same way, you should avoid those persons, knowing there my rule, again those who are placed there according to the orders of their deeds, though you are blessed with the boon. Nadayana said : When the grahas were thus told, they all accepted that child, as their master (Lord) (30-31) The son of Sharva (Shanker) who was very mighty, and valorous and they became agree to follow what was told by Skanda to them. Then the planets of Skanda said to Skanda, (32) They all became

gathered and o king! spoke these words. "O supreme Lord! You deserve to show grace upon us too" : (33) Then righteous Skanda, when he was thus told by the grahas said to them. 'When the human beings cross the age of sixteen years, then you create trouble, to the progeny of human beings. And there too, you should benefit then with deeds, like offerings of oblations. Then you will be worshipped in the world before those ancient planets. (34-35) Saying so, the divine Kumar blessed those grahas, by giving them another forms. And he gave bodily forms to his own planets, o

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leader! And that God with sharp eminence, became highly pleased for protecting the world. (36)

Here ends the Chapter 230 the narration of Nadayana to Shailoosh' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

231. The distinguishing marks of Planets

Shailoosh said : You, soon described to me, the signs (marks)

of those persons who are oppressed (seized) by the planets, and

also the removal of them. O you expert in laws! I am highly

doubtful in this subject. (1) Nadayana replied: A planet causes

oppression to human beings when there occurs a constant insult of

deities, sages, manes and other beings, and by torturing the

preceptors, elders, brahmins, teachers, siddhas and ascetics. (2)

Again by violation of prescribed codes like offering of oblations

and of auspicious sacrificial rites, together with the deviation from

observing vows, study, religious conduct etc. and deviation from

meditation and contemplation of God. (3) Again by eating, those

sacrificial pious oblations like molasses, flesh, sesamum seeds and honey, when they are stale and also by discharging impure excretion and urine, in vicinity of the cemetery place and temples.

(4) Again, the planets harass the human beings, when they dwell at night on a cross way in forest and in a vacant abode, also by taking food in broken utensils and by deceitful chantings. (5) And by indulging into sexual union near the cemetery ground and under the holy tree. Again by avoiding (ignoring) those who deserve to be attacked and by avoiding the sight of auspicious objects. (6)

And by envy, by the curse of the kinsmen, and by resorting to the crowd on a highway, again by the peril of affluence by grief, by excess in pride, and by excess in joy. (7) And those who are shameless and who are atheists and are abandoned by the elders, because of their (unhealthy behaviour) terror, and again by the killing of distressed people, and by making censure of good (virtuous) persons. (8) Again by the painful procreation through women, and also by telling a lie, and also by making possession over the chaff of grain, hair, skull and cotton plants. (9) The planets seize the human beings, at the time of happiness as well as misery of the beings, and at the time of impurity caused by death of a family member, and when people take bath at night in excess.

(10) The planet enters into the human body, when it is deprived of vigour and prosperity. But its entry does not become visible like that of a life having entered into the womb of mother. (11) They the planets even seize the herbs, and seasons in the same way. The planet seizes, the body of the embodied beings because of nine causes. (12) (As) A person who is indulged in killing others, because of his fierce nature, and one who is wishing for sexual pleasure and who is highly lustful, While a person, who out of excess in his strength wishes to torture others, and who is fierce due to the fear of past births. (13) And when a person is under the spells, employed by other persons then the planet distresses the human being. Though, these causes are mentioned to you, oh king! The wise one should know three out of them. (14) There too, the wise one should know the three mainly, because oh, best among the kings! these, fall within them. (15) They three are, one who is desirous to get oblations, and one who is lovelorn and the third planet is one, who is interested in violence. There, the planet, desirous of getting the oblations is unconquered, while the planet who is love-sticken, is difficult to be conquered. (16) And the planet, who wishes to kill, can not be subdued without huge power of spells. That planet, who is entered into the body becomes favourable (sweet) with appeasing made before. Then, he asks for a nice oblation, after getting a changed condition. And then bows down, on seeing the, drinks, garlands, anointings, and eatables offered. (18) I have told you, these marks (characteristics) of a planet, who is desirous to get oblations. (Now you hear, the marks of a love-lorn planet) he plays, dances, and makes an innocent smile, and sings. He is enjoying (19) perfumes, garlands, garments, bath, fragrant vapour and unguents. He tells, fair stories, and speaks sweetly. (20) He enters into the body of an adorned person and leaves of a love-wishing planet. (21) A human being rushes towards the lion, tiger or hyena, when he gets entered into his body by the planet, desirous of killing, and he starts fighting with elephants etc. without being afraid of them. (22) And he beats severely his own limbs, and enters into the fire like a moth. He hates the king and prefers, more to stay in a solitary place. (23) The person, suffering from desire for killing employs means for causing the death. He has his body, with bristling of hair, a slow gait and a change in shadow. (24) He possesses, the enthusiasm

and strength uncommon in human being, and also his gait, food and actions also differ from a human being. The pupils of his eyes see two or three (?) (25) Because of their constant winking of the eyes. And he suffers from blood, vomit etc. Thus, I narrated to you, the common marks of a person who is seized by the planet. (26) Now onwards, I shall describe

the signs (characteristics) of a human being, who is not seized by that planet you know them. He soon falls on the ground, but gets consciousness. (27) And he touches the hair, clothes and ornaments, and asks, about his own good or bad, to his friend circle. (28) I will mention the marks of the planets of the gods now then, together with their remedies oh king! you know about them. (29) He likes the river banks, and the summits of the mountains, as also palaces. That human being who is seized by the divine planets, is of spotless character, and he should be known of good conduct. (30) The worshipping of his gods, must be made with flowers, fragrant smoke, fruit and unhusked rice, and with the offerings of perfumes and lamps, as well as by making propitiation of the fire (by giving oblations) (31) And with cow's milk, boiled rice and with blessing invokings made by the brahmins. The learned should always worship in this way, then only he becomes happy. (32) He takes unpleasant, stale and strong food, in excess and in, the festivals, yakshas, vows as well as in studies. (33) he that fool, eats, frequently, and tears his own clothes. This form should be known of a person, who is seized by a wicked (devilish) planet. (34)

There, the worship of the demon residing in his body must be performed with flesh, wine and liquor, and along with red flowers, perfumed vapour, lamps and with products of seeds. (35) He becomes delighted, on hearing the sound of the musical instruments of the gandharvas and begins to dance. And also feels happy, by the visit of holy places, gardens, river banks, and by using the perfumes and garlands etc. (36) When a person is made intoxicated by a gandharva, he moves at his own will with perfumes, garlands and in the same manner, with different types of musical instruments. (37) The worship of the gandharva should be made, then he becomes happy. (A human being when tortured by a Naga) then. He is sleepy, lazy, wicked and makes arms expanded like the hood of a snake. (38) He likes to stay in an interior portion and in a cave. The wise ones, know such persons as an insane one.

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There, his snakes should be worshipped, with offerings of gruel and tiny grass (?) (39) And with rice boiled in milk, ullopikas (?) and round cakes, and, likewise with the fibres of lotus and of blue lotus He is free from jealousy is gentle, heroic, has sweet speech and is a profuse eater. (40) And has eyes broad, perturbed, and reddish, and he is fond of cow's milk. A human being, who is entered by a goblin, should be traced by these marks (signs) (41) If the

worship of that goblin, is made with flowers of different colours, and with various types of cow's milk, then he becomes happy. (42) While a person, being seized by a Pishacha, likes to resort to a vacant place (abode), the cemetery, mountain and also to the cross ways, and he moves lonely at night. (43) The worship of that Pishacha must be done with meat and flesh, and with dark coloured flowers grown on thorny trees. (44) He speaks indistinctly, has red eyes and laughs very loudly. And the person looks fiercely, when he is seized by yaksha. (45) To appease the fault, the worship of the yakshas, must be made with gruel, ghee, oil cakes, flesh, ullopikas and molasses. (46) A human being seized by the Rakshasa, has his mind agitated, he is calm, and does not grieve much, and he licks his lips. (47) To pacify his fault, the oblations of cooked flesh, meat as well as of blood must be given to Rakshasas. (48) While a person, when seized by the evil spirit, looks polluted with ashes, and dust particles. He puts on dirty clothes, looks deformed, and has a damaged head (brain) (49) The cooked rice, honey, water, and ghee mixed with milk. (50) These should be given to evil spirits, so that, he gets happiness. That human being looks pure, has a virtuous behaviour, and he moves at twilight, and has likeness for sesamum seeds. This is the characteristic marks, of a person who is seized by the planet belonging to manes with sesamum seeds, cow's milk, flowers, food, honey, roots and nice fruit (51-52) along with the offerings of lamps, and with bowings made daily, and by following orders, the worship of that planet related to the manes must be performed, with an object to appease the adverse effect. (53) The person seized by a Rishi (sage), studies, recites the prayers, and lives piously. And he is attached to the concentration of the mind. (54) The oblations must be made of cow milk, flowers and eatables there as well as by study and eulogy prayers, the worship of the sages, must be done for pacifying the fault. (55) He likes to work

constantly and does not get a sleep during day time. This is the distinguishing mark described for one, who is seized by the planet of human being. (56) There, to appease his fault, one should make the brahmins eat (dine) with sweet and well prepared food. And should worship oh king! with perfumes and with splendid, garlands (57) The sign of the children, who are seized by the planets of skanda, you listen, He cries, sucks things, sleeps on the ground and often speaks non-sense. This should be known as seized by the planet of skanda with red flowers, fruit, roots, and with child toys. (58-59) The worship must be made, along with bells and cocks and with offerings of various oblations, and with flags of that high-souled kumar (skanda) (60) Now onwards, I will tell you today which is beneficial to the world, relating those usages, clever in destroying, all the (adverse) planets. The human beings make released the kings from planets, by their applications. (61)

Here ends the Chapter 231 namely 'The distinguishing marks of planets' described by Nadayana to Shailoosh,' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

232. The remedies for annoyance from planets

Nadayana said : Smearing, cleaning the body with perfumes, bath, perfumed vapour, preservative charms, oblations, ghee, collyrium for the eyes, and washing the teeth, these nine are said, as the means for destroying the adverse results of the planets. (1) The smearing of the body made, with Sarpagandha, Vacha, Kushtha, Musta, Akshepana and Sandal paste, together with urine mixed with milk and with fully cooked (ripened) oil, removes all the planets. (2) While the cleansing of the body made by Bilvamadhya Brahmadutta, Gavakshi, Brihtiphala and by water consisting of that nicely pounded powder, is considered best there. (3) Ushir, Kustha, Manjistha, Devadaru, Manahshila, Shriveshtaka, as well as Kaunti, Haritala and Elavaluka. (4) All these made crushed and mixed with five products of the cow in little quantity when used as a bath, then that bathing, becomes excellent and gives long life, and it pacifies all the planets. (5) In the same way, the perfumed vapour of mustards, Khur, Kushta, Ghee, and Bhallataka with Vacha, Pootikam, Ajamoda destroys all the planets. (6) And for self defence, he should keep in his house, the

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weapon, or the lamp (illuminating) This is said auspicious, together with the gold, gems, pearls, the poison, a cow with her calf, as well as an arrogant goat. (7) Also a fully filled pitcher, charms, lute and sandal wood with the wings of a peacock, silver and the bow equipped with an arrow, the Bhallatakas, and ghee should be kept at home, for defence. (8) And the learned should make, offerings of flowers, perfumed vapour, perfumes as well as of different types of eatables. (9) And of fully filled pitchers, along with gruel, cow milk ghee etc. sandal powder, fragrant vapour and of food varieties. (10) While (for ghee) Kayastha, Jatila, vira, Vayastha, two Nakulis, Jaya, Vijaya, as well as Mana, Parapatakambari (11) with Markati, Sookari, Chhatra, Atichhatra, Palamukasha, Rama, Putanaka, Keshi, Marata, Katuka, Vacha. (12) And Chauraka, vishnudatta, Vrishti kandi all those objects must be pounded well, and then with the powder made of them the ghee, brought in past, must be cooked (ripened) adding four fold water. (13) This is known as Mahapaishachaka, and it wards off all the planets. While Rasanjana, Trikatuka, Manjistha, with Manahshila all in equal proportion, should be pounded by adding the goat urine in it, and a wick must be prepared from it. It must be dried in shadow, and the collyrium that is made of it, destroys the planet effect (14-15) while the bark, white and bright, and covered with cotton thread, when made dried in shadowy place, and pounded again, is known-as a good remover (of the planets) (16) O chief, among the kings! those who worship nicely, the gods, brahmins, and elders (preceptors) and have a deep devotion, to the holder of disc and mace (Vishnu) they never suffer from the bad results occurring from planets. (17)

Here ends the Chapter 232, namely 'The remedies for annoyance from planets' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

233. The killing of Mahisha

Shailoosh said : Oh highly lucky one! You tell me, what Shatakratu (Indra) did, when he heard about the planets resorted to Skanda. As I am asking you (1) Nadayana said : When the performer of hundred sacrifices, (Indra) came to know, about the resort of the planets to Skanda, he then, along with the group of gods, went where Skanda was stayed. (2) Oh best among the

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kings! on seeing Skanda, lustrous like dazzling flame (brilliance), the self restrained and well concentrated Lord of the gods, made him propitiated. (3) Shakra said : I bow down to the young boy Kartikeya, who is excellent, steady, difficult to propitiate and who is born from the lustre of the fire. (4) To the son of Urna and Shamkara, who is fierce and who was held in womb by ganga, who holds shakti in hand,, has broad eyes, six faces and radiant brilliance (bow down) (5) Again I bow to him, who is kind towards the devotees, who is self restrained, who belongs to Brahma, who bestows boons, and who is mighty, and who bears the side locks of hair on temples, who is calm and who is adorned with tufts of hair on his temples. (6) Who has put on, red garments, who is long armed, and who rides on the worthy peacock. Who is fond of bells who is the chief of attendants, and who is very strong, and valorous. (7) And who is the commander-in-chief of God's army. Those who will worship the God, with a desire to benefit the whole world, on the sixth day in the bright half of a month, and when there is Tuesday and the Krittika constellation, separately at gain, for them, oh best among the gods! there will remain nothing difficult to be gained. (9) Oh Skanda! when there occurs the union of both, then their fruit will be doubled, and oh best of gods, they will be united with imperishable fruit, by making your worship, when the three become united. There is nothing to doubt (think) of it. One who observes the vow, with fasting beginning, from the month of Vaishakha for five days (10-11) and makes your worship on the sixth day, for one year and with care, then if a person is desirous to get sons, he gets them, while one longing for wealth, attains wealth. (12) And oh son of Hara (Shiva), when you become propitiated, then the deceased one gets the heaven. Oh God (mighty one)! those persons who will praise you, with my eulogy. (13) They will attain, their mentally desired objects, in both the worlds. Skanda said : Oh Indra (Shakra)! my father is the glorious God Mahadeva (God of gods) (14) Oh Vasava! I will follow to, what he says to me. Nadayana said : Then the supreme Lord, the God with three eyes, made himself manifested there. (15) And the mighty Lord, together with Brahma, nominated kumar, oh king! he was there nominated, as the commander-in-chief of the army of gods. (16) He killed the demon named Mahish who was a thorn to the gods, and also killed other ten thousands, equal in strength to

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Mahisha. (17) And when that destroyer of enemies' strength, the heroic Skanda, was unable to kill the demons, because they were many in number, then, the God with three eyes (18) killed, spiritually, then that God having an excellent trident as his weapon, other demons, hundreds and thousands in number (19) Then, he who is kind to devotees, and is with three eyes, destroyed the enemies of the gods in battle and thus making the whole three worlds, delighted (free from terror) the high-souled God, left for the Kailasa mountain. (20)

Here ends the Chapter 233, namely 'The killing of Mahisha', in the dialogue of MarkanJeya and Vajra, in the first part of Shri Vishnudharmottara.

234. The ruin of the Sacrifice

Nadayana said : You hear about, one mere glorious deed of that God of gods. The gods, desirous of performing sacrifices, had not given a share in the sacrificial offerings in past. (1) Oh king! for that God with three eyes, then the enraged Shambhu, went to the place, prepared for the sacrifice, and had forcibly distressed the gods. (2) He then caused the teeth, falling of Pushan (Sun) by eating the sacrificed oblation (made of rice). And the destroyer of enemy's strength, torn to pieces the left eye of Bhaga. (3) Yagna (sacrifice) when he saw Mahadeva, thus angry he assumed the form of a deer, and ran to the hermitage of Nara and Narayana. (4) But Hara, the highly lustrous God followed him, holding the bow with an arrow. When Narayana found, Hara, following yagna with a bow and arrow, he made him afflicted, by torturing his throat (neck). And when Mahadeva was thus made agitated, then the sacrifice resorted to heaven. (5-6) Hara, too when he got consciousness, followed him, quickly in heaven Dharma, not being able to pierce that deer with lustre. (7) Then Brahma, having four auspicious faces, instructed him. And he bestowed full grace on Bhaga again (made his left eye, as it was before) (8) And he favoured the sacrifice, with fearlessness. After that he only sportively follows him. And so there is always seen in the sky, the constellation Mrigashiras followed by Mahadeva. (9) Oh highly lucky one! at night it looks as the ornament of the sky. (10) The gods, who were expelled by angry Mahadeva were made at ease again, when he was thus prohibited. So may he become propitiated

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for the welfare of the world and when he becomes angry he is said as the destroyer of the universe. (11)

Here ends the Chapter 234, namely 'The ruin (destruction) of the sacrifice', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

235. The destruction of sacrifice of Daksha

Nadayana said : You listen to another adventure, made by that God of gods, He had destroyed then the sacrifice performed by wise Daksha. (1) Oh king! once in past, Daksha was performing a sacrifice on the entrance of Ganga. At that time, goddess (sati) became enraged, as Sharva (Shambhu) was not invited there. (2) And the holder of the trident, became angry, because of terrible wrath of the goddess. So he, created from wrath, an attendant namely Veerabhadra. (3) And oh king! Parvati, created from her body, Bhadrakali, then highly famous Veerabhadra, being followed by the attendants (semi-divine gods), together with Bhadrakali, went there and they destroyed (ruined) the sacrifice of Daksha. And oh best of the kings! Shankara, residing of Bhadrakarneshwar, witness the sacrifice thus made destroyed, in company of Parvati. Daksha told, when the sacrifice was thus made ruined, (4-5-6) to the highly lucky Veerabhadra, and to Bhadrakali, as 'Who are you, and why have you come, here as the destroyers of my sacrifice ? (7) Veerabhadra replied : We the subduers are sent here for destroying your sacrifice by Shamkara he being enraged, on account of not finding a share in the sacrifice. (8) You soon go to Sharva, staying at Bhadrakarneshwar, and make him propitiated. Nadayana said : On hearing the words of Veerabhadra, he went to Shankara, and made him pleased. (9) And he obtained from the God having three eyes, the fruit of worthy and thousand Ashwamedha sacrifices then. Trilochana, at that time became pleased with Veerabhadra and said to him. (10) You will always, make your presence (stay) there, staying at which place, you have today destroyed, the sacrifice of Daksha. (11) And you will receive worship in abundance because of my grace there. And oh Veerabhadra, the chief of the semi divine gods! those

who will worship you. (12) They will go to the heavenly abode. There is no doubt in it. You along with Daksha, have invited (called) Sarasvati at Bhadrakarneshwar. (13) And that highly fortunate Sarasvati, has

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entered into the water of Jahnavi, one who will worship me after taking a bath at their confluence. (14) That person will surely, become the chief of my attendants. Gangadvar, Kushavarta, Bilvaka and Neela Parvata as well as Kanakhala all these holy places will be the destroyers of all the sins, and oh, highly lucky one! in the same way, they will look beautiful. (15-16) He who will approach from any where, to the land prepared for sacrifice of Daksha Prajapati, he will be relieved from all the sins and will go to heaven. (17) The water of a pool (fountain) is more pious than the water sprung from the earth, while that of a lake, is considered more sacred than that of the pool, while the water of a spring is even more pious, than that of the lake, but the river water is said more sacred, than the water of the spring. (18) And the water of Ganga, is more sacred than that of other rivers, and particularly at this place. As Ganga is difficult to be got every where, and difficult to be attained at three places. (19) One who takes a bath, at Gangadvara, Prayaga, at the confluence of Ganga and sea, again at Gangadvara, Kushavarta, Bilvaka, Neelparvata and at the holy place Kanakhala he never gets rebirth. Really these five, are known as holy places. And where lives the chief of my attendants. (20-21) There live in vicinity, Lord Brahma, and myself and Keshava also stay there, and there live all the groups of gods, and the sages, having penance as their treasure, also live there. (22) I give you this place, in vicinity of it, and oh dear child ! You will always receive, worship from the people there (23) The highly lustrous, Maheshwar, thus told to Veerabhadra, then that great God, told to Bhadrakali. (24) Maheshwar said : O highly lucky one ! oh bestower of boons ! O you assuming the forms at will, I bow down to you. O you having eighteen arms ! possessed with trident and mace ! May you be blessed (25) Oh you, wearing the yellow silken garment ! having the face like a moon ! O blue in colour, like the petals of a blue lotus and having breasts like the temples of the elephant! (26) O you, the giver of boons ! oh, adorned with all types of ornaments ! oh, holding a water pot in hand ! oh goddess, you who destroy the army of demons ! (27) You and you alone are Aditi, Diti, Vanita, Siddhi Ratri, Nidra, Prabha, Kanti, Buddhi, Lakshmi, Sarasvati, Dhruvi, Kirti, Svadha, Svaha and you are with excellent complexion. People

will worship you, who are auspicious and are bestowing all the cherished objects. (28-29)

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You will receive worship, from the people on the ninth day, in the bright half of a month. And those by observing fasting in proper way, will worship you on the ninth day. (30) Oh, gentle goddess ! you will surely fulfil their desires. And oh you, with broad eyes ! when you will stay (play) in the caves of the mountains, and in dense forests, (31) then you will get worship there. Those human beings, who know my grandeur, will offer you worship. (32) There will remain for them nothing difficult to be attained here, and in other world too. And those who will recite this eulogy prayer, composed by me, with devotion. (33) They all will definitely freed from fear. Nadayana said : Saying this much, he got disappeared from that very spot. (34) And Daksha too became pleased, when he got a boon from Shiva (the three-eyed God) (35) O best of king ! such is the glorious, and the boon bestower that God who is kind enough to the devotees, and the resort of the world. Who possesses that entire capacity, to enumerate his good qualities ? (36)

Here ends the Chapter 245 namely, The destruction of sacrifice of Daksha narrated by Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

236. The tearing (killing) of Kala

Nadayana said : You hear about, one another magnanimous accomplishment, made by that trident holder God. As how did he set free Sveta, who was seized by death. (1) There was a highly lustrous, and very righteous sage, Sveta by name he always worshipped the idol of the destroyer of the three cities (Shiva). (2) O king ! once when he was thus engaged in

worshipping, highly dreadful Kala, came to that place (3) He had reddish, round three eyes, and had hair on his body in form of snakes and scorpions. He looked fierce, on account of large teeth, was ugly and resembled the pounded collyrium. (4) He had put on, red garments, was very huge bodied, and was decorated with snake ornaments, and had held a snare in hand. He approached to Sveta and throw his snare at him. (5) Then, sveta with a snare (nose) on neck, said to Kala, O you, the destroyer of the three worlds ! Just wait for a moment, (in the) meanwhile, I will complete my worship, of that enemy of God of love (cupid), o king ! Kala, as if joking at him, told to him. (6-7) Oh Sveta, I believe that you have not come to hear what is told by

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the elders, as the work, which is to be done tomorrow, must be accomplished today, and that to be done, in afternoon portion, must be made in the fore part of the days ! (8) As death does not await for him, whether he has computed his work or not I carry away with me, people from this world, when his life span, become exhausted, and then I donot care whether he is in mother's womb, is in childhood, in young age or is in old age. (9) Again to a person who is destined for death, or is seized by old age, no remedies, nor charms, not even sacrifice, and not recitation of names of gods, become able to save him. I have carried away in my kingdom, many thousands of Indras and hundreds of Brahmas, (10-11) So oh spotless one ! You should not be angry in this matter. And that trident-holder, great God (Mahadeva) to whom, you are going to worship. (12) I have forced him often, oh Sveta ! to give up his body. As I am not only the master, but my intellect is resting with actions (deeds). And surely, there is not found, the decay of any body's actions. I am directed by the creator, following the course of deeds. (13-14) I attack upon the whole animate and inanimate three worlds, and take them with me. Saying so, when he was taken away by Kala, (15) he took resort to the God, having three eyes, and who is loving to the devotees, whole heartedly. And when Sveta took resort to the idol, then, because of Vishnu's (disc-holder gods) past, present as well as future incarnations, the destroyer of the collection of the three cities, and that great God protected him by making his own shield there. (16-17) And then by breaking the idol, he came out, with his eyes, expanded due to wrath and making the three worlds, dazzling by the flames coming out of his third eye. (18) Kala began to blaze, by his lustre as soon as he looked at him. And the destiny planet for all the beings, became tranquillised and was reduced to ashes then. (19) Then Sveta was favoured, with the gift of vicinity as well as

with the lordship of attendants Thus by making the destiny planet Kala destroyed, he (Shiva) disappeared on the spot. (20) And therefore, o best of kings ! Since then, the kala (death) carrying the people, is never seen by anybody in the world, because of his loss of body, in the whole three worlds. (21) Shailoosh said : I want to hear from you, about that protecting the shield of Vishnu, which destroys all the obstacles. As I have great doubt (curiosity) in that subject. (22) Nadayana said : This is invisible, highly pious, described in past,

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and is the destroyer of all the sins, and it removes the miseries. I tell you about that shield, by which Lord Shiva (Maheshwar) protected. (23)

Here ends the Chapter 236 namely, The tearing (killing) of Kala, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

237. The armour of Vishnu

Maheshwar said : I bow down to the paramount Lord Vishnu, who is ever young, supreme, unborn, eternal, sound (healthy), all pervading and immutable. (1) After making a salute of Janardana, I put on this cord as an amulet, which is unfailing, unobstructed, and which prevents all wicked objects. (2) May Vishnu protect me, in my front and Krishna may protect from behind. And Hari, may protect my head while Janardana my heart. (3) Rishikesha may protect my mind while Keshava may protect my tongue. Vasudeva may protect my eyes, while Samkarshana may protect my ears. (4) And Padyumna may protect my nose, while Aniruddha may protect my mouth. Vanamali may protect my throat and Shrivaksha may protect me in front (before) And may the demon-destroying-disc protect my left side. (5) While the divine club (mace) which wards off, all the demons may protect my right side. And the holder of pestle, may protect my belly, and the God with plough (Balarama) may

protect my back side. (6) The bow-holder God, may protect my thighs, while the God clad in skin (Shiva) may protect my knees. May the conch-bearer protect my both the hands, and both my feet. And the God having Garuda as chariot, may protect me, for accomplishing all the actions. (7) Varaha may protect me in water, while on unlevelled places, Vamana may protect me, Lord Narasimha in forest, while Keshava may protect me, from every side. (8) God Hiranyagarbha may favour me, with gold, and kapila the founder of Sankhya philosophy, may make equilibrium of my three humours. (9) And the resident of Svetadvipa Aja, may carry me to Sveta dvipa. While the destroyer of the demons Madhu and Kaitabha, (Vishnu) may destroy all my enemies. (10) May Vishnu always extract (drag) sins from my body, and Hansa, Koorma and Matsya, in the same way, may protect me from all the directions. (11) The God Trivikram

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(Vishnu in dwarf form) may destroy (cut) all my sins. And the divine, Nara and Narayana may protect my intellect. (12) Shesha with spotless knowledge, may destroy (bring to remnants) my ignorance. and the submarine fire, may destroy the sins made by me. (13) And Lord, with the head of a horse (kinnar) may bestow on me (spiritual) knowledge. God Dattatreya may protect me, along with sons, animals and relatives. (14) (Parashu) Rama with his axe, may destroy all my diseases. And the son of Dasharatha, having long arms, and who is the destroyer of the demons, may always protect me. (15) The delighter of the Yadus, Rama (Balarama) may destroy my enemies, with his plough weapon. And Krishna, who had in his child hood killed the demons, like Pralamba, Keshin, Channoora, Pootana and Kamsa, may bestow on me, all my desired objects. I see in front of me, the dreadful person, who is like dense darkness and black and tawny in colour. (16-17) He is like the God of death with a snare in hand, and so I have been frightened, on account of him. So I have come to resort, to the imperishable and lotus eyed God. (18) Who is the chief among the ascetics, is endowed with super natural physical appearance, auspicious and pure like the moon I am fortunate enough, and I am victorious too, always, as Lord Hari (Vishnu) (19) has remembered me, and I move on the surface of the earth, by putting on that armour of Vishnu, the destroyer of all the obstacles, and of that God Narayana. (20) I have been unconquerable by beings, as I am totally protected by Vishnu. By remembering the supreme God, with immeasurable splendour, May I always get success. The charm is given, as those who witness me, with both the eyes, and to whom, I witness with my eyes. (21-22) May Vishnu tie them, with his eye to all who view equally. And that disc of Vasudeva and those spokes therein. (23) they all destroy (cut) my sins and I may not be injured, by those hurtful ones. Among the demons, Pishachas, in forests and in the cavities. (24) and at the time of dispute, on highways, in gambling, in the quarrels also at the time of crossing the river, and when the life is put into a terrific risk, (peril) (25) (I may not get injured). Again on

the occasion of fire burst, and theft, and in cases of preventing all the adverse planets, and when there occurs the calamity from lightning, snakes and poison and at the time of

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digging the ground for water, and when there is the danger from the enemies. (26) This proves true, unfailing and should always be recited, when any physical trouble arises. This charm (sacred prayer) of the God (Vishnu) is the best, and most worthy among all the charms. (27) This armour (of Vishnu) is famous, secret, and it destroys all the sins. It is made out of his own deceit, and it brings an end to the abode, the form of the universal destruction. It is without the beginning, and is the seed of the universe Oh god, having a lotus naval I bow down to you (28) Om Svaha to kala. Om svaha to kalapurusha, Om Svaha to Prachanda. Om Svaha Pracharnda Purusha. Om, svaha to Sarva. Om svaha to sarvasarva, om a bow down to the Lord of the world svaha, to the abode of the three worlds, and those beings who are of wicked conduct, such as devils, demons, Yakshas, Rakshashas, bhootas, pretas, pisachas and Kushmandas. Their epilepsy, maddening, and fevers lasting for a day, two days, three days, four days, momentary, day time fever, night time fever, constant fevering, twilight fever, and all kinds of fevers and by peril and those worms, spiders, thorns, departed spirits, snakes, solid poison as well as of strong poison, may this my body become invincible. Om, may he with big, sharp and ugly teeth protect me, in Sukara from the east.

Om hain, hain, hain, hain, the God having dazzling lustre like thousand of suns, may surely protect me from west. Om the God with matted hair, and very tawny like the God of death, with his burning flames of fire at Niri Niri (?) protect me from north. Om Chili Chili mill mili chekadi, gauri gandhari vishohani, poison may stupify me svaha. And protect me, from south, from the obstacles made by some particular creatures Svaha. The victory giving becomes successful, let the destruction of the cities of enemies take place, and that immutable God may favour me with fearlessness, generously and from dangers caused on both the sides, and from heart frightening danger. As the rays enter into the whole belly. And those seers, with beginning and an end, who are ancient, subtle, well extended and instructors, like Aniruddha, Pradyumna Samkarshana and Vasudeva may destroy all my fevers (troubles) (29)

Here ends the Chapter 237 namely The armour of Vishnu narrated by Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

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The meeting of Bali and Ravana

238. The meeting of Bali and Ravana

Vajra said : Oh sage (brahmin) how Shailoosh, being inspired by death, ask, when he heard about the burning of Kalanga narrated by brahmin ? (1) Markandeya replied : On hearing about the burning of Kalanga, told by the brahmin, he then again asked to him about the adventures made by Ravana. (2) Shailoosh asked : I want to listen about the remaining adventures of that demon, with ten heads (Ravana) as I have great curiosity there. (3) Nadayana replied : Then Ravana again used to move, in his city, and he, there saw the whole place made of gold. (4) It was surrounded by pearl strings and had the porrtals of corals, and had on all the sides the altars, made of red emeralds. (5) It had splendid pillars, made of vaidurya gems (LapL Lazuli) and was brilliant, like the lustre of ruby jewels. It was covered, with the splendour of sapp, ires and was looking nice, on account of hundred doors (gates) (6) It was conjuisted with big palaces, and was adorned with huge gardens, and had staircases there for easy mount (ascending) It was crowded with hundreds of lakes. (7) And it looked beautiful on all the sides because of the trees, growing all seasonal flowers. Possessed with all types of seals, it was charming, even more than the palace of Indra. (8)

When he saw the palace, oh king ! then he told to Prahasta. Prahasta you soon make it know, as who is the owner of this excellent mansion. (9) When he was thus told, then Prahasta entered into that excellent mansion, and when he came to the inner apartment of it, and there like the heap of pounded collyrium. (10) and adorned with all the ornaments, and marked with all the distinctive signs, and holding an iron club and standing at the entrance door. (11) A dreadful person he saw, who was difficult to be seen like the circle of flames. And when he saw him of such a type, that Dashanana entered (12) but he again saw him when the inner apartment portion had come to an end. The Lord of the demon groups told him. (13) I have come here, being desirous of fight, so you give me the hospitality in form of fight (battle), or you inform to that person, in whose residence you are as a guard placed in. (14) Then the guard of the king of demons (Bali) replied. Here lives, the powerful king of the demons, Bali by name. If you wish to fight with him, then o heroic one ! enter into this excellent residence. But you do not deserve to fight with him,

as that high-souled one is very powerful. (16) He is very pious, is a worthy resort, is heroic and he is true to adventures. He is brave, is endowed with many virtues, powerful and is possessing steady valour. He is brilliant like the rising sun, and he never retreats from the battle. (17) He speaks sweetly, is a just partner, and is always ready as a concealed witness when he was thus told, then Dashanana entered into that worthy mansion. (18) As soon as Bali saw him, that high souled king, soon made him seated on his lap (or gave him an embrace) and asked him, about his arrival. (19) The highly lustrous king of the demons, Ravana then gave him the reply, and said, I have heard, oh highly fortunate one ! that you are really fettered (made captive) by Vishnu. (20) And I am capable enough to make you free from fetters (imprisonment), there is nothing to doubt in it. When he was thus told,

then Bali with a laughter told him these words. (21) I have got these two divine ear-rings, studded with very precious (great) jewels. You bring one of them and then make yourselves seated here. Do not make delay. (22) I will then describe to you, after you being seated here, the adventures (valorous deeds) of Vishnu. Dashagriva, when was told thus, then for bringing the ear ring. (23) He tried best of efforts (tried his best) but, the destroyer of the enemies, was not successful. And he became unable to make the earring move, from that place. (24) He then got perspired on all the limbs, and tried to bite his lips. He got highly amazed, with his face having contracted eyebrows on it. (25) Bali told him, who was in that position on lap. As, Hiranya kashipu by name, was my great grand father. (26) When he was born, at that time these two ear-rings were also produced with him and with these two-ear-rings, he looked decorated unsurpassed (or was decorated in past) (27) He was torn to pieces, with the nails of his hands by placing him on his lap. How is it (possible) that today you have decided to conquer that greatly fortunate one ! (28) He, and none else is that blackish man, who always guards my doors. He had subdued the chief of demons as well as those others, arrogant with pride. (29) And that mighty one has controlled these, who existed in past and in remote past too. And I am fettered by him too, (You know) this time, as difficult to be crossed. Oh demon ! who will be able to cheat this person ? He is the creator, as well as the destroyer of every one, in three worlds. (30-31) The great God (Shiva) who is without a

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beginning and an end, destroys the inanimate and animate beings, and in the same way creates them again. (32) Surely, he the Lord of the world creates and protects everybody's sacrificial offered as oblations and the penance practised there is no doubt in it. (33) He consists in himself, all the gods and all the beings, in the same way all the worlds, and entire knowledge. (34) He assumes all forms, is of great form, is very mighty and his long arms. One should obtain from him everything desired, by constantly remembering him, and by worshipping him in the sacrifices. (35) On hearing this Ravana then went out, and the demon did not find there that person. (36) The king of the demons, along with his ministers and followers again started to move on the entire earth, but that chief enemy of the gods, did not see any other brave person in the worlds.

Here ends the Chapter 238 namely The meeting of Bali and Ravan as told by Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

239. The manifestation of Maha Purusha (god Vishnu)

to Ravana

Nadayana said : Once that younger brother of the Lord of treasure (Kubera) was moving on the whole earth, he saw a worthy person on the western sea island. (1) He was shining, like the gold, and had splendour like that of the burning fire. The God was all-pervading, boon bestower and was assuming forms at will. (2) The righteousness (moral codes) as well as the austerities were residing resorting to his thighs, with the purpose of world's prosperity (settlement) and the God of love, rested to his penis. (3) While ten deities of the world took support, of his hip-portions, and the maruts rested upon the tip of his Basti (anus) the goddess earth, stayed at his feet, while the Pishachas rested to his nails. (4) The eight vasus reside, on his waist, while the seas resorted to his belly. And all the directions rested upon his side portions, and Maruta rested upon all his joints. (5) The manes resided, on his back and Pitamaha (Brahma) in his heart. While the pious gift of cows, and those gifts of lands, as well as gifts of gold, they all resorted to his liver and to the holes of his hair on body. While the mountains, resorted to his bone-portions, and the rivers in the same way resorted to his veins. (6-7) The gem rested upon his chest, while the earth on his body. And twilights rested upon the back of his

neck, and those clouds resorted, to his soles of feet. (8) Dhata and Vidhata, rested upon his arms, while Bhaga and Pooshan on hands, and all the snakes possessing terrible poison, rested upon his nails (9) While the fire, became his mouth and the shoulders were mounted on by the Rudras. All the months and seasons were as his teeth, and the year became his large tooth. (10) The day of new-moon rested on his nose, while the other days in holes. The altar became his neck while Sarasvati became his speech. (11) The two Nasatya gods, were as his ears and the moon and the sun were in form of his two eyes. The (six) members of the vedas, the sacrifices, and those which exist as the stars, (12) these all were then resorted, to his body, who had assumed the form of a man. The demon was oppressed, by the hand of that giant bodied man, then. (13) He got fainted, and all his ministers ran away towards the ten directions. Then looking like Rigveda the most worthy one, and decorated with the lotus garland, ne resembling the mountain, gradually entered into the lower region. Dashgriva then got up, and called his three ministers. (14-15) You soon tell me, oh Prahasta, Shuka and Sarana. ! where has he gone ? When the chief of demons told like this, then the demons said to him. (16) That man, the destroyer of the pride of deities and the demons has entered here only. And by his foot sole the demon then entered. (17) And after making an entrance into it, then highly lustrous demon alone because of the boon from Brahma, saw there decorated with all ornaments. (18) and always celebrating festivals, devoid of fear, sportless, and possessing the lustre of the fire, and with four arms, and possessing huge bodily forms and marked by the signs of Shrivatsa (19) all of them had the similar forms, and all them were with red garlands and anointings. They all were free from, attachment and hatred, all mighty and were the masters of the universe. (20) They all were serving Janardana with dancing and singing and with musical instruments. They all had attained the vicinity, of that supreme God, by worshipping the human form of that disc-holder God. (21) There were crores and thousands in number. When the demon saw him, (22) the hair, on his body became erect, and then he went to another place leaving that place, And there too, he saw an abode with unparalleled qualities. (23) There he saw on bed, that person, it (bed) was covered with white and very rich bed-sheet. (24) That man was

sleeping, surrounded by the fire, and had his limbs, smeared with divine perfumes, and he was adorned, with divine ornaments. (25) And a chaste woman, who had put on divine garments, and, who was the unique ornament of three worlds, and who was matchless in beauty in world, and who was holding a small fan in her hand (26) had placed the feet of the disc holder God in her lap. Then he soon become desirous of seizing that chaste lady, from the clutches of the demons, forcibly (27) and at that time the veil got slipped, and that high souled one saw (him) and on seeing the chief of demons, the God made a loud laughter. (28) And by the lustre of that God, Ravana, the terror of the world, then fell on the ground like a tree, when its roots being cut off. (29) The God said to, that fallen, Lord of the demons

o, demon ! get up as there is not the proper time, for your death at present. (30) You are alive at present, because oh demon ! you are favoured with a boon by the creator. Then, the frightened king of the demons told him. (31) Who are you, sleeping on the bed, and resembling the fire at the time of universal destruction ? when he was thus asked, he then gave a reply to the demon. (32) As why do you bother about me, oh Dashagriva ? As you are left undestroyed, by me since long ? Oh Dashanana ! you will meet with death, in the same way. (33) You will be out of lust, kidnap again by the same woman, to whom, you have desired to kidnap at present. And at that time, I will assume, the form of a human being, and oh Ravana ! I will kill you then (34) Oh demon ! (I will kill you) for the sake of this woman, having broad eyes, but you go now, Ravana ! When he heard these words from the God. he then told him. (35) Oh, Lord of the universe ! none is more blessed than me (myself) in the three worlds, whose death will occur by your hand (by you) (36) My death will be glorious, and praiseworthy, as it will be by your hand. Then Ravana, with terrific valour saw his own limbs. (37) The entire three worlds, in the body of that omni-present god, and on seeing it, oh king ! Ravana's eyes were expanded because of astonishment, (wonder) (38) He considered very high of himself, and went out, when he was permitted by the supreme god, and then he left for his home. (39) That god Janardana, assuming four-fold forms has born as a human being, for destroying him. O king ! do not make quarrel (enmity) with him. (40) Rama, is Janardana in person while Sita is Lakshmi in bodily form, in the same way and

has shown great valour at the time of killing Lavana. I consider, the righteous Bharata, more superior to him. (41-42) Those descendants of the Raghus, who have, immesurable Vishnu (Hari) as their protector, are not able to be conquered in battle, by the group of gods, by human beings by Yakshas, nor even by the Rakshasas, eminent snakes and not by demons. (43)

Here ends the Chapter 239 namely The manifestation of Mahapurusha (god Vishnu) to Ravana, in the words of Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

240. Spring (season) in Ayodhya

Shailoosh spoke : Oh brahmin (sage) I want to listen about, the destroying of Lavana in detail. As how did Shatrughna kill Lavana in battle ? (1) Nadayana replied : Oh king ! when Rama (son of Dasharatha) lived (ruled) in the irresistible Ayodhya, and once when the love increasing spring, was not over. (2) The spring, was not too hot nor too cool, was very pleasant and was loved by all the creatures, and when the bees, with sweet hummings were rested on the fully bloomed trees. (3) Where, there was heard profusely the cooing of the cuckooes, and the trees (herbs) were charming an account of sprouts, and the rays of the sun, were pleasing, and when the seasons decorated and the surface of the earth. (4) When the cuckooes were cooing, resting on the leaves and fore-branches of the mango trees, and when the travellers, who had desired to go on journey abroad, were returning back. (5) The bees, when were clinging to the mango blossoms, and when the

love Lord person were firmly throwing the arrows of cupid and marked by his own names upon the bodies of the lustful ones. And where the wind (blowing from south) had shown every where his cleverness. (6-7) The river shining due to the sprout of the meadow grass, tossed by the gentle breeze, looked as if carrying with it the moistened waves. (8) When the spring had embraced, the bowers of the trees, from all the sides. And when the blossomed Palasha trees, showing redness (with flowers) themselves were showing their passion. (9) And when the earth worshipped by flowers and

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leaves, offered (made fallen) by the gentle breeze, bore the splendour of the sky void of clouds, at night, because of the gentle green grass on it. (10) And when, oh best among the gandharvas ! there was found beautiful sight in the cow pens, because of the delusion made by the new born and sweet loving and lowing calves. (11) And where, the cows, eager to see their calves, were moving quickly, enter at the end of the day, noisy with lowings. (12) Where the young cowherdresses, become highly pleased, when the calves who suck their mother's udders, with their tails raised up, are licked by their mothers. (13) And where the tender (sprout like) hands beloveds plucking the flowers, were not known, by their lovers, because they resembled the sprouts. (14) And where in spring the creepers, blown by gentle wind began to dance, on hearing the music, in form of the sweet knots of the cuckoos, and lute, in form of the hummings of bees. (15) And oh king ! when that spring season was over, then the summer season, looking like Lavana, and obstructing the paths, and with greatly expanded Palasha trees, began to torture the three worlds. (16)

Here ends the Chapter 240 namely The description of Spring in Ayodhya narrated by Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

241. Summer in Ayodhya

Nadayan said : And when the summer commenced, then the cluster of Jasmine creepers began to blossom, the movements of the travellers, was stopped, and the heap of sands got very hot. (1) The trees, were pervaded (crowded) with fully grown pomegranate fruit, and the sky as well as the interiors of the woods looked as if inflamed (burning) and the bowers of the woods (creepers) were looking bright, as they were rich with nice champaka flowers. (2) It was adorned, with the cluster of bees, rested on the Patala flowers, and had an ornament in form of lotuses, rolling on the ground, as they were embrace (touched) by the tormented she-buffaloes. (3) Where the lakes were stirred, by huge elephants looking like the mountains, the water was tasty like the cow milk and the mountains were covered by fog. (4) And where the ladies, with their limbs wet (smeared) with camphor and sandal paste, and putting on the armlets of the lotus stalks, delight their lovers, who have worn the garland of wood flowers. (5) Where the love-lorn

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person enjoy the love (increasing moon rays) and where the nights have, highly pleasing twilights. (6) And at the end of the night, the love lorn person become desirous of amorous sports, when they smell the cool winds blowing from the flowers (trees) and so fragrant (7) Where (in summer) the nights come to an end quickly, while the days pass slowly. And the rays of the sun become highly scorching on account of the Mithuna sign (zodiac) (i.e. Gemini) existing. (8) The rivers where have been very cool, as they are filled with the heap

of foams of the stream of ice melting water and the mountains, are also cold because of the ice melting. (9-10) And where the lovers increase, the passion of their beloveds by fragrant sandal paste, as it is pounded nicely. (11) And oh king ! in which summer season, the mango trees are possessed of fruit, and which is the decoration of the year, the sages, being desirous to see, that chief of the Raghu race (group), went to Ayodhya. (12)

Here ends the Chapter 241 namely The description of summer while seeing Ayodhya, made by Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

242. Rama's instructions given to Shatrughna

Nadayana said : Then the doorkeeper (guard) told to Rama, who was seated in the assembly hall. "The sages residing on the banks of the Yamuna, are waiting (standing) at the doors." (1) The highly exalted, boon bestowers, and those who have burnt their sins, by practising penances, have come placing in front the glorious and brilliant Chyavana the son of sage Bhrugu. (2) On hearing the words, from the door keeper, Rama at once came out, along with the preceptor, to see the ascetics. (3) He, the highly lustrous one came near the group of sages, then he bowed down to the ascetics, and respectfully, made them entered into the house. (4) And offered to them, the water for washing the feet, oblations, and sipping water etc. along with seats, the respectful offering of Madhuparka as well as his own kingdom too. (5) They all accepted the worship, but returned the kingdom back to him. In the same way, they took the water of holy places, and various fruit. Then Rama asked them, about their steady welfare. After that, the highly fortunate Rama asked them, the reason, behind their arrival there (6-7) On hearing Rama's words, Chyavana replied oh king ! the

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demon named Lavana, who stays at Madhuvan, is torturing all the people. You try to destroy him. He daily takes as his food, ten thousand beasts. (9) So, oh highly fortunate one ! You order Bharata, Shatrughna or Lakshmana to destroy him, may then the worlds, become free from calamities (devoid of him) (10) in the same way, oh Rama, you construct an auspicious city in that large Madhu forest making a dwelling place there, to benefit the world. (11) You must destroy him, and o highly intelligent one ! should protect the groups of the sages. When he was thus told, then Rama, who was expert in laws, thought. (12) Lakshmana, with a stay in the forest has accomplished really a great deed, and Bharata, too has performed very important job, by protecting the kingdom. (13) So, I will send, today Shatrughna, with an object (desire) of destroying Lavana. Thinking so, Rama said to Shatrughna (14) O Shatrughna ! placing these sages in front, you proceed. Donot make delay and kill that wicked conduct and the sinful Lavana. (15) And after killing Lavana, you make

the people inhabited (dwelt) there, and also prepare a charming city there. (16) And O lucky one ! you live there, protecting the earth. There, I will make you installed, on the throne together with the sages. (17) Saying this much, Rama, along with the group of sages made his divine coronation, there then. (18) And the highly lustrous Rama, said to his dazzling brilliant brother Oh spotless one ! these four thousand horses, are meant for you, (19) in the same way, two thousand chariots and hundred excellent elephants, are also for you. Again ten thousand foot soldiers and the treasure of gold too (are kept for your use) (20) There will be commodity sellings shops, looking nice on account of various products for selling on way carry them with you and march, oh Shatrughna ! with sufficient army and vehicles. (21) O brave one ! our army is nicely maintained, and so is satisfied, healthy and polite. O delighter of the Raghus ! make him subdued by means, like Santva (appeasing) and Dana (bribery) (22) Really O Raghava ! the wealth and the friends and kinsmen will not be much useful there, where there exists the highly satisfied class of servants. (23) So, you make encamping of his army consisted of wicked persons and you alone, with bow in your hand, make a fight with the son of Madhu (24) The way in which that doubtless son of Madhu, does not come to know you, as being desirous of fighting with him, you approach him. (25) As if he will

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be invited for a battle, then he has no fear from death, and whom he sees, he is destroyed by Lavana. (26) Oh, delighter of the Raghus ! You enter into that gate (door) which is left unguarded because of his going for hunting, with this trident of god Shiva, and fight with Lavana. (27) This trident of Maheshwar is unfailing, and is left here. O dear child ! you carry this arrow, which destroys all other weapons. (28) Surely, with this arrow, you will destroy in battle Lavana. You, go with a desire to kill Lavana, when the summer comes to an end. (29) And when the rainy season commences, and when the big rivers have an increase in water, then, You make the lifeless body of the demon, fall on the ground with the arrow given by me. (30)

Here ends the Chapter 242 namely Rama's instructions (advice) given to Shatrughna,- in the words of Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

243. The description of the Rainy season Rama spoke : O young one ! Taking resort to the rainy season, which is noisy with terrible clouds, and in which the movements, of the travellers are stopped, and when the clouds become shaken (agitated) by lightning. (1) And when the clouds, bent cling down on account of the weight of the water, hide the sun and the moon, and when the lotuses became blossomed, by the stroke of rain water. (2) And in which season, the young beloveds with their trembling and fleshy breasts on account of the fear, from excellent clouds, give embrace to their lovers, which is mentally wished by them. (3) the land becomes, at that time pervaded (covered) with fresh grass, and looks decorated, with the insects like Indragopas. And the rivers full of foams, become increased and noisy due to the fierce flood. (4) And when the surface of the sky, looks bright and blue, as it is attacked by the clouds full of water, and the cranes looking like the stars in the autumnal season, make the sky charming. (5) The clouds, appearing at the commencement of the rainy season and putting on the bow of Indra, sprinkle the surface of the earth, with the streams of arrows in form of the flow (stream) of the water. (6) The row of trees, like Dhara, Kadamba, Bakula, Kutaja and Arjuna looks beautiful and shining, on account of the ripened rose apple fruit and the mangoes. (7) When the

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earth, tormented by the heat of the summer (sun) and made wet (sprinkled) by fresh water, emits its own fragrance similar to the perfumed garland. (8) And in this season, the peacocks, with beautiful and blooming plumages dance, when the clouds roar, like the sound of the drum. (9) Where the clouds in the sky are shaken (carried away), by the gentle wind, and the she-buffaloes, with udders full of milk when move, then in the early morning, the sweet jingling of the bells of those moving she-buffaloes is heard equally in the meadows of the grass. (10-11) And oh Shatrughna ! in which the natural spots of the ground, look at the surface of the earth, filled with water, as if in form of the non-winked eyes, of the spotted antelopes. (12) The pleasing shower of the rain, bright due to the multitude of drops, force the young ladies along with their lovers, o delighter of the Raghus ! to leave (that place) (13) The rivers (in which season) are beyond crossing, and so the kings avoid the wars, but the sky looks as if it is engaged in battles, because of the umbrellas in form of the flocks of cranes. (14) The earth is void of rites, auspicious or unauspicious like marriages, to be performed with pleasure, as the delighted citizens, have followed the priests, who have left for a period of one year. (15) The kings when become disturbed, then making the people

(staff) made in Shakra's (Indra) honour, fixing in the ground. And the earth is shining more on account of the mountains, covered with fresh, green grass, and with their summits looking like blue clouds. (16) Oh prince ! you take resort (advantage of) to this rainy season, where the entire group of the pea-cocks dance by the roaring clouds, and at that time, you approach with a bow, (encircling) to the gate of the son of Madhu, and kill him (Lavana) (17)

Here ends the Chapter 243, namely 'The description of the rainy season' made by Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

244. The description of the autumnal season

Rama said : And killing that wicked demon, in the rainy season. You move on the banks of the river Yamuna, and pass the autumnal season, till Lord Janardana is in-the state of half contemplation and half sleep. (1) (In that season) where the rivers, with shining sands, look more charming and are adorned with the swans and are filled with very tasty and cool water. (2) And where

the lotus lakes, (plants) are decorated with lotuses resembling the rising sun. And when the water of the lakes is sweet and cool. (3) And in which season, the water lily plants look as if at the very pure sky, with the eyes in form of blue lotuses, having the petals (leaves) beautiful like the eyes of the excellent ladies. (4) and where the moon moving at midnights, in the sky-lake vast and beautiful, on account of it, studded with stars, looks like a swan. (5) Holding a great bow, and equipped with the arrows, the Bana plant, as it is fully blossomed, looks as if covering the surface of the ground, in autumn with shower of Bana flowers (arrows) (6) And when the mind becomes pleased, in the thickets of the trees, which are beautiful with jati (Jasmine) flowers, and shining by the Bandhujiva flowers. (7) The land, with the (ripe) grain (crops) bears excellent splendour, and the sparrows, being delighted move in the row of fields, possessing (ripened) grain. (8) When the rivers, putting on garments, in form of Kasha flowers, and breasts in form of the ruddy geese, and smiling in form of the knots of the cranes (swans) make a profuse increase in love (passion) (9) The ponds become difficult to be seen when even by the clever persons, because of the mass of pollens, dropped from the white lotuses, when they are shaken by the swans. (10) All the mountains, where the white clouds cling (stay) are looking as if they are imitating, the bright splendour of the mountain of snow (Himavan). (11) And passing the autumnal season, there when the land is with nice lotus lakes having abundant blue lotuses in them, and is decorated with ripe (matured) fields, then in the winter season, you should arrange for the construction of the town there. (12)

Here ends the Chapter 244 namely the description of the autumnal season, made by Rama while giving instruction to Shatrughna, and told in the words of Nadayan to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

245. The description of the winter

Rama said : When the lotus-eyed god, Vishnu, gets awakened in winter season, then you must start for, inhabiting the city or a village. (1) (The winter in which), it looks attractive due to, the orange fruit being ripend and where rivers are pervaded with the

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frost, and when the fields are made cut off the grain, and when the bees are with corpulent belly. (2) And when the people, are engaged in storing (the grain) and where there arises the time for the kings, to be indulged in wars, and the season in which, the earth looks nice, as it becomes void of mud, and where the water-reservoirs, are full of sweet (tasty) and cool water. (3) And in which, the long nights are very comfortable (pleasing) for amrorous sports, and so the nights, capable to bear the embraces made during sexual enjoyments, are liked much by the youths. (4) Where, the angry proud young women, give up their anger (pride) under the pretext of cold, and themselves, give the pleasing embraces to their lovers. (5) Where the water of the fountain, is pleasing to the gandharvas as it becomes hot moderately. And the season in which the wind blows in excess, and the surface of the earth becomes bluish (green) (6) When the river bank looks vacant, as the stay at it, becomes checked (stopped because of cold), and the season, where the difference between worth and worthlessness is not known, and in that season which is loved, by the lovelorn persons. (7) And where the sugarcane, placed by the persons in the crushing machines, look uplifted and lowered, like the fates of human beings. (8) Where the brahmins worship, and give the oblations of the first fruit to the fire, at the end of the rainy season, and where the farmers, in the same way enter into the fields, being delighted. (9) And in which the houses become, moderately hot, due to the sigh-breathings of the cows, and where the noise of the brahmins, studying the vedas, gives pleasure to the men. (10) The molasses is prepared, where by boiling the sugar, and where the fire gives pleasure to the creatures, and the season is pleasant and very cool. (11) Where the men, move by putting on long upper

garments, and the wealthy people look charming because of their limbs, smeared with saffron. (12) As the sun is of gentle rays, the youths, particularly desire for hunting, o young one ! this season is proper for controlling their horses. (13) In which the buttermilk, of the she-buffaloes, which are healthy by eating the red coloured food grass looks fragrant with excellent orange fruit, and is mixed with smell, colour and juice. (14) Where the sugarcane, are cut into pieces, and the roots especially when they are crushed (pressed) become more tasteful (juicer) (15) When the people become ready for rites like the investiture with the sacred

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thread, marriages etc. and when the lotus-eyed god gets awakened, and when the sacrificial ceremonies are going to commence. (16) Oh dear Raghava (Shatrughna), at that time when the eminent horse and elephants are delighted (happy), you must perform the rites of laying the foundation for dwelling, and then, you should start with the preliminary action, of the city for the welfare of all the people. (17)

Here ends the Chapter 245 namely The description of the winter made during the instructions of Rama to Shatrughna and told by Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

246. The desparture of Shatrughna

Rama said : And when the cold season where the sun is loved by all, and where the faces of directions become, difficult to be found, on account of the covering of the frost-mass, over them commences. (1) The season, which is fragrant due to cluster of trees, rich with the nicely ripened citron fruit, and which has the bright splendour of the fully blossomed flowers with nice colours. (2) When all the gems, in form of the abundant grass, possess the

snow fall over them, and the flower are very cool, and when the saffron, and agallochum are wished, by the people. (3) Where the young ladies, having their limbs, wet with saffron, and with fleshy and elevated breasts, give up their fear, arising out of cold, when they are embraced by their lovers. (4) Even the wise ones too become doubtful of a reservoir, filled with water, on account of the parks with blossomed linseed flowers, and pure blue lotuses. (5) Where the cluster of the trees, look charming as they are endowed with jasmine and Madhya (Mahuda) flowers, and where the sarala (pine) trees are dropping plenty of leaves, and which is decorated with Nameruka flowers. (6) And in which season, when the sun proceeds (to move) towards the north, leaving the southern direction, then the southern direction released as if the sigh breath. (7) The fragrant, and charming sprouts when adorn the wood lands, and the beautiful arrows of the cupid, make increase in the passion of the lustful persons. (8) Where the sweet noise produced by the teeth, eating the grass by the horses, make an increase in the delight (passion) of their masters. (9) Where the aquatic creatures living in the pure lakes, and making sweet noise of the lips of the

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horses give great pleasure to the travellers. (10) And where o dear brother the lovelorn persons, give great delight to their beloveds, by giving them holy, fresh and fragrant citron flowers. (11) And in that season, in which the roaring of waters in the wells, lakes, ponds, and fountains make the city highly trembled. (12) In that winter season, you prepare an excellent dwelling for you, and make your entry into it, which is constructed by the architects, with the help of instruments and according to the rites prescribed. (13) And oh you, having lotus like eyes ! you stay, there protecting the earth with righteousness, and oh best of men ! you must always, think of law (righteousness) by heart. (14) So, oh prince ! get ready (get up) and soon proceed to get a victory, may you attain, the bright prosperity. May gods protect you, all the time, now go to place your foot on the head of the mass of enemies. (15) Here ends the Chapter 246 namely, The journey (departure) of Shatrughna to Lavana, during the advice of Rama, given to Shatrughna, and narrated by the Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

247. The killing Lavana

Nadayana said : Thus, on hearing the words of Rama, he (Shatrughna) said well and then he quickly bowed down, to the feet of Vasishta as,well as of Rama (1) placing a head (in front of) the highly lucky sages, led by the son of Bhruugu (Chyavana), and himself followed by the above said army, the prince with terrible valour went out. (2) He came to the hermitage of Valmiki, and passed that night there. There he paid homage, to the sage Valmiki and got worship in return from him. (3) The day, on which Shatrughna had come to the hermitage of

Valmiki, on that very (same) day, Janaki had given birth to two sons. (4) Being delighted by Sita's delivery (child birth), he the delighter of Raghus slowly crossed the river Yamuna (daughter of Sun) when the heat (summer ?) had almost come to an end. And making a camp, as per rules, on the bank of Yamuna, he entered into the forest of Madhu, along and with a bow in hand. (5-6) And, after entry, the valiant hero, with his bow stretched, stood at the door of the abode of Lavana, with a desire to fight (battle) (7) He, at that time, saw the son of Madhu (Lavana) with a heavy weight deer, and coming

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there, by killing, thousand of deer. (8) He had round, ugly and dreadful eyes, and had the upper lip, torn by teeth, and had the face terrible on account of large tooth, and had the harsh look like that of an elephant. (9) On seeing, he spoke very harsh to Shatrughna, and the wicked souled demon, rushed towards Shatrughna, with a desire to kill him. (10) He left those thousand of deer aside, and became ready to throw the trees. And then that Lavana made a terrible shower of trees. (11) But the son of Sumitra (Shatrughna) cut off, those hundreds, and thousands, with his arrow. And when the huge stream of the trees, was thus made cut (destroyed), Lavana, the subduer of the enemies (12) cruelly injured Shatrughna, the destroyer of gods' enemies, with blows of his fists. And Shatrughna lost consciousness, because of the first strokes. But Lavana, as he was destined for death, did not catch (hold) that trident. And took (carried) those many deer, at home. (13-14) That descendant of Raghus, got consciousness at that time, and he again, stood at the door, by stretching his bow. (15) Then he made the demon, covered with the stream of trees, and made him adverse to himself, by constantly cutting off the trees with arrows. (16) Then he fixed the arrow, given by Rama to the excellent bow-string and the highly lustrous, Shatrughna then torn him. (17) The whole world began to tremble, when he fixed the arrow to the bow, and

the lotus born god Brahma made it consoled then. (18) The demon, with his chest torn, by the shootings of the arrow fell on the earth, lifeless, as the mountain falls on earth, when injured by the thunder bolt. (19) And as soon as that demon, frightening the gods, fell down on the earth, the whole world became void of danger (terror) within a moment. (20) Then the gods, along with Brahma, came to that place, and Shatrughna, worshipped them, then they said to him. (21) The gods said : O Shatrughna, choose a boon, mentally wished by you, from us, as you have removed our fear, by your excellent trident weapon. (21-22) And when you have destroyed, that wicked demon Lavana see, this excellent trident of lord Shiva has gone disappeared in the sky. (23) Shatrughna replied : I will construct (dwell) a city in this place, by Rama's order, You soon bless me, with this boon that it becomes completed within a month period. (24) The gods said : It will meet completion, and oh strong minded one ! it will be a lasting (unshaken) too. That city by name Mathura will be sacred,

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charming and auspicious. (25) Nadayana said : Saying so, all the gods, swiftly left for heaven. And then Chyavana, along with the army came to that place. (26) He congratulated (honoured) Shatrughna, and soon left for his hermitage. And highly glorious, Shatrughna did all, what Rama had said to him. (27) He made a city dwelling, and then entered into the house in the same way, and lived there for twelve years. But when there occurred the occasion for gods' mission. (28) He again went, to the hermitage of Valmiki, to see his brother. There the righteous souled heard, the auspicious life story of Rama, composed by the delighted Valmiki and sung by Kush and Lava. He stayed there for one night and then seeing Rama. (29-30) He lived there for five nights and was again sent back by Rama to Mathura, and there the expert in laws protected the earth. (31) Shatrughna is liked this, but Bharata is even more superior to him, and therefore, you do not desire a war, with that high souled Bharata. And (know) those descendants of Raghu, whom the eminent monkeys' help, are always invincible. (32) they with their leaders like, Sugriva, Neela, Angada, Hanuman, Sushena, Mainda, and Dvidida are very strong, have the bodies like the mountains, are indulged in battle against gods and demons, are invincible in battle. (33)

Here ends the Chapter 247, namely 'The killing Lavana' in the words of Nadayan to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudhamottara.

248. The dynasty of Pulaha

Shailoosh said : I wish to hear about (the creation of) the progeny of Pulaha in detail, in whose race, the monkeys arrogant with might, are born. (1) Nadayana replied : Kashyapa, through his wife Krodha (or out of anger) created ten daughters, who were by names Mruga, Mrugamanda, Hari, Jamna, as well as Ira, Bhoota, Kapisha, Damshtira Surasa and Sarama and Kashyapa, gave them in marriage, to the high souled Pulaha then. (2-3) I will describe to you, the progeny of all of them, you know them from me. Mruga gave birth to Mrugas (deer) and, Enas (a kind of deer) and hares. (4) along with, Rurus, Prushatas, Nyankus and Shashakas. While Mrugamanda, gave birth to Srumaras, Gavayas, and the buffaloes and also to Chamara, Ushtra (camels), boars, rhinoceroses, cows as

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well as asses. And Hari gave birth to, Vanaras (monkeys), Golangoolas together with kinnaras. (5-6) And also to frogs, mungoose, and she gave birth also to those others who live in holes. While Tamra, gave birth to five daughters, and they became the wives of Varuna. (7) Pulaha, the best among the righteous persons, and the treasure (store house) of penances gave in marriage Syeni, Bhasi, Krauchi, Dhrutrashtri and Shuki to Varuna. (8) There, syeni gave birth to a son named sampati, and also she delivered Jatayush, proud with strength and who was king of vultures. (9) While sampati gave birth to falcons, as well as gruhra vatas. The sons of Bhasi are known as Bhahas while those of Kraunchi are famous as Kraunchas. (10) The sons of Dhrutrashtri, are known as swans and also as Dhartrashtas. They possess the faces like those of the cranes and, those who move in water. (11) While the sons of Shuki, are known as shukas, and they are also given the names of birds. That wife of Kashyapa who was famous as Ira, she gave birth to an elephant, who was ever ready, for gods work. The sons of Bhoota are famous as Bhottas, and they are devoted (attendants) to Lord Shiva. (12-13) There are sixteen families like Upavira, Ullokkalika, Ashyakarna, Kushandika, Pansu, Panipatra, Chaitanya and also Soochi mukhas, and shoshanikas. The creatures with various shapes (forms) and gestures take birth in these families. (15) He fixed abodes for them, in places void of trees(?) in streets, on cross ways, and in caves, and made

them disappeared when they get highly tormented. (16) And also blessed them, with superhuman faculties like Anima, Laghmia, Prapati and where there is Kamavasita. The sons of Damshtri, are known as the Damshtins, in the world. (17) While the sons of Sarma, are sarpas (serpents) as well as all kinds of insects, she had two dog sons by name Syama and Dhavala. They were highly strong, and valiant and became the servants (attendants) of the God of death. Thus, I enumerated to you the progeny of the daughters of krodha. (18-19) The wife of Kashyapa, known by the name of Surbhi, had two daughters, younger to Shoodras. (20) Oh king ! they were the two gandharva ladies, by name Rohini and Bhadra. Kashyapa, the high-souled one, gave both of them to Pulaha. (21) That great ascetic Pulaha begot,

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through Rohini, Suroopa, Hemaroopa and Sarva Kamadugha. (22) These ten, observing the vow of celibacy, are famous as the cows. You hear from me about, their spiritual (sprung at will) progeny, respectively. (23) They are the cows, she-buffaloes, she-goats, she-sheep, to whom-gandharvi gave birth, together with horses speedy like the wind. (24) Pulaha gave his two beautiful daughters Garudi and Mayoore, to the high-souled Garuda. (25) There Garuda gave birth, to the dreadful and chivalrous Suparnas. While Mayoore gave birth to birds like peacocks. (26) Those who are born in the race of Garuda, you know them all, as the snake eating birds. Now listen about the Suparna Garudas. (27) (They are) Survarnachoona, Naga, Daruna Choodatundaka, Anil, Anal Vishalaksha and Kundal. (28) And also Karkasha, Dvjavishkambhi, Vinata, as well as Vamana, along with Vatavega, Dishachakshu, Nimisha and Animisha. (29) Again, Trivara, Spatavara, Valmiki, Vipuki, with Daityadvipa, Saritdvipa, Sarasa and Padmaketana (30) with Sumukha, Chitraketu, and oh spotless king ! Chitra, Barha, Megha. Satkumuda, Daksha, Sarvabhuk and Sama bhojana. (31) And also Gurubhara, Kapota, Poorventra, Chitrataka, Vishnugandhs, Kumara pari barha and Hara. (32) With Ashvambara, Madhuparka, and Hemavarna, Malaya, Matarishva and Nishakara (moon) and Divakara (Sun) (33) I have described these descendants of Garuda, as per the regions. This is the family, of the blessed Suparnas, oh best of the kings ! (34) All these are endowed with prosperity, and possess the marks of Shrivatsa (Shri Vishnu). Oh Shailoosh this family is really praiseworthy and is patronized (accepted) by Vishnu. (35) Vishnu is their presiding deity, and Vishnu alone is their resort. They always keep (have) Vishnu, cherished in their hearts, and Vishnu is the final (highest) resort for them. (36) I have thus described to you,

this generation (race) of Pulaha, consisting of his sons and daughters. Where the most eminent and valiant worthy Garudas (birds) as well as heroic monkeys have taken birth. (37)

Here ends the Chapter 248, namely The narration of the dynasty of Pulaha, narrated by Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmootara.

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249. The narration of the kings in each generation

Vajra said : You have described to me, the creation of all the creatures, which destroys all the sins, during the course of your conversation (many tales). (1) Now oh ! descendant of Bhrugu ! you now tell me as a deviation about those kings, o worthy brahmin ! who protect the three worlds. (2) Markandeya said : The creator, after producing the various generations, in this way, he then himself installed, the kings on each dwelling place. (3) As, he installed Soma (Moon) the kingdoms of herbs, brahmins, constellations, and of sacrifices, and penances, (4) In the same way, he made Daksha, the son of Prachetas, as the king of all the Prajapatis (creators of various progeny) and Dhoomra, of all the monkeys, as well as of white bears. (5) He appointed the cupid, as the chief (king) of mind, of all the senses and of nymphs. And made Prahlad, as the king of all the demons, while to Yama, he made chief of all the manes. (6) And Varuna was installed, as the king of water as well as of those who live in water. And the eldest of Vishravas (Kubera), Naravahana kubera by name was appointed as the king of Yakshas, demons, kings and of treasure. While very strong Viprachiti, was made the king of demons. (7-8) He installed Shiva, the God with trident in hand, as the chief of all semi-divine creatures and of evil-spirits. Himavan was installed as the king of the mountains, and sea (treasure of salt) became the master of rivers. (9) And he made, Bharata

Varsha as the chief among all other islands. While the tasty water was made as the king of the ocean, and the Ashvattha (holy fig) tree was installed, as the chief of all the trees. (10) Energy was made as the lord of all the actions (deeds) while Meru was made as the king of all the mountains, Chitraratha, was installed as the king of Gandharvas, and Garuda of all the birds. (11) The (divine horse) Uchhaishravas became, the king of horses, and the excellent bull, of the cows. Gold, was made as chief among all the gems while barley among all the herbs (plants). Among all the worlds, the Satyaloka was made the head and Rasatala was made as the head of all the worlds, under the earth. And Yajurveda, particularly was made, as the most eminent (precious) among all the scriptures. (12-13) And oh, best of Yadus ! Gayatri was appointed as the chief, among all the spells and metres. The tiger was appointed as the king, of all the animals, and

Takshaka, as the king of all the serpents. (14) He installed Airavata as the lord of all the elephants and religion (moral code-conduct)) was made as the king of all happiness. Vasuki, was appointed as the chief of all the snakes (Nagas) and Bhrugu as the king of all the sages. (15) Goddess of knowledge (Sarsvati) was made as the chief of all the Vidyadharas, and planet Rahoo, was made prominent among the calamities and Sun was made, as the king of all the planets. (16) And the period of one year, was installed as the king of time (kala) and its divisions. And fever was made the chief of all the diseases. While the Sun and the Moon were installed as the kings, on the kingdoms of the human beings (men) (17) And oh best among the kings ! Brahma, himself has installed, those both (Sun and Moon), in this Bharatavarsha, in past when there had commenced the Vaivasvata age of Manu. (18) And therefore, even to-day the kings are born as a part of their portion. Then he installed, Indra (performer of hundred sacrifices) exalted Lord of three worlds, by making combined all the kings. (19) Vajra said.: O chief among the Bhrugus ! How was that high souled and destroyer of the enemies of gods, installed upon the kingdom, by all of them being united ? You tell me this, as I owe the devotion (respect) to that destroyer of the enemies of gods. (20)

Here ends the Chapter 249 namely The narration of the kings in each generation made by Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

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Markandeya said : Brahma, took (carried) with him, the group of kings, narrated before, on the excellent mountain Sumeru, splendid on account of various shining jewels. (1) And he installed the son (delighter) of Kashyapa, on the kingdom of gods. And created the brilliant Aditya (Sun) void of sins. (2) At the occasion of his installation, Visvakarma gave him an excellent chair of state, which was lovely, dazzling with gems, and was assuming forms at will and was auspicious. (3) Then, the preceptor of the world, Brahma, himself instructed

him (or made him seated) on that place, and then he crowned Shatkratu, over the sovereignty of the gods. (4) Brahma, Vishnu, Shambhu, Sadhyas together with Marut groups, And Adityas, Vasus, Rudras, Visvedavas "and the

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class of Maruts. (5) Along with the Bhrgus, Angiras, Sadhyas, both the Ashwins, who are the worthy physicians, and the sages who were highly fortunate, and who were the spotless and omniscient. (6) And the ocean and the rivers, lakes, holy places along with the Gandharvas and damsels came there with water (to sprinkle him) (7) Keshava held the umbrella, round like the moon on his head. While the Moon and the Sun held two white and small chowries. (8) While Varuna held the golden vase (pitcher) and God Yama held the staff. And Menaka and Rambha held charming fans. (9) Brihaspati, the preceptor of gods sacrificed in the fire as per precepts. And then Pulaha himself gave him, with love the elephant, named Airavana, who was intoxicated with rut, and had four tusks, to use as his vehicle. And Pulaha gave white horse, to his own son. (10-11) He also gave him, thousand of horses, of tawny colour and speedy like the wind. And the goddess of prosperity, out of love, gave him an excellent chariot. (12) And Agni fixed (placed) the banners, looking like the rainbow, afterwards upon that golden chariot. (13) Wind (Vayu) united him with a flag while Shamkara with a snake. And the preceptor of the world Brahma, himself fastened a crest (crown) on his head. (14) Oh spotless one ! at that time, God Shiva (having unusual number of eyes) gave him two shoes, while oh son of Yadus ! Shukra gave him a sword, with pure lustre. (15) And worthy, and the preceptor of the worlds. Himalayas himself gave him, eminent sandal materials as well as various perfumes. (16) And ocean himself gave him, very nice and precious jewels, while the seasons, gave him flowers and fruit. (17) At that occasion, the gods along with the gandharva began to dance, while the troops of damsels,

began to sing. And the whole world animate and inanimate (three worlds) became pleased and propitiated. (18) The fragrant wind, carrying with it the entire perfume blew there. He then propitiated the preceptor Brihaspati, with abundant and excellent gifts. (19) And then, he made all the brahmins satisfied with a gift of excellent things. And bestowed on all the creatures, the super human (mental) power for seven days. (20) The three worlds, became free from diseases, death, old age, and grief and for one week, those who dwelt in hell, were released from all the pains. (21) In short, the entire three worlds, all animate and inanimate became delighted. Then he (Indra) with a crest on head, and with nicely

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smearing limbs, and adorned with excellent ear-rings (22) and putting on silken garment, and decorated with white garlands, the performer of hundred sacrifices (Indra) possessed, the splendour of the moon, residing in silver (conch-shell) (23) All the gods, bowed down to Shakra, seated on the auspicious state chair, and oh great king ! he has proclaimed as victorious, by a staff-holder God then. (24) The sages, as well as the Gandharvas and damsels, praised him. Then the destroyer of the God's enemies, performed the rite of touching the auspicious objects. (25) As the fully filled pitcher, flowers, jewels, ghee and coagulated milk, along with fruit, the coconut and the excellent products of the earth. (26) He also touched the auspicious symbols, made on ground with rice, and the auspicious rounds and also to gold. Again he touched, those things made carved from the gold, and the water of all those best rivers, and to the holy durva grass, mirror and ghee. Oh delighter of the Yadus ! righteousness, truth, trident and energy all being embodied served that highly fortunate Shatakratu and elegance, prosperity, fortitude, faith, magnificence, intellect, accomplishment, thinking (27-28-29) Perception, bashfulness, vapu (form), peace as well as absence of envy, then began to attend the mighty God who was the lord of all the kings. (30) Then he bowed down, to his father, mother, Shanker and Hari, and also to Brahma, who is the boon bestower and modest, and oh descendant of the Yadus !, he bowed down to the sages. (31) He then mounted, on the dazzling chariot (golden) being driven by the charioteer Matali, and destroyed in battle those enemies of the gods. (32) And he protected the three worlds, oh delighter of the Yadus ! I have told you about the coronation ceremony of Shakra. (33) This coronation description must be heard at the time of going to pilgrimage, while entering into the new dwelling in marriages and on highly auspicious days. (34) This (description) is pious, auspicious, blessed and it brings delight to the ears. It destroys the

prosperity got by unfair means, and removes wicked dreams and sins. (35) Oh, best among the kings ! those persons who listen to the installation ceremony of the enemy of the demon Bala (Shakra) on the occasions of auspicious days, they get Dharma (righteousness), Artha (wealth) and Kama (love) and their diseases are destroyed, and they achieve the eminent fame. (36)

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Here ends the Chapter 250 namely, The coronation of Shakra in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara

251. The birth (origin) of the elephants

Vajra said : What did the king of the Gandharvas ask again to

the brahmin Nadayana, on hearing about the progeny of Pulaha ?

(1) O[^]spotTess one ! You will also get delight, while describing

this, which is like nectar to the ears ? As you are said as the

treasure of knowledge by brahmins, expert in vedas. (2)

Markandeya said : after hearing about the race production of

Pulaha, the worthy gandharva, again asked to that brahmin, about

the origin of the elephants in detail. (3) Shailoosh said : Oh highly

lucky sage ! I want to hear in detail, about the origin (birth) of the

elephants, as the elephants, are very dear to me. (4) Nadayana

replied : When Aditi gave birth to the Sun, having radiant lustre.

(5) Then Kashyapa himself, saw that egg after producing it. But on

account of excess of lustre, when he could not find the child. (6)

He said to the goddess (wife Aditi) is the child in this Semen virile

(egg) dead ? Then that brilliance (lustre) made the whole world

illuminated with light. (7) Therefore the worthy brahmins has

proclaimed his brilliance (State of Martandhood). The Brahmin

carried those two shells of the egg, and place them separately and

he sung the 'Rathantara' (metre). And slowly made those too,

entered into the water, with a desire for progeny. (8-9) He placed

those two egg-shells in the womb of Ira, then she gave birth to the

elephants. They were eight in number, and were very strong, you

hear from me, the names of those elephants. (10) They are-

Airavana, Padma, Pushpadanta, Vamana, Sapatika, Anjana, Nila

and the elephant by name Kumuda. (11) They have been the

chariots, (vehicles) respectively of Shakra etc. and of the presiding

deities of directions. It is said that in each race of them, there are

four species. (12) Just as Bhadras, Mandas, Mrugas as well as oh

king ! Samkiranas. The Bhadra elephants are said, as best among

them, while the Mandas, are of middling qualities (mediocre)

while the species of Mrugas, is considered of low qualities, and oh

best of the kings ! the samkiranans are said, because of their

varieties. Now, I will tell you, about the characteristics of Bhadra,

Manda and Mruga species. (13-14) The characteristics of the

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Samkiranans, are also blended (full of varieties.) They have their lips and head concealed, fair eyes, and broad and extended face and trunk tip. (15) The great elephant is tall, has sharp power and is subdued by means of conciliatory words. He has reddish palate and eyes, glossy, tolerate (patience, as well as of nicely sitting mode. (16) He is expert in grasping the meaning, and strong. These are the characteristics of a Bhadra elephant. While restive, fearless, difficult to be subdued, and having a big belly, and long penis and along trunk tip, as well as nicely distinct neck, these are the marks of a Manda elephant. He is steady, plump, with thick hair, and has a long tail, and also a long tip of the tongue. He is with tawny eyes, and has a sharp navel. While short, with dry neck, and having a dry chin and timid and glutton. (17-18-19) And with short blunt nails, and wicked intelligence as well as the habit of following the herd, are the characteristics marks of a Mruga elephant. He has a long tongue, and long tusks, and also a long girth, as well as sitting. (20) He is capable of bearing the difficulties, and eats after a long interval., This kind of the elephant must be known as of Mruga species. While an elephant possessing the mixed characteristics is famous as the Samkirna one. (21) Now onwards, I will describe to you the eight dwelling forests of the elephants. There is a big forest in midst of Himavan, Prayaga, Lauhitya and Ganga. (22) in east, which is the forest of Airavana, where dwell the elephants, who slightly possess, the colour of lotuses, who are swift (smart) and have big heads. (23) They are with ugly nails, having fair forms, and are possessing ichor, in small scale while among Unmatta Ganga, Tripuri, Dasharna and Mekala, there is the forest named Karush which is particularly the dwelling abode of Padma elephants. They are short, terrible blackish, and roar highly and

loudly. (25) They have few drops of rut and know very well the meaning. And the forest meant for Pushpadanta elephant is famous as Dasharnak, which is situated among Bilva-Shaila, vetravati, Dasharna and Mahagiri. The elephants born there, are of good conduct, are blue black like the clouds, and look nice, on account of small drops of rut (or small rounds on body) (26-27) And have plump trunks as well as necks. While the forest, for vamana elephant is known as Margareyakam, and is situated amidst pariyatraka, Vaideshya, Narmada and Brahmavardhana. These elephants are of proper size, have eyes in middle, and are of swift

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move, and have fine forms (figures) (28-29) They are famous by the names of Karenu (She-elephant) and are fragrant. While the forest famous for the elephant supratika, is known as Kalesh, and is situated amidst the vindhya, Sahya, Utkala and the Southern sea. These elephants have nails round like the curved bow, and are of fleshy and short necks. (30-31) The elephant residing there possess thin skin, are high, long and are looking like the lotuses. While the forest meant for the elephant named Anjana, is known as Aparantaka and is situated, amidst Sevadesha, Samudra, Premahara and Narmada. (32) The elephants born there have fleshy and broad tusks, are of huge figures, and are very powerful. (33) And they possess reddish palates, lips and tongues. And oh king ! among Kushasthali, Avanti, Arbuda and Narmada, there is the forest named Saurashtra, which is said of Nila elephant. The elephants born in this race are fierce and of short figure (body) (34-35) And have thin and harsh skin, abundant hair and they do not pay heed to training. While the great forest named Panchanada, and meant for kumud is amidst Himavan, Kalika, Sindha, and Kurujangala. The elephants born there have tusks distinct and in front, and are void of impurities. (36-37) These elephants are endowed with rut, and are made difficult to be subdued. (38) Thus, I narrated to you the eight families as well as the eight forests of the elephants. Now, what more shall I say to you, tell me, oh you having broad and red eyes. ! (39)

Here ends the Chapter 251 namely The birth (origin) of the elephants in the words of Nadayana to Shailoosh, in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

252. The birth (origin) of the monkeys

Shailoosh said : You describe to me in detail, the birth of the monkeys, who has adorned, the race of Pulaha. (1) Nadayana said : Pulaha had the wife named Hari, who was the daughter of Kashyapa. She gave birth to the monkey named Sveta, by Pulaha. (2) And Sveta, produced the monkey, named Urdhvarashti then, in the same way that Urdhvarashti became the father of Vyaghra(tiger), and of the son Sharabha (deer) in the same way. (3) While Sharabha, became the father of Ruksha (bear) and Simha (lion), and Ruksha produced the monkey (vanara) And Rukshi gave birth,

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The birth of the monkeys

oh king ! to the bears. (4) The monkeys were huge bodied and were hundreds and thousands in number. Those highly powerful sons of gods were born, in whose families (5) (They) were born to help Rama, who was desirous of destroying Ravana, While the bear sister of Ruksha by name Rukshi, gave birth to two bear sons of Prajapati, namely Dhoomra and Jambavan. there Jambavan produced cat who had fierce valour. (6-7) And the highly powerful cats, were born in the race of Marjara. And glorious Prajapati, himself gave his sprung at will daughter, who was endowed with beauty and youth to the lord of bears and apes. Once Shakra fell in love with her, and then Vali was born. (8-9) Again, Sun (very brilliant God) himself loved her, and that lady with beautiful waist, gave birth to Sugriva by Bhaskara (Sun) (10) There, Vali the chief of the monkeys, was endowed with powerful heroism, and who was killed by Rama and he (Rama) then had installed Sugriva on throne. (11) All the monkeys, born in divine origins were under his sway (command). Angada was the son of Vali, while Hanuman was the son of Vayu (wind) (12) And exalted Neela, was the son of Vahni (fire) while, Nala was the son of Visvakarma. Sushena was famous as the son of Dharma, and Rishabha was the son of Garuda (eagle). (13) The valiant Mainda and Dvidida were the sons of both of Ashwins. Again Dhoomra, Jambavan, Vegadarshi and Vanara, were the highly eminent sons of Mrutyu (death) and were valiant, like the death. And Gaja, Gavaksha, Gavaya, Sharabha and Gandhamadan. (14-15) There were the five sons of Yama, possessing dark bodies, red cheeks and tails like that of the cows and were very strong. While, two sons of the Sun (Bhaskara) were named one as Sveta, and the other one as Jyotirmukha. (16) The valiant Hemakoot, was the inferior son of Varuna, the bears, monkeys and the apes were other gods' sons. (17) And they were the kings, (flocks) of one lac herds (groups), and were possessing fierce valour. They stay at Himavan and Meru, and

on Sveta and Neela mountains too. (18) While some of them, stay at the mountains like Shrungavan, Malyavan, Vindhya and Rukshvan. They always dwell on the mountains like Sahya, Rishabha and Gandhamadana. (19) and in vicinity of the sea, as well as in seven islands. They all are well-versed in vedas, are powerful, heroic and devoted to righteousness. (20) They are expert in science of politics, and are clever in all the scriptures. They are well trained

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Vigorous, proud and devoted to moral laws. (21) They were friends of worthy Rama, who is desirous of killing Ravana. Those who have in past defeated thousands of elephants, resembling the summits of the mountains, in the battle between elephants and monkeys, and which was full of mud in form of oozing of blood. They the heroic friends (help) of worthy Rama, are also helpers of Bharata. And so you give up the idea of war, with that high souled Bharata. Bharata, who is expert in the usages (knowledge) of all the weapons, is valiant in battle and who is self restrained, and dutiful towards Rama, and who is superior to even Shakra, by his excellent valour. (24)

Here ends the Chapter 252 namely The birth (origin) of the monkeys narrated by Nadayana, to Shailoosh, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

253. The battle between the elephants and monkeys

Shailoosh said : For what reason there was originated enmity between the monkeys and the elephants ? And what type of war it was, you tell me, who am asking you. (1) Nadayana replied : I have mentioned to you before, about the eight forests of the elephants, which consisted in the ninth division of Bharatavarsha. (2) Oh king ! there dwell in all the islands and in all the divisions, and in forests, separately the worthy elephants as well as the monkeys. (3) And the monkeys, protected there the trees, while, o king ! the elephants made trees fall in sports (out of pleasure) (4) And when the trees were thus made fallen, then the enraged monkeys abused the haughty (mighty) elephants, often. (5) And when they injured (killed) the elephants, then the strong elephants, began to kill the monkeys, hundred and thousand in number. (6) Thus the enmity between the monkeys and the elephants became more and more intense hence both the bears and the elephants,

approached their kings, and made them known, about the dispute. (7) Then both the angry kings tried the best. The monkeys who were of huge bodies, heroic and very speedy, together with the bears, and Golangoolas (apes) again came back to Kishkindha. While those elephants, and the mountains possessing the wings, who were under the sway of Airavana, they from all the sides, o king ! came to the forest in east. (8-9) Both were like the seas of might (energy) and, were agitated and full of wrath mutually. (10)

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And both puffed up with might, went then to the tract of land, between the rivers Ganga and Yamuna. There occurred, a fierce and dreadful war in between both of them. (11) It was fought in the sky, as well as on earth between the elephants with the monkeys, and there, the powerful monkeys when hurt the elephants with the strokes of the trees. (12) they felt on the ground from the sky and made in (shaken) trembled again and again. At that time, two elephants, caught a monkey with hoolves and made him fall from the sky, and o great king ! They made torn with tusks, in the same way. While others crushed them under their feet, and others gave them strokes with their bodies. (13-14) And Airavana, made the monkey agitated (frightened) by the trees, uprooted with trunks, and killed crores of monkeys there. (15) In the same way, Padma, Supratika, Vamana, Anjana, Kumud, Neela, Pushpadanta (16) and those born in their races, as well as other elephants, killed the monkeys. And oh lord of the earth ! Bhadra and Manda, unitedly, as well as Sarvabhauma, Vedhas and the king Sumansa, and oh king ! as well as Suvarchas, (17-18) Again proud Balahak and dreadful Indivara, and Hemkoot, koot, Shamkha and Nishadha. (19) And Sveta, Nakta, O king with their worthy progeny ! Kanchananga, fierce Viroopaksha and black Shaddanta. (20) Yaksha with four tusks, and the demon Bhimamali again bear and the chief of the monkey killed there crores of elephants. (21) And oh king ! Sharabha, Gavaksha, as well as Kanakabindu, and Dhoomra, the king of bears and Jambavana. (22) Along with Sushena, Dadhi vaktra and Kesari the king of monkeys who was very strong in battle, and was heroic, killed in battle with his knee. (23) In the same way, Shali, also destroyed them. And Panasa, Vishala, Gaja and Gavaya, along with Hemakoota, Vibhu, Bhanuroma and Nishabhurat, and Gandhamadan by name, Vijaya and Jaya. (24-25) Again Kumud, Padma, Kanakasha, Shambhu, all destroyed many in battle. The monkeys and the elephants being found (seen) like this. (26) The earth, oh king ! began to tremble often. And the war looked horrible, because of those powerful monkeys and elephants, stood in the sky and on

earth, and by those who were killed, and going to be killed then. And where the blood rivers became obstructed on account of their (dead) bodies. (27-28) Oh king ! Then God Indra (Shakra) himself came to that place, where took place that battle, destroying both the elephants and

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monkeys, who were like the mountains, And, he stopped both the monkeys and the elephants by going to them. (29-30) Then all the monkeys, subdued by the dignity of Shakra, returned from fighting and stood there, with hands folded and obediently. (31) The angry lord of the gods, then destroyed those monkeys and elephants who had left fighting with his thunder bolt, having hundred joints. (32) He cut off the wings of the mountains, who had killed the monkeys, and gave those mountains, with their wings being cut off, to Lompada the king of Anga country ! oh king, on earth to use as vehicles. And that king Lompada too, made their medical treatments. (33-34) Then he trained them, performed the auspicious rites and made the act of stringing them., Since then, the elephants are used as vehicles in the world. (35) And oh lord, of the people. The families of the elephants are increased again and again, in forest by forest dwelling pregnant she-elephants. (36) Because of the majesty of Shatakratu, they have been though void of wings, still, they are born in the forests, the excellent elephants, without wings. (37) The monkeys, being victorious, bowed down to Shakra, and left for their own abodes, when they were worshipped by the bear. (38) Thus, the very dreadful war, had taken place of monkeys with such kinds of elephants, where the elephants were defeated. (39) The highly fortunate, and the destroying monkeys, if Bharata, luckily becomes victorious, then they at their own will, soon seize you together with, your relatives. (40) Therefore, oh king ! I do not prefer your war, with that unparalleled, descendant of the Raghu (Bharata), who is expert in politics, who is like another Rama, who is devoted to righteousness and who is beloved among the people. (41)

Here ends the Chapter 253 namely The description of the battle between the elephants and monkeys narrated by Nadayana, to Shailoosh, in the dialogue of Markandeya and Vajra, in the first Part of Shri Vishnudhamottara.

254. The sending of the Gandharvas

Shailoosh said : I have heard, all that you said to me again and again, but I am not able to bow down to Bharata (1) One should not bow down (surrender) to a person who is prepared to cut with an axe, as hard striving is known as Valour. So to-day, I will not make myself, surrender without striving hard, and to any body. (2)

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So you donot make delighted my mind in those objects, which are gained by great difficulties, and in that matter, which violates the righteous codes, and again in bowing down to an enemy. (3) What is the use of that kingdom, which is begotten for obeying the orders (of the victorious king), and got after bowing down for so many times ? and which is apt for a common man ? (4) How does it become possible to stand in presence of wife and country people for an honourable person, who bows down to an enemy, by giving up one's self respect (pride) ? (5) He gets the sin of killing a brahmin, and destroying of the Ashvamedha sacrifice, after death, who bows down to any enemy in battle. (6) Markandeya said : On hearing the words of Shailoosh, the brahmin Nadayana, went to his house, and he thought the king as dead (in battle) (7) And when Nadayana left for home, then the king called, those worthy Gandharvas, and said to some of them, who were with folded hands. (He said) A person who is not alert towards the enemy, he soon gets perished. Therefore one should never show indifference towards an enemy. Therefore may some of the proud with energy Gandharvas, proceed to Ayodhya. (9) And they bring here, those ladies, soon deceitfully, who are the wives of those principal soldiers, brave like that Bharata. (10) I will present the wives of those soldiers, in front of the battle, and in this way, I will make a great havoc for them, who will be thus depressed. (11) And then, I will kill Bharata, whose army is thus destroyed. While others go, to the camp of that great enemy Bharata. (12) And there you make slaughter of his thousand of soldiers, got asleep and at night time. Afterwards, I will destroy that Bharata in battle who has his army destroyed. (13) In the same way, some very powerful ones, enter into the house of the king Yudhajit, and there kill those soldiers got asleep. (14) And then, I will kill Bharata along with Yudhajit. The Gandharvas, puffed up with might, shall go there (15) making themselves invisible by deceit, and soon shall work, according to my words, And when the Gandharvas were thus told, they bowed down to the king. (16) And the swift valiant ones left, the place accepting the order of the king by heads. And when the day was ended, they tried to accomplish, what was intended by the king. (17)

Oh best among the kings they being desirous of accomplishing the king order, made efforts at night, and Shailoosh also after sending those Gandharvas, soon ordered the soliders, o

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king ! for a war, to be commenced on the next day and when the Sun got set, making the lotuses closed, and when the world was pervaded (covered) with darkness, and the night started. (18-19) The chief of the Gandharvas, came to the harem, and enjoyed there together with women. In the same way, the sons of Gandharvas also began to enjoy the night, with an idea of the war, to be fought on the next day, and so being highly proud. (20)

Here ends the Chapter 254 namely The sending of the Gandharvas, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

255. The description of the ladies separated from their lovers

Markandeya said : Those Gandharvas, who were ordered by the king to go to Ayodhya, they having inferior valour, came to Ayodhya at midnight. (1) and oh king ! they began to roam, making their bodies concealed with device. And oh great king ! they saw (witnessed) great splendour of Ayodhya. (2) Oh descendant of Yadus ! they saw these, hundreds and thousands eminent houses, which were multiplied storeyed, and white like the rays of the moon. (3) They were studded with, all kinds of gems, were occupied with beds and seas, and were looking beautiful by golden strings, and they possessed the strings of pearls, too (4) they were made enlightened with big and inflamed lamps, from every side and were decorated with many and excellent garlands, and with lamps giving light. Oh king ! When they entered (5) they saw in principal houses, the persons with their limbs, smeared with sandal paste and agallochum, and who were decorated with all kinds of ornaments. (6) They

were sporting (enjoying) with women, like the gods in heaven. And in the abodes of those obedient servants of Bharata. (7) they noticed the painful gestures, of those ladies, who were separated from their husbands. Some of them, with their eyes moving upwards, did not get sleep in beds. (8) While, some by repeated turning rounds, made their beds disordered. Some rested on the beds of lotus stalks, while some resorted to the beds made of plantain leaves. (9) some became angry with the sandal paste, rays of the moon, and the armlets of lotus stalks, when they failed to remove their love torment (ardent love) (10) And when the love fire, becomes highly

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inflamed, then the flow of tears, fall on the breasts of some lady, such as destroy the saffron applied on them. (11) some got fainted in the bed when she tried to describe her agony, before her friend, and got asleep, then by luck found there the pleasure of sexual relation with her lover. (12) The friends then cooled them by fanning air, while some got more burning, because of the release of her own sighs. (13) Oh friend ! the fate has made me deprived of, even that sleep, where in dream I was united with my beloved thus spoke some lady. (14) While some, adorned with excellent anklets, but now unreached to the place of armlets, because of her body got emaciated due to passion, was grieved by her friends. (15) Some, deeply absorbed in thinking about her lover, and grieved by her friends' circle, did not reply to her friends, because of not knowing (16) While some with eyes kept opened and looking at her lover, stayed (drawn) in the picture on wall (cavass) became motionless and so was looking at her lover, stayed (drawn) in the picture on wall (cavass) became motionless and so was looking as if she was drawn in the picture. (17) Thus the Gandharvas, who were thus looking in the fore night became unable to kidnap the ladies, due to the majesty (power) of Raghava. (18) He was placed there, in human form, of the disc-holder supreme God, as their benefactor, and so they were not capable to kidnap their wives, who had lovely and moon like faces (19)

Here ends the Chapter 255 namely The description of the ladies, separated from their lovers, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara

256. The lovers separated from their beloveds

Markandeya said : Some of the Gandharvas, following the order of their kings, entered into Bharata's (camp) army with a desire to kill the soldiers. (1) They with their bodies, hidden with deceit, saw at night, the gestures of those, whose minds were longing for their beloveds, and who wished, the battle in the morning. (2) Some one, eager to fight, approached his beloved, being mounted on chariot in form of the car of the mind, and so could not get asleep, even in a soft bed. (3) While some one, more distressed by the torch of

moon rays, saw the moon, as if being conquered, by the face of his beloved, having divine eyes. (4) And

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somebody, thinking of his beloved, who was the mistress of his life and wealth, felt on the bed, lying on the back and with his face upwards looking at the cluster of stars in sky. (5) And some one, looking at the direction, from where, the cutting off the leaf made by his beloved, was sent, and was thus passing the night with pleasure. (6) And to some distressed persons the very pleasing rays of the moon give pain, while some one, being separated, from his beloved having delicate limbs, becomes distressed in bed too. (7) some one got asleep, and enjoying mentally the union with his delicate beloved, got in dream, was guessed by the Gandharvas because of the thrill with joy. (8) While oh best of the kings ! some one could not notice, even the end of the night who was busy in conversation with the messenger sent to his beloved. (9) And some body, made his love torment, constantly burning the body, pacified soon, by remembering his beloved with moon like face. (10) A very anxious (eager) person tried to remember his bright sword, and his beloved (together) both Shyama (black, young) void of Kanchuka (scabbard, bodice) thin, and taking away the lives of the young ones. (11) In the same way he remembered his beloved, as well as his bow, both with Guna (virtues, string), thin in middle, and adorned with shining gold. (12) Because of Bharata's shelter, the Gandharvas were not able to attack upon the soldiers, though they were void of anxiety (fear) (13) And those others, too who always remember the feet of the lord Yadus, the supreme deity Vishnu, they never face any fear from Gandharavas, Yakshas, demon and devils in this world. (14)

Here ends the Chapter 256 namely, The description of the lovers separated from their beloveds, in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

257. The description of the enjoyment at night

Markandeya said : Then those Gandharvas, who were sent to the city named Rajgruha, they saw there, the excellent splendour of the city. (1) They saw there, the main (eminent) houses, which were as if the co-wives (jealous) of the moon, and were studded with gems, and were abounding in riches and grain. (2) Oh, descendant of the Yadus! they saw there, the beautiful city gardens, decorated on all sides, with wells and thickets of trees. (3) And the Gandharvas saw, (see) in the major and nice gardens, the

group of drinkers, following the eminent men. (4) There, the sweet humming of the bees, looked as if blended (mixed) with the sound of the lute, as well as with sweet song. (5) At some places, the harlots were dancing, before the lustful lovers, while on other places, some adorn with ornaments, and intoxicated with drinks, got asleep with their lovers. (6) The Gandharvas, with their bodies hidden due to trick (deceit) found there, the doings (movements) of men and women got asleep, and also of those persons, who had more than one wife. (7) Some of them used to sing, while some else were crying, and others were laughing, while others in the same way being intoxicated, gave embrace mutually. (8) Some made disturbed and distressed, were speaking, indistinctly at every word. While some were found on the beds, those persons moving, having unsteady eyes. (9) In the same way, some others had put on their hands, on the shoulders of their beloveds, and some had unnecessarily made quarrel and some others had made praise. (10) Some went to a new and delighted place, with their steps stumbling, while some called to the attendants, and others bowed down. (11) Thus the Gandharvas saw the gestures of men and women in the principal abodes in that city, which was crowded with virtuous people, and was noisy with music (songs) (12) Some young ladies, made incited by the female messengers made their bodies, clean hurriedly and proceeded to their lovers being agitated (uneasy) and were eager for drinking. (13) Some of them enjoyed the drink, causing intoxication, in company of their lovers, while others forced the lovers to drink and some others used to feed their lovers. (14) Some ladies, fatigued by amorous sports, got asleep, along with their lovers, in beautiful palaces and windows. (15) And some young lady with white complexion, when stayed on the bed, embracing her black skinned lover, looked like a garland of blue lotus being united with the Jasmine garland. (16) And a white complexioned lover, looks like the moon-stone embraced by the rays of the moon. (17) And oh king! a black complexioned young lady, being embraced by the black complexioned lover, resembles the row of the clouds, full with water. (18) Some young lady, got asleep pretended, kissed her lover, and when she was closely embraced, by her lover, became delighted with bashfulness. (19)

While some grown up woman, dries with camphor dust the limbs of her lover, wet with perspiration caused on account of amorous

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sports. (20) Some adult woman, desirous of getting the love (sex) pleasure said to the beloved look at this starlet, which stays embraced by the moon, by placing her in his lap. (21) And some lady longing for sexual pleasure, when she was known on account of the touch of thigh, was closely embraced by the lovers, who was pleased and was desirous for amorous sports. (22) While some beloved, when she was bitten on lips by the lover, at the occasion of giving the mouth for kissing said, 'I will not trust you, if you will repeat it otherwise'. (23) Some one longing for sexual pleasure, was touched by the lover, when she had got asleep, she gave a very close embrace to the lover, got awakened bewildered. (24) The gandharvas did not succeed in kidnapping those soldiers of Yudhajit, though they were thus fearless, due to their resort to Bharata. (25) O king! That highly exalted Vishnu, the protector of the Raghu family, resides in the vicinity of whose city, there is no fear from Gandharvas, Yakshas as well as from the serpents, in their city. (26)

Here ends the Chapter 257, namely 'The description of the enjoyment at night' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

258. The description of Gandharva's army

Markandeya spoke : Then all the Gandharvas, returned from Ayodhya, and (Bharata's) camps as well as from Rajagriha, and they informed Shailoosh. (1) 'There was not heard their talks related to war, nor was made any special defence arrangement there. But only out of the majestic grandeur of Rama and Bharata. (2) We did not make any effort, and anywhere oh king! to kidnap them. So, oh lord of the earth! whatever remains proper to be done here, you do it. (3) When he was thus told, by the Gandharvas, then he at the end of the night, quickly made an order to all for joining together very soon. (4) He then soon, made beatings of Kettle-drum encouraging to prepare for battle. And the Gandharvas, arrived at the gate of the royal palace, on hearing then. (5) And there arose, a terrific roar (noise) of the big herd of the elephants, of the horse troops, of the chariots, roaring like the clouds, as well as of the highly intoxicated foot soldiers. (6) And that noise became intensified, on account of clapping the arms, and by the sound of conch shells, and kettle-drums, as well as by the

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ringing of the elephants' bells, and by the roaring of the elephants. (7) And by the neighing of the horses, the noise became very big. At that time Shailoosh, after taking a bath, and offering oblations to the fire, and making a worship of the brahmins, came out, he the worthy king was decorated with excellent sandal paste. He had put on a crest on head, and had an excellent form and he was equipped with an armour, and he had put on garlands, and fine ornaments. (8-9) The highly lustrous one, mounted on the chariot, which was yoked with horses, looking like unannealed vessels (?) like a righteous one, mounts on celestial car. (10) Naraketu, famous in the three worlds and who was expert in battle was moving in front of his chariot, described before. (11) And there shone, in the banner (flag) of his chariot, as if there resides the embodied spring. Then he went out of the city, along with the army. (12) He then arranged for the 'Sarvatobhadra' arraying of the troops, and waited for the arrival of Bharata with anger. (13) Oh king! When the sun came out, then the eminent Gandharvas, equipped with arms, and delighting the minds, of their friends, with the expanded sound of conch-shells, and very swift in battle stood there, waiting for Bharata. (14-15)

Here ends the Chapter 258 namely 'The description of Gandharvas army', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

259. The journey of the army of Bharata

Markandeya said : All the kings got up when the night had passed, and they longing for battle came out, with chariots, looking like a city. (1) They were united with the army having four divisions, and with the sound of various musical instruments, and were admired, by the bards and saluted, by the soldiers. (2) Then being nicely armed (clad in armour), they came to the city gates, separately. And the highly glorious, Bharata, too accomplished all that was necessary to be done. (3) Then went out of the city being mounted on the golden chariot. His maternal uncle Yudhajit, himself became the charioteer of his vehicle. (4) The flag prepared from the big Kovidar tree, was shining brightly on his chariot. And with this excellent chariot, the king came out. (5) And he met with all the kings, and then he worshipped (respected) those kings. And then arranging them in a Vajra shape, he having swift valour, went

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out. (6) When his army was marching, then the earth looked, as if trembling, and the surface of the sky was made as if torn, on account of big roar. (7) And due to the dust, it appeared as if it is another, and very dreadful night time. And the earth looked bright, with the lustre of the gems, studded in kings ornaments. (8) That army marched at ease, even in the darkness, caused by the dust (9) When he passed a long way, after the sun rise, then he came, in contact with the big army of the Gandharvas, which was difficult to over come. (10) Those two seas, in form of armies, very difficult to reach (cross) on account of water streams in form of the soldiers, and looking like two big serpents appeared at the time of universal destruction and with similar forms, and being enraged, then began to strike, mutually and closely. (1.1)

Here ends the Chapter 259 namely, 'The journey (exit) of the army of Bharata', in the dialogue of Markandeya and Vajra, in the First part of Shri Vishnudharmottara.

260. The disordered war

Markandeya said : Then there took place the battle, which was terrible, thrill exciting, giving delight to the valiant persons, and causing fear to the cowards. (1) Oh king! when the army began to march, at that time the world, became pervaded with dust, and nothing became visible (known) from all the sides. (2) There was heard, a loud and dreadful sound of the twanging of bows, together with the sound of conch-shells, kettle-drums and of the roarings of elephants. (3) And also the noise of the neighing of horses, as well as of those heroes who were shouting, with the rattling of the weapons, thrown on the armours of the warriors. (4) And the noise like 'dont move, Dont move', where will you be able to go alive when I am there on the war (5) Again I am standing here, you make a blow on me, don't you know me? (6) 'You at once kick me, and cut, tear or kill me, donot make delay'. Such and other sentences, were heard on the battle front. (7) And that very fierce, and dreadful battle commenced then, the dust gone up from the earth, became quenched by the blood oozing

in the battle. (8) And the surface of the sky was concealed with the dust, gone up before, oh king! then in the battle field ihus void of dust, the heroic warriors fought mutually, and looking at each other. They were again and again declaring the names of their race, and of their

accomplished works, while fighting. (9-10) There was heard a terrible noise of the dividing of the powerful armies, made by the troops of the armies, and again of their coming back. (11) There was found the blood, in front of the battle, sprinkled on the variegated flags, and banners of the kings. (12) And oh great king! when the dust-cloud, was destroyed from the sky, then there occurred a great battle in the dustless directions. (13) When that dreadful war started, then the sky was at once surrounded on all the sides by deities, Gandharvas, demons, Sidhhas, Vidyadharas as well as with the groups of sages who were eager to see the Vajra (shaped) war. And there were seen in the sky, their spotless heavenly cars. They were charming with hundreds of small bells and were decorated with banners. At that time, the fragrant wind carrying with it, the excellent perfume began to blow. (16) And there was soon, the shower of flowers upon the heads of the warriors, there, when that war terrible on account of the high, and extended noise was commenced. (17) The foot-soldiers killed their the rival foot-soldiers, cut into two pieces, by the edge of the swords of foot-soldiers, fell on the ground. (18) Some warriors, equipped with armours, were looking bright, on receiving the strokes of the swords, on their bodies. (19) And they cut off, oh king! the bodies of those, who were drawing the swords. Some warriors, with their heads broken, by the clubs of those club holders, are seen fallen on the earth, in the battle. (20) And hundred and thousands enemies slaughtered by the strokes of the remaining of the broken swords, are also seen on the battle field. (21) And they shouted like the roaring of the lions, which made the enemy army torn (frightened), while others pulled, the hair mutually, and some others struck, with swords mutually. (22) And in the same way, others, being void of life, fell on the earth. The warriors, holding armours on backs, made the girded horses, void of legs, and thus they destroyed, the mass of enemies in war. Some equipped with armours, quickly mounted on the chariots of the enemies in battle. (23-24) And they, the expert in war affairs, took away, the lives of the charioteers. While some foot soldiers, cut off the trunks of the powerful elephants. (25) Some mounted on the elephants, by placing their legs on the armours, and others in the same way, being ridden on elephants, made the enemies, headless (they cut off their heads) in battle field. (26) Some excited foot

soldiers killed with their swords, which were looking like the sky while some destroyed with darts and some clever in science of war, cut off the series of five as well as of seven arrows, as a result of training some armed with the bows, fixed the arrows on them, and frightened

(27-28) the foot-soldiers in war. Likewise other destroyers (enemies) too came to contact with those warriors, who were mounted on the horses speedy like the wind. (29) And they made the war, showing begging in the battle in many ways. Some leaders, when their charioteers, became injured or killed, by the front of the cords, at once roared loudly like the enlarged roar of the lions. And those clever in horse riding made the elephants agitated (frightened) (30-31) And they made the enemy-elephants void of tails, and trunks, in battle. The foot-soldier mass, destroyed by the shower of arrows made by the chariot riders, looks oh king! similar mostly to the lake of lotuses. And those horses to-gether with their riders, killed by the chariot fighters. (32-33) covered there the earth (ground) in number of hundreds and thousands. The battle between both the rival chariot fighting warriors was highly dreadful. (34)

The war between the chariot riding warriors, was very great on account of the throwing of arrows, and javelins, and by moving of clubs, and dumb-bells and by the elephants made trembled. (35) It (battle) was made difficult to see, on all sides, by the great shower of darts and arrows, and many foot-soldiers, killed by the elephants were seen there. (36) Oh best of the kings! there was made a great destruction of the enemies' charioteers together with their horses, and in thousand ways. (37) By the elephants, intoxicated with might and made pleased by their superintendents (drivers). And oh great king! there were seen on the earth, the scattered chariots, made crushed by the horses, having attacked upon them. In this way, when the Sun was shining very hot at midday time (38-39) the battle field, terrific and was full of the mud in form of the blood. Then the foot-soldiers, along with chariots', horses, and elephants troops gathered to-gether. (40) The elephants having huge bodies, the foot-soldiers as well as the chariot and horse-riders (gathered to-gether) And there was the battle of the foot-soldiers with the (enemy) foot-soldiers, of the charioteers with rival charioteers. (40-41) Again of the chariot riders with anti-chariot riders, and of the elephants, with the enemy

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elephants, oh king! such type of war terrible and full of water, in form of blood, took place there. (42) Among those valiant heroes, lustful for fighting and with enraged minds. There the charioteer, was killed by a foot soldier, while the elephant destroyed the man. (43) And the chariot rider warrior killed, there the elephant, at some places. While those others killed

by the foot-soldier, were seen on the battle-field. (44) The charioteers, (elephant-riders) cast down (killed) the foot-soldiers, chariots and the elephants, and chariots, elephants and horses, were likewise, destroyed by the foot-soldiers. (45) While, a steady minded hero killed the elephant, and the charioteer, also killed an elephant, and that charioteer, was killed by a foot-soldier. (46) The warrior, mounted on the chariot, killed a foot-soldier, and in the same way the foot-soldier killed a charioteer. And the elephant rider was killed by the chariot rider in that thrilling war. (47) All the directions were covered with dust in that terrible and highly congested war. And oh great king! those who had left their lives, looked shining in the battle. (48) And oh king! there was constantly heard, the dreadful noise in that battle field, of those falling arrows, together with the twanging of the bows, and the noise of clubs, missiles and Javelins (49) together with the noise of spears, swords and slings, and oh descendant of Yadus! of iron balls, darts and leathern armours. And on account of here and there running away of the horses, void of their riders. (50-51) And by the chariots with their poles broken, and riders dead, and by the elephants, having tusks cut off, and their heads with torn temples. (52) That battle field, bore the splendour, as if it being surrounded by the trees, embraced by creepers. The elephants, void of their riders, and made frightened by the strong archers, crushed the army men in number, of hundreds and thousands. And the elephants, carrying with them, those warriors, who were made torn by their tusks, and who had clung to them (53-54) looked beautiful, fanning themselves with ears. The elephants looking like the mountains (55) with their tusks possessing, the web of intestines were adorning the battle field, they looking like the trees, surrounded by the creepers, in such, terrific and dreadful looking war. (56) There began to flow the rivers of blood of those men, horses, and elephants. The rivers were with fish, in form of swords, and were decorated with royal swans in form of huge umbrellas, and had stones, in form of the

heads of the warriors, and were ornamented with moss in form of the hair. (57) They (rivers) were abundant, in great foams, and were terror increasing for the frightened ones. And those brave warriors, longing for wealth, in form of victory, were able to cross them. (58) Oh king! those warriors, who have determined to conquer mutually, and with boats in

form of their vehicles. They are not aware of their limbs, made cut of by the enemies in the battle. (59) Then when their weapons got exhausted, then the highly fortunate heroes, with their minds full of wrath started boxing, (pugilistic encounter) (60) Oh great king! They being desirous of conquering dragged each other by hair, while some of them with teeth, and others with nails, injured mutually. (61) Others call out to their fathers, sons, brothers, while some else called out to their grand fathers, and also to their maternal uncles, sister's sons, brother-in-laws and relatives. And others called out to, their paternal uncles, grand fathers, and daughter's sons in the same way, with a desire for victory, some run, some fall down, while others make a shout. (62-63) Some of them make noise, some stumble down while some others meet death there. Some grieve for their kinsmen, and other are grieved by their kinsmen. (64) And oh great king! others feeling thirsty, ask for water, while some others are taken away in vehicles by their relatives. (65) Hundreds and thousands are thus, oh great king! taken to the camps. While others being afraid of conceal themselves, and enter into solitary places. (66) Some persons were requested to bring water for themselves by their kinsmen, but when they arrived with water, and found the relative dead, then they made the vessel broken and began to lament. (67)

Those warriors, faithful, in accomplishing their master's mission, did not care for their departed relative, and the persons, fought there with enemies, ready for battle. (68) And oh great king! hundreds and thousand headless trunks got up in the troop, of those fighting warriors. (69) Some headless archer, began to dance in the battle, while others was with club in hand and some other headless, had put on the sword and shield. (70) Some had held an axe, while other was with a dart in hand. When that war, where there were many headless trunks were dancing, and the drums of the gods were beaten (71) and which gave heaven to the heroes was going on, oh great king, the evil spirits (goblins) with dreadful

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appearances, were seen there (72) along with the huge bodied demons, and other flesh eating animals. Then the Sun, bearing the reddish form, set then, as if by drinking with its rays, the blood of all the warriors, from the battle. (73) Then when, the divine (god) Sun looking like the bunch of the china-rose flowers, went to the western (setting) mountain, both the armies, made a descent, and went to the camps, as both were tortured by the enemy arrows. (74)

Here ends the Chapter 260 namely, 'The disordered war', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

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Markandeya ' said : And at the end of the night, the Gandharvas, arranged the army in a shape, which was very difficult to conquer, and then they awaited, for the arrival of Bharata, who was expert in war affairs. (1) Bharata also, at the termination of night, equipped himself with armour and with his army, arranged in a vajra (thunder bolt like)_ shape, came (met) to the very big army of the gandharvas, which was very difficult to overcome (2) There was then started their war, which expanded the nation of the god of death, and which was similar to that of the gods and demons, and which caused terror in the three worlds. (3) It was fought by the foot-soldiers, with enemy's foot-soldiers, and between both the rival elephant riders, and of chariot rider with opposite chariot rider, and of the elephants (4) Then there arose the noise, of the roaring warriors, who were declaring their names and families, with the twang of the bows. (5) In that war, Pushkara Bharati, fought with the gandharva, named Vishalaksha, who was arrognat in battle, and that glorious Taksha Bharati, fought with Veerabahu. And the eminent commander in chief Vijaya was against Namuchi. (6-7) Again the famous Kurava Bhoomanyu, became united with Kampala, and Damana, the king of Kiratas, met with Chandrapida. (8) In the same way, Ajikara, was in the war, against Prabhadraka, the king of Shibi. While the glorious Manirdesha was united with Harikesha. (9) And Vasudana, the king of Trigarta and Suryarashmi were against each other, likewise the gandharavas named Kumudapida was united with Jaya the king of Kuloota country. (10) They, like the gods and demons, made a

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terrible war, then. And Dasheraka, the king Yavana, Vashana, Para and Ekalavya, fought the war with the high souled kumud shonima, Shoora, Balabandhu and Suyodhana. (12) The five kings of the mountain regions, were united with five gandharavas, like Balaka, Abalaka, Gadi, Mauli and with valiant kumud, who was never retreating from battle fields. And Anshuman, the king of Madra, was fighting with four i.e. Bhimanda, Mahanda, Vasushena and Gajakara in battle while Darva, the glorious and respected among the people, to-gether with proud Kutanjaya. (13-14-15) They both made a terrific war, with Chandravarma. And Subahu of Kashmir was united with the gandharva Subahu. (16) They made a dreadful war, which increased the terror (fear) of the frightened. Those other warriors of Bharata, they were united, in hundreds and thousands with the gandharvas, of horrible valour in battle. And the highly lustrous, Bharata fought with Shailotfsh. (17-18) He fought a fierce war,

which caused fear to all the beings, being mounted on the elephant, looking like the mountain, and oozing rut in three ways. (19) He obstructed (distressed) the enemies in battle, like the Lord of Gods (Indra) obstructed those demons Then Vishala mounted on the chariot and he chose as his rival, Pushkara. (20) He made a shower of arrows in battle and soon injured (torn) the elephant of Pushkara, and struck Pushkara, with many arrows, then. (21)

And when the terrific valoured, Bharati was hurt (beaten) by the enemies, he then made a shower of arrows, upon Vishala along with the army. (22) Then Vishala cut into pieces, the bow of Pushkara in middle (on way), and he with his bow thus broken, killed the charioteer of Vishala. (23) And then he attacked upon the great warrior, Vishala's chariot, and began to fight. Then oh great king ! desirous of destroying the excellent chariot of Pushkara, in war (24) Vishala, also gave up his chariot, and began to give blows on the elephant of the king Pushkara.(25) Then Pushkara also holding a mace, in hand, rushed towards Vishala. And both the heroic warriors, being desirous to conquer each other, moved in round, on left and right, with clubs, and began to strike (beat) each other, and longing for mutual killing (26-27) The mace of Vishala was taken away by Pushkara in war and with cleverness and oh king ! he released the horrible fire, abundant with sparks. (28) Vishala, in that war injured Pushkara, with his

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club, but steady like the mountain Himavan (Pushkara) he did not move even a step. (29) Then oh king ! Pushkara made a stroke of mace on Vishala, and then Vishala, puffed up in war, mounted on a big elephant, driven by the instructor (or the elephant) and brought by the order (words) of Shailoosh while glorious Pushkara then mounted on the chariot of Gandharava. (30-31) They both, Rajendra (best king) and Pushkara, mounted on the same chariot, then killed the worthy elephant of Vishala in battle. (32) Then he cut off the head of Vishala, shining with ear-rings, when he fell down, as his elephant being killed. (33) And after killing Vishala, in the battle, he mounted upon another chariot and covered that army of the gandharvas, with a shower of arrows. (34) When Ruha, found Vishala killed, then he became highly enraged and being mounted on elephant, he wounded that Gandharva proud in battle, with a dart. (35) But Gandhara, cut off both of his arms together with the dart, and oh king ! he cut off his head along with his helmet, with an arrow possessing, a sharp horse-shoe in shape of Lhe head. (36) then Taksha, being mounted on the white chariot,-which was girdled by heap small bells, attacked in the battle field on Ve. rabahu, who had long arms. (37) The sky, pervaded by their shower of arrows possessed as if excessive shadow, and there, not the wind was blowing nor the sun was shining. (38) Taksha, stretched the arrow, furnished with feathers, and which was bright like the sun, and cut off, the head of the charioteer which was splendid with ear-rings. (39) Then he was taken (carried) away by

the chariot, void of the driver, and when he was thus removed, from that battle field, then, oh great king ! Sudarshana, the chief of the gandharvas came to Taksha, who was mounted on a foremost elephant. Then fierce valoured Bharati, as soon as he approached there, beheaded his elephant with his arrow, having carved joints. Again the commander-in-chief Vijaya, got united with glorious Namuchi. (40-41-42) And oh king ! both the warriors with terrific power, made disappeared in the war, the charioteer, horses and banner with arrows of each other. (43) He killed, the horses of Namuchi with four arrows, while with fifth one, he removed the head of the driver of the chariot, of his body. (44) But Namuchi, the destroyer of the hero warriors of the enemies, he though without the chariot, held the sword, and soon stood, oh subduer of the enemies ! facing the chief of the army. (45) He snatched his

brilliant disc (wheel), who was rushing speedily, and cut off, soon his head, with eyes rolling on it. (46) And Bhoomanyu, and Kamapala fought the battle excellently as highly powerful demon Bala and Shakra, had made the performance at the time of the battle, between gods and demons. (47) they both mounted on elephants, and eager to kill, each other fought with javelins, bright like the rays of the Sun. (48) When they both were thus indulged in fighting, the worthy elephant of Bhoomanyu, wounded with its tusks, the elephant of Kampala, in the side. (49) He (Kampala) made a loud and horrible scream along with his elephant and turned his back upon the war (avoided the war) with his own army made turned. Then Bhoomanyu, possessed of great valour, after defeating Kampala in battle. (50-51) destroyed (wounded) at once, the army of the gandharvas, with sharp arrows. Then Damana, the chief of Kirats, and Chandrapida, attacked upon each other. (52) And made a frightening, war, being mounted on excellent chariots, in battle. Both the rear of his army as well as his charioteer were killed by the multitude of Chandrapida's arrows. (53) Then the king of kiratas, himself caught the rein of the horses. And, he shot, Chandrapida with a stream of arrows, in battle then. (54) And Chandrapida, garlanded with the multitude of arrows killed the horses of that king Damana in battle field. (55)

And, he swiftly pierced him, with a spear who had terrific valour. As a result of it, he fell on the ground, with his chest (heart) torn, by the missile (spear) (56) And Chandrapida, destroyed Bharata's army, too with his arrows, then Madhuman, placed valiant Damana, on his own chariot. (57) And cured his wounds, with very efficacious medicinal plants and made him painless. Then with Nikumbha, the king of Matsya country, being mounted on chariot, he (or Saratha) began to fight. (58) Then both the heroes, mounted on chariots, and having excellent bows in hands, veiled each other, with the shower of arrows, like two clouds. (59) There Saratha with his arrow, having bent joints, cut off the ends of the bow together with the staff, in the war. (60) And Nikumbha also cut off the bow of Saratha. Then they both

became equipped with other bows, and both the heroes mutually. (61) veiled each other by the shower of arrows. And then both destroyed the horses of each other and cut off the bows. (62) They swiftly destroyed the horses and chariots, of each other and then

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cut off middle portion of each other's bows. (63) And when they became void of chariots, then they both began to fight, with swords, and in excellent manner. Both put on the wide, brilliant, shields, with hundred rounds on them, by bringing them, and being armed with swords, the worthy warriors, eager to kill mutually, began to fight. They made the cuts, of the swords, resembling the sky, on each other. (64-65) They showed their by forming circular orbs, splendid due to entering and exiting, and revealed there the kaishika (?hair like) ways. (66) The war of those warriors, which was made with moving rounds, void of rounds, made with force, with jumps extended, contracted, made with rush, expanded and tearing up the leather of the swords, was a delight to the (eyes of the) viewers, Then fighting for a long time, they wounded each other. (67-68) And both fell on the ground, speedily along with their bows. Then Surath, the great warrior, got mounted his own chariot and in presence of the entire army, he went out of that place. And he out of wrath attacked on Nikumbha in battle. (69-70) And Surath was united with Salva, the chief of Govasana. Then both fought fiercely, in battle by making, a shower of arrows. (71) Both of the heroes mounted on chariots, and equipped with divine bows looked lustrous, then they began to shoot (pierce) each other, with the multitude of arrows. (72) They both destroyed the horses of each other, and cut off the bows, in the same way, and when both became void of chariots, then they started fighting with clubs, and mutually. (73) They looking like two intoxicated, elephant kings, residing in forest, moved in battle, with mace in hand, and being puffed up with arrogance. (74) Again, after a considerable fight, they became exhausted and being distressed by the strokes, fell on earth. (75) Both, being wounded, were taken away in chariots by their soliders, and they came back in front of the battle, after they were cured. (76) Then Prabhadraka, fought with Ajagara. Their fight was delightful to the viewers, and had covered the sky with arrows. (77) These the king Prabhadraka cut off, the head of Ajagara, which was bright with ear-rings, and when he was on the front of the battle. (78) While Kuni, the magnanimous king of Desha, destroyed with his elephant, the excellent chariot, along with his charioteer in battle with Harikesha. (79) And made the long armed Harikesha void of life, who was fighting bravely, in battle with a mace, leaving his

wounded horses and chariot. (80) Vasudhana, the chief of Trigarta, was united with Surya rashmi, and they made terrible fight, they looked like another Shakra and Bali demon. (81) Then, after a long fight, they injured each other, and both the enemy subduers fell on the middle part of the chariots, being unconscious. (82) The charioteers, carried them, both who were thus unconscious from the battle field then. Then gandharva Kumudapida, and Jaya, the king of Kuloota, (83) made a horrible fight, resembling the war of gods and demons. Both, destroyed each other's horses, and cut off, the strong bows of each other. (84) Then fighting for a long time with swords, they destroyed their swords mutually, and then both the horses, shining with wealth in form of their strong arms, made a close fight (personal struggle) (85) And at the end of their close fight, the gandharva, Kumudapid crushed Jaya, the king of Kuloot country, on ground (86) Then he soon became ready, to make him beheaded, with the sword, but oh subduer of the enemies ! thinking the chief of the army, behaving cruelly. (87) Vijaya (commander-in-cheif) cut off his head, and made it fallen on the ground. Then, there took place a great fight among, the king of Dasheraka, and Ushana, the king of govashana and Eklavya, the high-souled one. There Eklavya, with his arrows, wounded the horses. (88-89) And he killed his horses, with his mace. Then the attendants, brought two horses for both of them, who were thus made void of chariots (90)

Then both mounted on the back of horses, and became equipped with excellent darts. And both made a nice speedy and charming fight by, making the missile moved round, thrown, turned and revolved. And their horse also made beautiful revolvings. (91-92) Then making a delightful fight for the persons who watches for a long time both the horse-riders, being wounded by their mutual attacks fell down, along with horses. (93) They were taken away, from the battle field, by their attendants then, making them placed in the chariots. And five

gandharvas like Kumara, Shreniman, shoora, Balabandhu and Suyodhana, stood against each other, for war, with five kings of mountain regions, like Balaka, Abalaka, Gadi, Mali and the valiant Kumuda, who never made a retreat from the battle, respectively. The kumar, proud with power with his four sharpened arrows. (94-95-96) killed those horses, of the high souled Balaka. then Balaka, left his

chariot, with its horses dead and he soon mounted on the chariot of his brother Balaka was glorious and well yoked. Both the brothers, mounted on the same chariot, who were fond of war. (97-98) But Kumara, puffed up with might, made them covered, with arrows. These Balaka, cut off the bow of Kumara, in the midst. (99) But, when he became of broken bow, he soon took the club and by holding it wounded Balaka, who was fond of fight. (100) When Balaka, saw his brother killed, he controlled his tears, and being angry, Balaka threw the spear on Kumara. (101) He, was wounded by the spear, and fell on the seat of the chariot, but the charioteer, expert in the science of chariot drive, carried him away, who was thus unconscious. (102) Now Shreniman, being highly enarged, cut off the head of Balaka in war, with the disc, having sharp edges. (103) In the same way, shoora, with his mace, wounded Gadi on that very spot, and then after killing him, shoora, with his mace, heavy like the Meru mountain, destroyed other eminent warriors, and his charioteer in the battle. And he also killed with his mace the horses of Kumuda. (105) Kumud left the chariot, with horses dead and he being equipped with sword and the bow with the arrow, soon mounted on the chariot of Gadi. (106) The great warrior Balaka, then killed his four horses, who was thus mounted on the chariot, by his four arrows, ihen (107) And by the fifth one, he removed his head, adorned with ear-rings, and also killed the charioteer, from that chariot of Maui had destroyed his chariot. (108) Maui, before his charioteer, was killed, descended upon the great battle, and possessing great strength and prowess, he stood, there for fighting. (109) He mounted on the divine chariot, sounding with multitude of small bells, and then Maui attacked upon, the chariot of Suyodhana in battle. (110) And he threw (scattered) the arrows with joint bent and then magnanimous Maui, make him concealed. While Suyodhana also showed his valour towards, Maui, who was adorned with crest. (111) And he took away (snatched) his helmet, and also removed his head, shining with ear-rings. Then Anshuman, the king of Madra country, by his four excellent arrows. (112) named as Bhimanada, Mahananda, Vasumesh and Rujakara, these four arrows of the king of Madra (113) killed, four horses as well as his charioteer in battle. Then Anshuman gave up his chariot, the powerful and, took the mace. (113-114) And he killed four horses of Bhimanada in

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battle. He also destroyed his charioteer along with the chariots (warriors) of Mahananda. (115) Then oh, descendant of the Yadus ! he left the chariot, void of the horses and swiftly, the valiant one killed, that elephant of Mahodaya. (116) The charioteer of Bhimanada, came to the chariot of Mahananda, then the king of Madra country, wounded Bhimanada with his mace. (117) And badly wounded by mace the king of Madra in war, he who loved fight, went to heaven by giving up his body (118) Mahananda, also pierced the king of Madra making hundred and thousand wounds, by his arrows, which carried on body. (119) He then, highly obstructed (inflicted) by those arrows, thrown by the arms of Mahananda, soon ascended on the chariot of Vasushena and with hurry. (120) Then being mounted in the chariot, he took away the life of Vasushena, who loved fight, with his mace, moving terribly swift (121) And alighting (descending) from that chariot he badly wounded the horses and the charioteer of Gajakara. (122) When oh best of the kings ! those horses were killed then the brave Gajakara, again mounted on that chariot, then, Anshuman made that gandharva Gajakara, void of life in battle. He made a jump from that horse and approached the chariot of Mahananda. (123-124) He then killed Mahananda in battle, and then by the order of Bharata, he made a long urge by the hook (goad) out of wrath to the elephant, (125) And being mounted on it, he killed hundreds of gar.dharvas in battle. Again Shrutanjaya the king of Darva., and the glorious king of Abhisara, Krutamajaya by name. (126) Those two valiant warriors, unitedly fought with chandravarma. There the highly lustrous, Chandravarma, made the banner fallen, which was as tall as the fig-tree, from the chariot of Shrutamajaya with his arrow. And highly enraged shrutamajaya, also cut into two pieces, the great-bow, held in hand by Chandravarma by his sharp arrow. And with arrows, having curved knots, he too with his bow cut off that hero (127-128-129) veiled in battle, Krutamajaya, the king of mountain region. Then Chandravarma held a dreadful missile. (130) And he pierced (made torn) oh king ! in battle that king Krutamajaya. And he being wounded by that missile, fell on the seat of the chariot. (131) then his charioteer, carried him, who was thus unconscious, from the battle field. But oh great king ! when he (Chandravarma) saw, that Krutamajaya, became unconscious in battle. (132) Then the high-souled warrior cut off his head, looking

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bright with ear-rings with his sharpened arrow (133) of him, who was thus greatly struggling with Chandravarma. Again Subahu, the king of Kashmiraka, made a dreadful and fear

causing war with gandharva Subahu. Both the youths, were highly ferocious in battle, and were brave. (134-135) Both the heroes were good looking, and were equipped with bows and arrows, and were similar to the demon, shambhar and lord of gods (shakra) in valour. (136) Both were agitated by qualities in the same way, both possessed strong valour, and they cut off each other's oh king ! banner and umbrella. (137) Both killed the horses, as well as rears of charioteers of each other, and also destroyed, very strong and war loving bows mutually. (138) Both, possessing terrific valour acted and reacted against each other and when they became void of chariots, then they tried to make an excellent sword-fight. (139) Then making a sword-fight for a long, o king ! he quickly removed (made fallen), the head of gandharva, by dragging the sword. (140) He soon mounted on another chariot, by Bharata's order, and being mounted there, he killed hundreds of gandharvas in battle. (141) At that time, angry Shailoosh, along with his helpers (friends) destroyed (killed) in battle, monkeys, elephants and horses. (142) Then the army of Bharata, when thus tortured by Shailoosh, looked like the lotus lake, splendid with flowers in summer crushed by the elephant. (143) There was a great warrior, in that army of Bharata, who rushed towards, Shailoosh, who was very terrible in battle. (144) And oh, best among the king ! at that time, then sun in the sky, was blocked up by the shower of Shailoosh's arrows, nothing could be found then in the battle field. (145) There was heard a loud noise of falling of the hilts of the swords, and these began to flow the rivers of blood from the bodies of men, elephants, and horses. (146) thus Shailoosh made the army of Bharata, running here and there. Then oh great king ! he (warrior) made himself (submitted) took refuge to Bharata. (147) When Bharata, the highly glorious one, saw Shailoosh, coming he went forth against him, in battle, by his chariot, which was decorated with small bell-strings. (148) then both of them fought, terribly and causing terror, they both wish the victory over three worlds like demon Bala and Indra, (149) then enraged king of the gandharvas, again and again roared up like a lion, and he soon, concealed Bharata's chariot with a shower of arrows. (150)

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Then gradually, he veiled (covered) him along with his chariot, horses and the driver, with a big shower of arrows, as a result of that, all became difficult to be seen. (151) But Yudhajit

remained undisturbed there and the powerful one, being firm, prompted those horses, bent down by the enemy arrows. (152) Then Bharata, held the divine bow, which was making a twanging sound like that of a cloud, and he cut off the bow of Shailoosh, into two pieces by sharp point. (153) But that very powerful gandharva, whose bow thus destroyed, he became armed with another great bow again and within a moment. (154) He stretched in with both the arms, and then began to throw the arrows, but Bharata, being angry, cut off his bow also. (155) And the lord of the gods (Shakra) honoured his dexterity Then furious Shailoosh took another big bow (156) And he began to shower the arrows on Bharata's chariot in battle. At that time, his maternal uncle Yudhajit, soon revealed swiftness, with the chariot, and made the i.eap of arrows futile (useless) in battle. There those prompted horse began to move as if in rounds (157-158) so as to make the useless arrows fall on ground. The highly brilliant Bharata too, by making his bow round (circular) (159) Shot Veerketu, with the mass of arrows in front of the battle. And when he found, the charioteer as well as his son Veerketu wounded. (160) Then that gandhrava, wounded Yudhajit, with arrows. When a long armed Yadhajit, was badly injured in battle. (161) Then Bharata, cut off the umbrella of Sha'loosh, by one arrow, and by the second arrow, he cut off shining and exalted banner. (162) And with the third one, he cut off the middle of the bow, and the bow itself to, twanging like the cloud. He with his bow made cut off, hurriedly took the spear (missile) (163) And soon, the valiant Bharata on his left arm. and oh king ! there slipped soon the bow from the hand of the bow-holder, and high-souled Bharata, who was thus wounded by that powerful stroke. Then Bharata, the delighter of Raghus, took another bow. (164-165) And concealed the gandharva, by many thousand of arrows, he then made fallen his armour, decorate with jewels. (166) Shailoosh, too, when he was thus put, into great trouble, then he the powerful one soon cast the fire missile at Bharata. (167) But the desendant of the Raghus, made it pacified by Varuna (relating to water) missile., Then oh king ! Shailoosh, cast the missile relating to wind. (168) But Bharata again made it tranquil by

the missile, related to the mountain, then the gandharva king, threw the missile, related to the mountain, then. (169) enarged Bharata, made it pacified by the missile, relating to the thunder bolt. Then the king, threw the missile presided over by Brahma, which was period of life. (170) The descendant of the king Kakudstha, in return, made it pacified, by the missile, presided over by Brahma, then. When the war fought with the weapons proved futile, then, he (Shailoosh) with his eyes red due to wrath (171) killed Bharata's four horses, with arrows, and cut off the head of Veerketu, shining with ear-rings. (172) He cut off the crest, decorated with jewels, of that king. Then worthy Bharata, smiling ridiculously said to him. (173) You have accomplished your mission, and have been exhausted on account of fighting. So to-day go to your abode, and from there you leave for the gandhamadan mountain (174) otherwise you won't be able to survive tomorrow, in front of the battle, and oh krutvarma, this sun in about to set at the end of the day. (175) And so, oh king ! we shall also go to our camps saying this much, temporarily, and oh, desendant of the Yadus ! he

went to his camp. (176) The king of gandharva also, went to his dwelling place, as he was destined for death, determined to fight (tomorrow) and the king, passed the night in that place. (177)

Here ends the Chapter 261 namely 'The description of the duel', in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara

262. Description of the battle on the third day

Markandeya said : He who had thus determined to meet death, were equipped with weapons, when the night was over, and without, making any arrangement of the army, awaited for Bharata. (1) And highly lustrous, Bharata also completed all, which was apt to be done in the earlier part of the day, then he came out of the city, and said this to all the kings. (2) Your fight with the gandharvas, does not suit to my mind, as I am alone capable of destroying, the army of gandharvas, which is distressed by you, and oh kings ! with the help of your prowess, and I must protect you all in battle, when you are going to fight with them. (3-4) Along with your wives I am able to destroy, all these kings. Again you make fight, with straight forwardness, while the gandharvas are treacherous in war. (5)

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Today, I will kill all those kings, with my arrows, consecrated by divine charm. So you deserve, to give your consent. " (6) When the kings, were thus told by Bharata, they replied to him, oh lord ! you deserve to protect our wives (families) carefully (7) But all the kings, should shield (protect) you as, the tree again grows, when its leaves are made cut off, fruit also are destroyed, and the branches, being lopped, but it perishes (become destroyed) when its roots are made cut off. Though we all, oh descendant of the Raghu ! know your valour. (8-9) Still, we donot prefer, to leave you alone, in front of the battle. As each one of us, is strong enough, in battle, for the huge army of gandhrvas. then oh king ! what to talk about you ? But when the attendants are there, it is unfair, for a master to make fight (the master should not be sent to battle field) (10-11) So, today, we will destroy, those gandharvas, and soon. When the highly lustrous, Bharata was thus told by the worthy kings.

(12) He stopped then, those kings, by conciliatory words. As oh kings ! you are bound by an oath, of my life and also that of king Rama. (13) You all please return, from the battle today only and see the dreadful war made by me, with those curbed kings. (14) The kings, when they were thus told, left the battle, with difficulty, and they being all equipped, stood in solitary place and witnessed that great war. (15) It was between a single (Bharata) with many, and made an increase in the nation of god of death, Bharata, then being mounted on the golden chariot, decorated with small bell-strings, and which was driven by Yudhajit, which was moving like the cloud, full of water, which had many tremulous banners and had the flag, with kovidar staff (16-17) faced those Yakshas, and the gandharvas, who were cruel (harsh) in battle, and he made concealed, with arrows as the rays conceal the sun. (18) At that time, a meteor at once slipped from the sky, breaking the orb of the Sun in middle. (19) And there arose, a terrible earthquake, tearing the body of Shailoosh, and o king ! There was seen a headless trunk, also in the circular orb of the Sun then. (20) And the god, sprinkled the gandharvas with shower of blood. And the birds began to reach in the direction, where the gandharvas were made inflamed (21) And oh, best of the kings ! dreadful beasts as well as the jackals with un auspicious cries, also reached there. Then the wind, also became unfavourable to them, making their lives risky. (22) Then a vulture rested upon the top of Shailoosh's flag and the

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horses began to stumble even on well-levelled, and unobstructed paths. (23) While the birds like peacocks, the blue jays, and the swans began to move round Bharata from left to right, and his left arm began to throb. (24) The highly glorious Yudhajit, when he saw such auspicious omens, he prompted the horses, towards the army of Gandharvas (25) Bharata also wounded by shower of arrows, dreadful and hundreds and thousands in number, the army of the haughty gandharvas. (26) But the gandharvas, when got pierced (shot) by that high souled Bharata, rushed to him, like the moths rush to the fire. (27) And Bharata, the chief of the army, cut off their heads, who were thus rushing speedily, with arrows, having bent joints. (28) The great warriors of gandharvas, made a surrounding wall, and showered upon Bharata with sharp weapons, like the clouds, make shower upon the mountain. (29) But Bharata, oh king ! with his arrows cut off those eminent weapons, cast by those gandharvas, and the valiant, here destroyed those gandharvas. (30) He also destroyed in battle, their heads, helmets, the arms with armlets, resembling the trunks of the elephants and their thighs. (31) None could notice Bharata's attentiveness, nor his fixing or casting of the arrows, because of his swiftness (dexterity) in front of the battle (32) only, there was seen the huge army of the gandharvas, made inflamed (ornamented) by the multitude of arrows as if the burning fire, at the time of universal destruction (33) The sun looked as if set, on account of the sharp arrows, of the enemies, which came into the way of Bharata's arrows who was thus ready for destroying. (34) Then he got the victory in battle and then he

returned being united with the principal kings, and oh king ! The high-souled Bharata went to his camp being praised by the gods and the eminent brahmins then. (35)

Here ends the Chapter 262 namely 'The description of the battle, on the third day, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

263. The Discription of the fourth day war

Markandeya said : On the fourth day, Shailoosh came out after completing the activities, to be done in the early part of the day, and he said, this to the gandharavas. (1) You all make a fight, with the arrived enemy Bharata, while, I will enter into the centre of the

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sea in the form of Bharata's army. (2) And there, I will destroy, all those followers of Bharata. when they were told like this 'well, let it be so' they said and, they began to wait for Bharata. (3) There the highly lustrous Bharata was seen with a single chariot and, the army of the kings, followed Bharata there (4) Then Shailoosh, being puffed up with fighting, entered into the terrific army, and began to destroy men, elephants and horses there. (5) In the same way, Bharata also made a dreadful havoc in the gandharvas army by the multitude of his arrows, resembling the lustre of the fire. (6) They (Bharata's warriors) , made a surrounding wall, and made king Shailoosh covered with different arrows like the steady cloud conceal the mountain. (7) Govasana wounded him, with seventy arrows in battle, while Dvijihva, who was the king of Darsheraka, injured him with seventy three arrows. (8) And Subahu, sixty four, the Suyodhana by the arrows injured him. Kumar by seventy seven, and sreniman by thirty arrows wounded him. (9) While Shoora, cast sixty arrows at him, and Balabandhu made him pierced, by hundred arrows. There Taksha wounded him by twenty two, and Pushkara by nine arrows. (10) Vijaya, by hundred, and Jaya tried to conquer him by throwing three arrows. But Shailoosh, in return, penetrated them all by ten arrows. (11) He the highly powerful and valiant one, dancing as if on the seat of the chariot, cut off, the bow of the very high souled Subahu, with an arrow(missile) (12) In the same way, oh king ! he made the horses of Anshuman void of life likewise and he cut off the lotus mark, placed on

the chariot of Govasana. (13) And, at once he threw down the charioteer* from the vehicle of Suyodhana, in the same way, he cast down, on descendant of the Yadus ! the umbrella of Balabandhu. (14) likewise, he made others turned away, from the battle by arrows having curved parts. Then Pushkara cut off his bow, with a dart. (15) Then he took another bow, and he who was fond of battle, made all the horses of Pushkara, deprived of life in battle out of wrath. (16) And Pushkara being mounted on the excellent chariot of Taksha, made a shower of arrows upon Shailoosh, in battle front. (17) Then oh, descendant of the Yadus ! Shailoosh, also killed Taksha's horses. Both the brothers then void of chariots, and with club in hands, and very arrogant in war, came in front of Shailoosh, they both were equipped with clubs, and were very energetic (swift). And when he saw, both the brothers in

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vicinity, then he became disappeared. (18-19) That deceitful gandharva, oh descendant of the Yadus ! by abandoning his chariot. Then, seeing the seat of the chariot, vacant, both the brothers became surprised then. (20) And when the sun was set, then they both returned from the battle field. Bharata, also after gh ing a terrible fight to the gandharvas oh great king ! he returned from the battle-field., when it was the period of twilight. (21) Oh king ! he went to the royal residence and the lord of the Raghu's race passed night there, and at the end of the night he got up and be ;an to fight again, along with these heroic warriors. (22)

Here ends the Chapter 263 namely The description of the fourth day war, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

264. War Between Bharata and Shailoosh on the fifth day

Markandeya said : Then on the commencement of the fifth day, Bharata who was ferocious, in battle got up in good health, and he did, all that was to be done in the earlier part of the day. (1) And he wanted to destroy the gandharvas, leaving his army behind. Shailoosh, too with a desire, to destroy the king (Bharata) left the army and he was expert in fighting, went by only a single chariot in battle. And then there began a very fierce, and highly dreadful encounter (conflict) between them (mutually) (2) The war between those, two warriors was similar to the war of the gods and demons, and it began at sunrise. Then oh king ! The sea in form of the army, of the gandharvas (3) was covered by Bharata, with arrows, having sharp points. And that gandharva, also covered with the arrows looking like the poisonous snakes, the army of the increased kings, looking like the ocean. (4-5) Oh great king ! both Bharata, and Shailoosh, bore on themselves the highly dreadful shower of arrows, poured by the clouds in form of the armies, and both the subduers of the enemies, cut off the cluster of arrows in sky. (6-7) And also created a terrible havoc in both the armies. The horses and the elephants, being thrown down (cast down) by the arrows both

of them, made the blood rivers, flowing in the battle field. Oh king ! They being enjoyed by Yakshas and demons, and carried with them, the human bodies. (8-9) O best among the king! The rays of the Sun, became unable to shine, in the sky, because of the multitude of arrows cast by both of them, and the sky looked

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pervaded, with the shadow alone. Both destroyed the soldiers, but protected the charioteers of each others. (10) And the heroes were desroying (cutting) the weapons, thrown by each other, both the valiant warriors created a surprise, even to the gods. (11) Vasava (Indra) honoured that war, with a shower of flowers. They both equipped with excellent arrows and bows faught attentively for the whole day. (12) And none was defeated in that war. Then oh lord of the earth ! when the revered (divine) sun got set they left for their camps, after mutual consent. (13) Then entering into the camps; they passed the night :here, and when the night was over, both the valiant warriors, went for battle, O Indra like king ! and delighting their own armies. (14)

Here ends the Chapter 264 namely 'The description of the war between Bharata and Shailoosh, on the fifth day, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara

265. Sixth day of the war between Shailoosh and Bharata

Markandeya said : Then at the commencement of the sixth day, abundant in alms, both the brave heroes, Bharata and Shailoosh, became ready for war. (1) Oh protector of the earth ! they both were united with armies. There Bharata the chief of the army, was covered by the arrows of Shailoosh, resembling the poisonous snakes. (2) But, the destroyer of the enemies (Bharata), cut off the head of Sooryarashmi, in battle by an arrow, and after killing that Sooryarashmi in battle, he cast down, the great warrior, Ekalavya the subduer of the enemies from the seat of his chariot when the king of gandharvas thus found his two eminent sons killed. (3-4) He then pierced Vijaya, with a missile and Pushkara with the disc, in the same way, he wounded Taksha with spear, and Suyodhana, with a mace. (5) They all lost consciousness, and entered into the seats of chariots then, and they all were carried out, from the battle, by their drivers. (6) oh, descenedant of the Yadus ! Bharata being enarged, made his horses, void of life, in battle by four arrows (7) And made him adverse to

show valour in war, by throwing multitude of arrows. But, he bore the swiftness of arrows, cast by that high souled one, with patience. (8) And being well equipped (with weapons), the very strong one, soon mounted on the chariot. And being mounted on the chariot, he with arrow, having best parts, shot (pierced) Bharata in chest, very closely, as a

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result of that, he was wounded and then fainted. The gods and demons, they being distressed and made a loud wailing, when Bharata got fainted in battle. Then by that loud wailing, Bharata regained consciousness. (9-10-11) He soon stretched his powerful bow, and o best of kings, he cut the great bow of Shailoosh, into two pieces and he badly hurt to Shailoosh. (12) He, with his bow, thus made cut off, soon held the club and oh righteous one ! sent (threw) it, to the high souled Bharata. (13) But, Bharata when found it coming to(senses) himself, then he cut it, into two pieces, with disc, in the battle field and in presence of the whole army. (14) Then he soon cast, an iron bar (club) on Bharata, but he cut it off, by four strong arrows, and on way. (15) Then he took another bow, and twenty one arrows, and soon he began to throw them, oh great king ! at Bharata's chariot. (16) But Bharata made them all iestroyed (cut), and he killed his charioteer, and in the same way, he sent his four horses to the abode of Yama. (17) The army of the gandharvas when saw, Shailoosh void of chariot, Then it made a shower of weapons, as the cloud release the shower of rain on a mountain. (18) they made Bharata unconscious, and made their king free. And after making the king released when the sun got set. (19) Then he declared, the temporary cessation of the war, and the king went to his camp. He destroyed the chariots, elephants, horses, as well as warriors, those came on his way, and by sharp arrows, and then the best among the Raghus, went to his abode, being worshipped on earth by the kings. (20-21)

Here ends the Chapter 265 namely 'The sixth day of the war, between Shailoosh and Bharata, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara

266. Killing of Shailoosh

Markandeya said : Then on the seventh day, the high souled Bharata and Shailoosh, both haughty in battle, stood against each other for fighting. (1) Then Bharata said to Shailoosh, who was very arrogant in war the army of both of us, is approached, but what is the use of these dead warriors ! (2) So you ward off your army, and I will keep, my army off. Let the kings witness, the chariot fight of both of us. (3) May your warriors, and the lord of the deities, along with the other gods, fight willingly with my army, if I become destroyed in battle. (4) In the same way, may

my army, fight with your army, if you become destroyed in battle. When he was thus told very well he said and warded off his warriors. (5) Shailoosh, that king of gandharvas, and Bharata, too prevented his warriors, in the same manner. Then, there began their war similar to god and demon. (6) (It was) In presence of the entire army and even of gods both veiled the rays of the Sun in battle, by throwing a huge mass of arrows. (7) And pierced (wounded) each other, by arrows with sharp edges. Both being sprinkled by the blood, oozing (spreading) on account of mutually, shooting by arrows, looked brilliant, o best of the king like two blossomed Kimshuka (Palasha) trees. Both the warriors were valiant, and both were, of dignified valour. (8-9) And like wise both were equipped with eminent bows, and both were haughty in war. Both mounted on the golden chariots, and were looking splendid, on account of excellent banners. (10) Both the heroic warriors, were shining under the umbrellas. (11) Both fought terribly, by the power of weapons,, and then fighting for a long time, with weapons. They started to fight with arrows. (12) And when that arrow-fight was over, they again and again started, to fight with weapons. Thus both made a fight, for the whole day, and became exhausted with their chariots. (13) But both removed their fatigue and restrained their exertion in battle. Then when the sun looked hung down, then the king of the gandharavas, took resort to witch craft, connected with darkness, by which the whole world become pervaded with darkness. And there were heard, the cruel words, when it was dark (14-15) Like, 'Make Bharata destroyed soon, devour him soon, and make him thrown down etc'. And snakes, scorpions and crabs began to rush at Bharata.(16) Also by those horrible monkeys, apes, jackals and the elephants, lions, tigers, boars and again by those who were flesh eating animals, and were with very hideous faced, that righteous souled Bharata was made distressed (troubled), But he the destroyer of enemies' heroes, removed that deceit, by the missile related to the sun. (17-18) Then that long armed one, created a great illusion (witchcraft) as he stood in the sky, pervading it, being a great cloud. (19) And from there, he showered, multitude of weapons often, like the iron arrows, crescent shaped iron arrows and those having the shape of goblets. (20) As well as arrows, having the shape of the teeth of a calf, and covered arrows along with the barbed (arrows) and those

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like the (mouth of cows) ? musical instruments. He again cast, the sharp pointed missiles, along with those crescent shaped ones, and which resembled the mouths of a boar. (21) And also clubs, missiles, darts, small javelins and axes, along with iron clubs, iron balls, and other weapons, having the staffs and the dishes along with the swords. (22) He threw these and other various and eminent weapons, and then that Bharata, became distressed (obstructed) by those falling weapons. (23) The destroyer of the enemies, then removed that deceit by throwing the wind missile. Then oh king ! that gandharva turned into a big mountain. (24) discharging a terrific flow, from the high peaks of the mountain. But the magnanimous Bharata destroyed that trick related to the mountain, by the thunder-bolt missile. (25) And o best of the kings ! in presence of the entire army. When his deceits were thus made destroyed, he assumed, very horrible forms. (26) (like those) of Yakshas, demons, goblins and of birds, along with those of lions, tigers, hyenas, and elephants (27) But, angry Bharata, destroyed all those deceits, by divine weapons. And when his deceits were thus made useless, with cleverness, Shailoosh, who was puffed up with war, made Bharata bewildered, then. And because of that Bharata found him (Shailoosh) rested on the tip of the bow , and on the point of the arrow. (28-29) And again and again on the top of the flag on chariot as well as on the horse. He then at once destroyed, o descendant of the Yadus ! the arrows cast of Bharata. (30) The followers of Bharata with the groups of gods and demons, looked satisfied, while the devils began to laugh loudly and very terribly. (31)

Bharata became highly enraged by the boisterous laughter of those devils. He then fixed the missile related to lord Narayana, upon the sharp pointed arrow. (32) And he wished to destroy that gandharva, proud in battle, and out of wrath. He knew the weapons, made fixed and soon went to his chariot. (33) And wishes to destroy Bharata's missile, by the dreadful missile, related to god Rudra. Bharata, at that time cast the arrow. It was just like, the destruction fire had nice feathers and beautiful point, and was shining with the wings of the eagle, and was enemy destroying. (34-35) He swiftly destroyed, the motion of the Rudra missile of that king, mounted on chariot, and pierced his chest (heart) by tearing his golden armour. (36) That arrow, pierced the

chest of the king, and then by tearing open the surface of the earth, entered into it, there, it took the bath into the water of Rasatala (land beneath the earth) and soon came out. (37) The king of the gandharvas (Shailoosh), wounded by that sharp pointed arrow. Who was destroyer of the enemies' heroes, then fell dead on the seat of the chariot, leaving his bow. (38) When the sons of that gandharvas, saw their father, killed in battle, they being full of wrath and agony, began to shoot Bharata, who was very harsh in battle with the arrows, similar to poisonous snakes, and oh best of the kings ! with weapons of different shapes, in that battle field (39-40) They then took resort to various tricks, for distressing Bharata. Then, the sky became pervaded by them, who were thus showering various weapons. (41) some warriors made a shower of weapons on Bharata. Because of a large number of those warriors, as well as due to the high strength (effect) of those powerful weapons, and on account of the strength of the mass of missiles, he was put into great trouble. Then Bharata threw (cast) the death missile, emitting fire of destruction. (42-43) And thousands of weapons, then came out of that weapon, (missile) then. And the whole gandharvas army was destroyed by those missiles. (44) Some gandharvas were made void of their heads by those weapons, and some were made horseless while, oh king ! some were divided into two pieces. (45) Again, oh descendant of the Yadus, some lost their arms and some became deformed then. Bharata by the discharge of the missile, made three crores of gandharvas, valiant in war, thrown down, within a moment. And the army of the gandharvas was thus destroyed, then the auspicious winds began to blow, (46-47) And there was a shower of flowers, upon Bharata's head, the quarters (directions) became clear, and the gods became fearless then. (48) Then the god with thousand eyes (Indra) along with all the deities, and mounted on an aerial car, said this to the righteous Bharata. (49) Indra said : You have killed (today) Shailoosh, who had become, beyond killing by the gods on account of the excess, got by the boon from Brahma, and who was an obstacle to the gods and brahmins. (50) And therefore, oh you delighter of the Raghus ! You choose a boon from me. On Hearing this from Indra, then Bharata spoke these words. (51) Bharata said : You are surely the lord of all the gods, and this whole world bides by you. You are a prompt death for those, who

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disobey your orders. (52) The persons like me, become only there apparent cause, always in this world. Who is able to give up the differences, made by Prajapati (Brahma) in this world. (53) But oh god : If you want, to bestow a boon on me, then this much you give me so that, I can construct two towns, on both the banks of Sindhu. (54) In the regions, both protected by the gandharvas, and for the sake of both of my sons. O performer of hundred sacrifices ! and there may be the dwelling, by your grace (55) Markandeya said : 'Let it be so', saying thus Vasava (Indra) left for heaven. And when Indra left for heaven, then the king Chitraratha. (56) Who was highly lustrous among the gandharvas, said to Bharata. Chitraratha said : You who are always attached to laws have destroyed the valiant gandharvas, who disobeyed my orders, and who were like thorns to deities and Brahmins, and thus you have extracted my cause of poignant grief, also you have acted affectionately, to gods. (57-58) so, after honouring you, I shall go back to heaven. Markandeya said : Then Bharata replied to him I have killed the gandharvas, now you protect, these persons, as well as the ladies members of them. You should protect the gandharvas, as you are their protector now. (59-60) And especially you deserve, by my request, to make for all of them, a dwelling on the mountain gandhamadan. (61) They, will stay there, when sent by you, and will obey your rule (orders). I will do like this, he said so, then he closely embraced to omniscient Bharata, and the glorious gandharva then left for heaven. (62-63) And the worthy Raghu (Bharata) also, after destroying the enemy of Indra, who was gifted with a boon, in the battle and he being, endowed with great fame, went to this own city delightfully. (64)

Here ends the Chapter 266 namely 'The killing of Shailoosh,' in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

267. The description of the Battlefield

Markandeya said : When the Sun was set and there began the highly terrible twilight period, then Yudhajit made Bharata's chariot returned (from the battle-field) (1) And he who was returning the chariot, said to Bharata, oh delighter of the Raghus ! you look at the earth (ground) made by you. (2) The earth is covered with limbs (organs) of the gandharvas, and is adorned

with destroyed elephants. And is endowed with the mass of horses, and it holds on it, the excellent weapons. (3) The earth looks shining, on account of the heads (of those dead warriors) which resemble the full moon, where the lips are marked by teeth bites, which possess beautiful ear-rings, and which are difficult to see, due to fierce eye-brows on them. (4) O king ! the earth looks bright, because of the arms of those heroes, and which possess, excellent armlets on them, and are like serpents, having five hoods (heads) (5) The earth looks, as if rich with lotuses, on account of the hands of the gandharvas, which resemble the petals of lotus leaves, and which are cut off (separated) by the arrows. (6) And again the earth, looks nice filled with the hands of the gandharvas, resembling, the trunks of the elephants, and which are adorned with excellent sandal paste. (7) You see, this surface of the earth is full of the mountain like elephant, whose lives, are put into danger, because of their temples being torn by your single arrows. (8) Again see this earth, covered with those horses, having their eyes open, and with the elephants, with their tusks visible, and fallen in the battle. (9) It looks decorated with moonlike umbrellas and chowries, and by the ropes, for tying the animals, by the bits of girdles, by saddles, by the clothes of elephants housings, and by conch-shells. (10) As well as by hair, staffs, bows, darts, swords and axes and by the arrows of various types, and marked by various, names and which are auspicious. (11) Oh, the lord of the Raghus! You look at the earth, which is decorated with crests, armlets, strings and ear-rings and which looks beautiful, even in mournful situation (grief). (12) You also notice, the whole charming bodies made decorated with full of ornaments, of those gandharvas, who are devoured by, the flesh eating animals and birds. (13) They are dragged like the new born ones, by the flesh eating animals to the lower regions, and they look as if they are living, because of their limbs moving. (14) the birds eat, the scars (insects in those wounds) made by the holding of the bows, which are in their opened and lotus like hands. ((15) You see those wicked conduct gandharvas, with their faces partly devoured as well as fully devoured, as if by the curse of the kings. (16) What the gandharvas had done in past, with those innocent kings, you have now again, done the same with them in battle. O Bharata ! You look at the gandharvas and (of) those devils, in the battle field

(17) as well as hundreds and thousands of Yakshas and of demons. Then flesh eating animals, longing for the flesh of gandharvas, and always eating the blood (flesh etc) they being highly thirsty, rush towards the rivers, you have made them greatly satisfied, in the

battle field. (18-19) You look at the flesh eating animals of various shapes (forms) in battle-field. Some of them are plump, some imitated, while some are tall and others are short in stature. Some have long eye-brows and stomachs, and some are flat nosed. They have round eyes, squint eyes, long teeth, and they look very ferocious. (21) In the same way, they possess erect hair on bodies, big teeth and huge mouths, some look dreadful in front, while some from behind and some on both the sides. (22) The beasts are of various kinds, and are possessing similar faces. They put on the similar colour are terrible and are of various and ugly appearances. (23) some are with the skin of the lions, while some with the tiger skins, some call while others bite, and still others, snatch away (take away) the excellent blood. (24) some others place on the banks of the rivers the blood and the flesh, arrived in the rivers, and they play at will, in the blood rivers, made by you. (25) Some make others bathe with blood, while others make a few drink the blood. They collect the blood in skulls and in vicinity again and again. (26) And then the others enjoy (drink), the blood in battle field, in company of their wives. While others following their beloveds, make beloveds drink and by themselves. (27) Some drink the blood, from the skulls, hold by their wives, while other strong ones drink the blood, from the skulls of the elephants. (28) And others being satisfied, dance there, by placing their little ones, on their shoulders. And some others, hold the hands of their wives, and dance there, in the same way. (29) Some dance while some make a boisterous laughter there. Some sing, others get a sleep and some others make quarrel. (30) And some leave the dead bodies on the ground, while others desire, to get them, and those others become able to seize them. (31) Others being angry, for the sake of dead bodies quarrel there, and some adorned with the limbs (of the dead ones) eat flesh, by making them torn out. (32) After enjoying the bones oh descendant of the Raghus ! Some eat (enjoy) the marrow. And others, highly delighted, speak to one another like we are satisfied, due to the grace of Bharata. May there always be a war of the kings, which is full of cruelty (or with a cruel one)

(33-34) so that, we become gratified by getting strength, help and nourishment, they speak like this, and sing in different voices. (35) While others, out of love, look at the chariots, reduced to miserable conditions. Bharata, the glorious one, looking at the battle field thus

shown (mentioned) by this maternal uncle, went back to Rajagriha (royal residence) through that path, then he saw in the vicinity of the town, made astonished by the wind missile (thrown by him against (Shailoosh) (36-37) the army of those kings. They saw him coming there from battle they all saw Bharata polluted (smeared) with the dust of the battle-field. (38) Then the kings, congratulated that here, who had become victorious in battle. He met, those highly lucky kings, and embraced them. Then the righteous souled (Bharata) spoke to them in conciliatory words and sent them to their camps. (39) Then at night time, the lord of the Raghu family being praised by lion like heroes, entered into the capital city of his maternal uncle, which was splendid on account of delighted warriors as well as respectable persons. (40)

Here ends the Chapter 267 namely the description of the battle field, in the dialogue of Markandeya and Vajra, in the first part of Shri Vishnudharmottara.

268. Lamentations made by the ladies of the gandharvas

Markandeya said : When that night was gone (over), then the wives of the gandharvas' sons (daughter-in-law) along with the royal queens came out, with the people from that gandharva city (1) And arrived to the battle field, and they lamented being badly distressed (like) Oh destiny is really powerful, which made our lords proud with strength. (2) and those invincible, even by the multitude of gods, fallen down (perished) in battle There is nothing like great lord for destiny, nor there is nothing impossible for it. (3) As it has destroyed those sons of the gandharvas, who possessed the vigour like ten thousand elephants, Those, who in past, did not get asleep, even in very rich beds, they were sharp with pride and today they sleep on the surface of the earth. ! Again those who get fanned fallen on the ground with feathers of vultures, on the earth ! And those, who were shining on account of their limbs smeared with precious sandal paste, and when got gathered they all today, with their limbs, smeared with blood, shine on the surface of the ground ! Those, who in past got a sleep,

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Lamentations of the Gandharvas women

embracing the ladies, with excellent thighs and buttocks. (6-7) They today, get asleep on hard beds, and by embracing the earth ! oh king ! the destroyer of the pride of the gods ! oh king ! you who loved servants ! (8) O king, nice looking, on the whole body ! oh king

affectionate to the sons ! oh lord of the people ! now resorting to whose arms, (9) we will be able to live, happily and freed from fear, from gods and demons ! on seeing your face, looking like the full moon, and surrounded by crores of sons, but now stayed here at a coarse place, we will go to the region of god of death. Again, not finding you seated in assembly hall, we will proceed to the abode of gods of death. (10-11) Thus those beautiful wives of gandharva princes, lamented miserably, being full of sorrow. (12) Then, who were distressed by grief and sorrow, and were put into highly pathetic state. Then some lady friend, her husband, void of head, while some, without the arm. (13) Some other saw her husband made cut into two pieces and other found him devoured by the flesh eating animals. She, then being tormented by grief, began to weep, on seeing him. While some lady become unable to find (14) her husband among the dead bodies . Then they began to stumble there, and moved there being unhappy. They injured, struck their chests, with hands, and some plucked off their hair. (15) The sun was not able to see them in past and in their palaces, today everybody looks at them, who are distressed, and are with braid of hair set free. (16) Some fall on their husbands, and some else give them embracing. While o king ! some others having sweet voice weep loudly. (17) The royal harem (ladies) became highly grieved, when they were weeping in this way, and they too, with their hair scattered (loosened) lamented pathetically. (18) (They spoke) oh beloved one ! oh great king ! oh you, loved by the public ! oh you, the remover of the pride of lord of gods ! oh you, having the face, like the moon ! (19) Oh lord who made your intellect (mind) inspired to death ? Oh king ! don't you feel shamed in the society thus embracing this earth, with your arms, like a beloved ? And again why you get a sleep in our presence, particularly embracing the earth which is dusty (during the menses) (20-21) Oh king ! the earth is always loved by the rain? (22) You did not pay any heed, to the words of Nadayana, because you were going to meet disaster. Oh king ! though this earth is still loved by you should show courtesy towards us too as

you are born in a noble family. (23) You have made us distressed, by your unexpected separation (journey). O you, the destroyer of the enemies ! you make us consoled, even by your words. (24) It is not befitting for a king, to lie down (sleep) on a bare land, so, oh best

among the kings ! get up and accept resort to a proper bed. Do not make delay there. (25) Oh great king ! we are impelled (incited) by god of love, and by infatuation also. Oh lord of the people ! to whom shall we give embrace on neck, in your absence ? O king ! surely destiny (death) is powerful, who takes you away today, by dragging. If you had respected the words of Nadayana then, then surely we would not have met separation from you. O lord of the people ! How do you prefer to sleep today on earth, being motionless ? (26-27-28) O valiant king ! you soon get up, and kiss us by embracing us. How strange it is that, you who have made victory over many warriors, heroes, and have destroyed, many kings, are thrown down (killed) in battle, by a single human being ? Where has gone that your handsome body ! where is your lustre ! and where is your prosperity ! and where has disappeared that your strength ! where is today, your spotless umbrella ! and where is that excellent chowries ? Where is your seat meant for amorous purposes ? and oh lord ! where are your sons (gone) ? (29-30-31) Where was disappeared that sportive gesture ? and where is that grandeur ? and where are those eminent bards ? and where have gone, those beautiful ladies, holding chowries on you ? (32) Today, when we are left by you, long for you ! oh, you loved by the people ! today you have been merely an object of recollection ! (remembrance) (33)

Surely, O worthy king ! the group of young ladies, residing in heaven, must be more beautiful than us, and therefore you have left (abandoned) your kinswomen, and oh, spotless one ! have begun to love them. (34) Who is that uncontrolled person (wanton), when asked by you, has made your mind (intellect) always attached to heroism, prompted to war-faith ? (35) You should favour us, even by words who are your beloved ones, and whom you had fondled in past, and especially when you are proceeding on a long journey ? (36) Oh king ! you make these people send away, let me enjoy, in your company, in beautiful gardens, forests and parks. (37) We are not jealous of them in presence of the whole worlds. Surely this our mind is made of iron,

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Lamentations of the Gandharvas women

and is very strong so that, it is not broken, into hundred pieces even seeing you dead. Oh excellent kings, with your limbs smeared, and we with camphor, and sandal paste ! oh you deserving a very valuable bed. (38-39) You are not looking nice, and having your limbs anointed with blood slept on the surface of the earth ! Where are gone your troops of elephants, dividing the enemies troop ! and where have disappeared your horse today ! (40)

And oh king ! where have gone, those your brave warriors who compete with Shakra, in battle ? How it became possible for Bharata, to send you to the other world, when you were amidst the great army, and were equipped with sword, arrows and the bow ? Oh lord of the people ! the enemy got tremor, by your mere glance (look) resembling the death (41-42) and so, how it happen that today you are destroyed in battle, even by a human being ? So, what shall be do now ? we are void of hope, with regards your life. (43) I have not got that alternative, not that right, not even that looking for chance, the young ladies of Shailoosh, were lamenting in this way. (44) They repeatedly, gave him embrace and o king ! were falling on the surface of the earth. They were beating their heads, as well as injuring their arms. (45) And again and again they looked at that valiant king who was fallen on the earth, void of life, and seeing him again, they fell down on earth, being unconscious. (46) the whole surface of the earth, was filled (pervaded) by the words of their lamentations. Then the learned brahmin Nadayana, tried to console them. (47-48) At that time, the undefeated king of the gandharvas, came to that place, he being sent (prompted) by Bharata. King Chitraratha, arrived at that place, and he slowly made the whole mass consoled in proper manner. (48-49) And, he performed the funeral rites of Shailoosh, along with his sons. Then those gandharvas, directed by the king Chitraratha, prepared a pyre of the king, with many dry wooden sticks then, and also pyres of all his sons as well as of each warrior, with the woods of sandal, agallochum and of other kind of sandal wood. (50-51) They inflamed the pyres with perfumes, oils and with ghee, and thus performing all the final rites, they returned the town. (52) then by obeying the words of the kings of gandharvas, the entire group of great people, went to gandhamadan, placing Nadayana in front of them. (53) He made them inhabited, on the low lands of Rama mountain. They all made dwelling there, by Chitraratha's

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command, (order), and oh great king ! lived there happily, they being nicely protected by that high souled king. (54) Oh king ! there too, the grand son of Shailoosh, became the chief of the people. And the king of the gandharvas Chitraratha ! protected him, by the order of the chief of Raghus (Bharata)

Here ends the Chapter 268 namely The lamentations made by the ladies of the gandharvas, in the dialogue of Markandeya and Vajra in the first part of Shri Vishnudharmottara.

269. The union of Shri Ramachandra and Bharata

Markandeya said : Then, the festival, of gods, commencing for

five days and ending in the bright half of the month of Ashadha,

was over. (1) And Lord Madhusoodan, resorted them to the state of half contemplation, and half sleep, on the couch (bed) of the celebrated serpent, Shesha, in the milky ocean (sea of milk) and for the benefit of the worlds (3) Bharata, also celebrated the festival, and he then worshipped Janardana, he made alms of lands, and observed the vow of fasting by day and eating at night, for five days. (3) He abandoned to take liquor and meat, during the period of four months, and sent those kings, from the palace, after duly respecting them. (4) He spoke to them many gentle words, and embraced them closely. He then distributed the wealth (treasure) got from the city of gandharvas, among them. (5) On the night of the monsoon, he fairly (generously) honoured his own army men, and after consulting with them, he sent those eager ones, to their beloveds. (6) After sending those people, Bharata, together with his remaining soldiers, went to the abode of his maternal uncle, and stayed there, like Shakra. (7) He stayed there, being pleased for four months, then of the commencement of the end of the bright half in the month of Kartika, he celebrated a great festival, in last five days (in that period) That awakening of the supreme god (Vishnu) was a great festival of the gods. He gave liberally the

great alms to them, and especially in the month of Kartika. Then
he worshipped, the lord of the universe, holding conchshell, disc,
and club in arms. (8-9-10) On the auspicious day and constellation,
in the year, he worshipped the worthy brahmins, and that
decendant of the Raghus, then treated with respect the architects
(11) and made constructed two cities, on both the banks of Sindhu.
And after making the inception of both the cities, he installed both

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The union of Shri Rama and Bharata

his sons, there i.e. he installed Pushkara, on the throne of Pushkaravati and Taksha, on the throne of Taskhashila, then oh great king ! Bharata, the magnificent king, thus installed thr-n, and according to the precepts. (12-13) He installed, oh descendant of the Yadus ! his son Pushkara on Pushkara while to Taksha (sheela) in the same way, he installed, his son Taksha. Both the cities, were crowded with worthy brahmins. (14) And they were occupied by artisans, living on various crafts. Both possessed many excellent house as well as they were decorated with the temples. (15) He divided the share between both the sons, and when the year was completed, he took leave of Yudhajit then when the month of Kartika came to an end, glorious Bharata, in an auspicious constellation., (16-17) started to meet (see) o king ! Rama. The valiant one, was then followed by his sons and by his maternal uncle Yudhajit. (18) He closely embraced, both the sons on the banks of their cities, and also his maternal uncle Yudhajit, and sent them to their abodes. (19) Then Bharata with tearful eyes, went slowly by the golden chariot, along with his army, consisting of four members. (20) the people with their minds distressed, as if slightly deluded looked at those chariots and at Bharata, who was thus parting. (21) They were looking again, and again at Bharata, by turning their faces, and when they did not see him, then they walked with hurry. (22) Bharata also transgressed the path (way) occupied by provinces, lakes and rivers, along with the villages, cities and group of people and after a long journey, he came to the city of

Ayodhya. He then entered, into the city adorned with flags and banners. (23-24) And looking pure like the nectar, and which was made sprinkled, with the sandal water. It was all arranged before hand, by Rama's order, for honouring the divine child (Bharata) (25) Then, the highly lustrous Lakshmana along with his four member army went ahead, together with the eminent citizens. (26) Lakshmana, when he saw Bharata, who had returned after a long journey, bowed down to him, with devotion, and by placing his head on the earth. (27) Bharata, with love, smelt his head, gave him a close embrace and asked about the happiness of all. He then, according to the precept, with the questions related to their welfare and with a smile ahead. (28-29) Then glorious Bharata, mounted on an excellent elephant, entered into the town, being respected, again and again, by that mass of public (people). (30) The highly

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lustrous one was looked with longing by women, who stayed at the windows of spacious buildings and palaces. (31) Then the highly glorious Bharata came to the big royal gate and there then arose a big noise of musical instruments, being played for honouring him. (32) coming at the royal gate, he alighted from the excellent elephant, and then holding the hand of Lakshmana, he entered into the assembly hall. (33) There he found (saw) great Rama, on royal seat who was smeared, on whole body, with sandal paste, and who was decorated with all types of ornaments. (34) He was having the face like the full moon, and eyes like the petals of a blue lotus Bharata, as soon as he saw Rama, placed his head on the ground, and he, the highly lustrous one, made himself and particularly to Lakshmana fallen before his feet. Rama, also when he saw Bharata, he made got up that Bharata, with long arms. (35-36) And he gave him embrace on neck and smelt his head, then he asked him to take the seat after making the questions about steady welfare. (37) He presented (offered) the precious jewels, of those gandharvas to Rama, who was always attached to righteousness, and then that Raghava (Bharata) took (set on) the excellent seat (38) The best among men was then asked by Rama and then he revealed the whole encounter (event) as it was happened to him, then he, when sent by Rama, went to his palace, and there, he worshipped god Vishnu. (39) The valiant, hero, who was invincible in battle, got a sleep making a bow, to Rama's feet. And Rama too, whose enemy side was thus well destroyed, ruled over the kingdom along with him. (40) Then, Rama when he heard about the valour, made by both the sons of Bharata (the incarnation of) Vishnu, in both these cities, became highly pleased and got delight. (41) This victory, made in front of the battle, by that delighter of Raghus (Bharata), I today, described to you. A person, should listen to it,

attentively, which is splendid on account of (special) knowledge, religion, attainment of world by riches, and fame. (42)

Here ends the Chapter 269 namely The union of Shri Ramachandra and Bharata, in the dialogue of Markandeya and Vajra, in the first part of the second portion, in Shri Vishnumahapurana

This first part is over here.

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SRI VISNU DHARMOTTARA PURANA

(KHANDA -II)

CHAPTER 1

Rama's going to Puskara's house

Salute to Lord Ganes'a

Vajra said— "Formerly you, the reverend Sir, narrated to me the victory of Bharata listening to which, Oh Brahmin, I realised myself to be as it were free from Sin. (1)

Oh son of Bhṛgu, the essence of the stories was pleasant to hear and enchanting. On that Occasion, Oh sinless, you narrated various tales. (2)

Oh Dharmajña, stories which were capable of removing all sins, which were interesting and Oh Brahmin, those stories, which I, with my mind captivated, referred to occasionally, (3) have been given up. Tell me those only, Oh lord, knower of whole religion, whose sight (appearance) itself is spotless at a sight. Formerly the stories which were referred to on the

occasion of the narration (4) exactly those I wish to listen to from you, Oh leader of the Bhrgu family, because I am very remote from to self-knowing Rama as to(5) what Rama did, the best leader of the Bhrgu family, hear next from the lord of Gods, Brahma, after reaching the Varuna world. (6)

Tell me all that, I have great curiosity, Markandeya replied— " After hearing from Brahma about the calculation of time as told by Rama, (7) he next asked about the duties of king of God Varuna, asked by the son of Jamdagni, the lord of water (Varuna) said to Rama: (8)

Oh gentleman, listen to the duties of the king from my son Pus kara. He has learnt Rajadharma from the thousand-eyed lord (9)

Oh, best of Brahmins, he knows Rajadharms as they are. "Saying so to Rama and calling his son that way (10) he said 'Oh son, narrate the (Raja)

Dharma to this son of Bhrgu; wherever this noble man has any doubt (11) remove that following my words, Oh son, (God) bless

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KHANDA-II, CH-4

severe, nor lenient in punishment, having eyes in the form of spies, straightforward, behaving with enemies as if with his son (4); well-versed in the science of chariot, elephant, horse, bow and physical exercise who has the habit of fasting and penance, who performs sacrifices and is a favourite of elders (5); disciplined towards ministers and astrologers, never showing his back in battle, expert in knowing time, grateful, who can spot out distinguished people (6); who honours persons worthy of honour, punishes in the same way those who deserve punishment, who applies six measures of royal policy and is equally accomplished in Regal power (s'akti) (7); adorned with narrated or unnarrated innumerable virtues, whose strength never diminishes— such a King should be appointed by the leaders of the nation unanimously for the protection of the Nation. (8)

Here ends chapter 3 of Visnudharmottara Purana, in the second part, entitled the conversation between Markandeya and Vajra in the words of Puskara.

CHAPTER 4

The characteristics of Samvatsarika

Puskara said—In this way the best of the people should unanimously choose a Ksatriya king endowed with all virtues and coming from a noble family, (1) chosen by them, the king with control over senses, should take an Oath— "I shall protect all who are righteous there is no doubt." (2)

After taking the oath, he who wants his kingdom (to prosper) should choose a worthy Brahmin, astrologer for the welfare of the entire region (3) who knows all noteworthy signs, who is humble, fair-looking with a good figure, who has got a house and always appears lofty (4); who does not show helplessness in speech, addicted to religion, is calm, who has control over senses, who does not have less or additional limbs, who is expert in the Vedas and Vedarigas, who knows the cult of sixty four Ahgas, who is clever at considering pros and cons (5); who understands the past, the present and the future and especially, who is versed in arithmetic, (6) just like the night without moon or the crown with

the upper jewel dropped down, Oh best king, such is an astrologer without arithmetic, (7) one who believes in God, who has faith, who is favourable to the king and pious, such a king should choose his astrologer carefully. (8)

Oh protector of people (king), Oh best of kings, the king who knows (things) should not choose such an astrologer, being coronated by him he will be ruined. (9)

He should neither choose one who has some limb less, nor who is talkative nor who has no personality or one who is dirty owing to bad clothes, who is not completely shaved on head, nor a materialist, nor one who has bad intentions; (10) nor one who earns livelihood by means different (from those fixed for his own Varna). He should always choose one who is virtuous. After choosing his astrologer, the king himself should tell. (11)

Just as the Gods have their mouth in the form of fire, in the same way the people have their mouth in the form of the King. Just as the (sacrificial) verses have their mouth in the form of fire, so are astrologers to the king. (12)

You are my mother and you are my father, you are my fellow-countrymen and my preceptor. You should examine my fate and my manliness. (13)

Oh knower of proper religion, may (God) bless you. The kingdom belongs equally to both of us. Oh gentleman, you should propitiate for me the auspicious God. (14)

I shall try my valour and commence a battle if he gives consent, thinking it beneficial-for the king (15) or who quickly by his intelligence considering the virtues and otherwise; and also the fate's strokes on battle-field and valour of people (gives consent). (16)

Not even the collection of mares though he may be wise (should be done without his consent). After his consent only (every such thing should be done). The king should choose the minister and the priest (17) as he suggests. The king should choose the queen also as suggested by him. After that the knower of fortune (astrologer) should make preparations for his coronation. (18)

He should fix for the king well examined a elephant, horse, throne, umbrella and chowries, (19) the sword studded with jewels and the arrow and various jewels (20) all those should not be

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adopted from the former king for the (new) king by that year (Samvatsara) the fortune-knower even if others (new) are not available, the king may do with those (old) for a year. (21)

But they should not be of one who is superior to him in virtues— who have been mentioned by me elsewhere. (22)

Not well maintained elephants not be soldiers, not the mother, not the father, not relatives can bring the desired thing for the king as the learned, careful and religion knowing astrologer (brings). (23)

Here ends chapter 4 of the second part of Visnudharmottara Purana, a dialogue between Markandeya and Vajra in the words of Puskara towards Rama entitled "the characteristics of Samvatsarika".

CHAPTER 5 The characteristics of the Purohita

Rama said—What types of Purohita and minister should be appointed and similarly the chief queen - tell me what while I am asking. (1)

Puskara said—one whose limb is not deformed, who possesses good signs (on this body), who is favourable (to the king), sweet speaking who knows the Atharvaveda, who is expert in the Yajurveda; (2) a Brahmana, who knows the two (Vedas), who worships fire, who knows the fire kalpa arrangements and who is fair-looking should be chosen as the priest. (3)

The stars, the sky, the ceremonies of the Vedas is the third kalpa, the Ahglrasa the fourth, the s'antikalpa is the fifth. (4)

Thus the king, after finding a preceptor, who knows these five enjoys for a long time the earth, with his self free from all calamities. (5)

He (the Purohita) should always perform the daily religious duties, the occasional ones and the duties to be performed with special intention, for the king as per the words of the astrologer. (6)

The family priest, the knower of the fate, should never abandon the king, (but), if he is wicked he should be abandoned without thinking. (7)

Similarly, the king should not abandon these two (=the astrologer and the priest even if they are fallen, because by abandoning these two, his fall from the kingdom is likely. (8)

And there is no doubt that for a long time he will not be happy even in the other world. The king should abandon a priest who opposes the astrologer, (9) for otherwise the priest is just like his mother and father for the king. He removes any bad calamity resulting from his misfortune. (10)

How can the king be free from the department to Brahmins if he does not appoint a learned astrologer and priest? (11)

If the livelihood of these two is cut, the family of the king up to three people in line goes to hell. He should, therefore, always give up cutting the livelihood of these two. (12)

The astrologer and the priest both should be given specially their share in immovable property worthy of them. Oh expert in religion, (13) on moon in the family of Bhrgu, the king should treat the priest as his own self. The king should honour a learned family-priest as his own relative.

Here ends chapter 5 of the second part of the Vis nudharmottara Purana, entitled "the characteristics of the Purohita" in the dialogue between Markandeya and Vajra.

CHAPTER 6 The characteristics of the Minister

Puskara said—Similarly the minister of the king should be marked with all auspicious signs. He should be a Brahmin, knowing the cult of Vedas, should be humble and fair-looking. (1)

His target should be high, he should be enthusiastic, faithful to the king, sweet-speaking and should know all the sciences narrated by Brhaspati and Usanas. (2)

He should be the one who does not decide the matters of the king with partially (Ragadvesa) and he should not be afraid of the matters relating to the king, thinking as to what others will say, (3) one who can bear hardship, who has similarly control over his senses and self; who keeps the discussion secret, who is clever and

intelligent and who is loved by the devoted people (4) who understands the cult or gestures and in appearance is clever in pros and cons (of discussions), valorous, learned, neither proud nor jealous (5) who is clever at knowing the activities of spies, who is kind to the attendants, who knows the essence of using six gunas, who is well-versed in means (uapayas). (6)

He is an orator, who decides the matters well not spoiling things in much hurry, who treats all the government servants as equal and similarly who appreciates virtue, who understands the (proper) time and the place, who can persevere in detail the works which are completed or which are incomplete, (8) who appoints worthy people to their fitness and on the battle field in the absence of the king. According, Oh best in Bhrgu, who completing the king's

reports (to the king) the importance or otherwise of the matters, Oh king, (9) who knows the difference between a friend and an enemy and who understands from where the battle originates. (10)

He should accomplish all the government works about which the king knows and not those of which the king is not aware. (11)

Oh Bhargava, by doing those works, which the king is not aware of the minister receives, adjusts in a short time. (12)

Oh king (the minister) who does all the works (of the king), has not any misunderstanding with the king (13) whose minister is possessed of these virtues and who obeys the words of the king, his kingdom gains stability, with much wealth and even in the three worlds his family shines out. (14)

Here ends chapter 6 of the second part of the Vis nudharmottara Purana, entitled "The characteristics of the Minister" in the dialogue between Markandeya and Vajra.

CHAPTER 7

Characteristics of the Chief Queen

Puskara said—The king should appoint the chief queen adorned with all auspicious signs, who is humble, respecting elders and devoid of jealousy and anger, (1) who is engaged in doing what is liked by the king and what is good for the king; one whose

appearance is charming, who is sweet-speaking, who knows those maintained (by the king) and those not maintained by him, who takes care of those who are maintained by him, (2) who manages for the maintenance of those who are not maintained and who is always devoid of jealousy with the co-wives, (3) who always looks after the eating, drinking and residence of all and who behaves as her own son with the sons of co-wives; (4) who always respects ministers, Chief Minister and astrologer, who is pious, kind and sympathetic to all;

(5) who values faithfulness or otherwise, who is well-known to all officers of the king, who is liked by the wives of the enemies, smiling, (6) who always sends messengers to the assembly gate and through them specially knows the work related with the king. (7)

Adorned with all these virtues (such a queen) should be crowned along with the king in the kingdom or with the king who is crowned already. (8)

When the queen is so lofty in this way the kingdom of that king gets expanded, with spies there is no doubt about it.

Here ends chapter 7 of the second part of the Vis nudharmottara Purana entitled "Characteristics of the Chief Queen" in the dialogue between Markandeya and Vajra.

CHAPTER 8

Characteristics of Purusa (man)

Rama said—I want to listen to the characteristics of men and women along with elephants and horses, also of chauries, Royal umbrella and throne. Oh son of god, also of jewels, arrows and sword. Tell me about all that when I am asking. (1-2)

Puskara replied, Oh expander of the Bhrgu family, in the beginning itself, I shall narrate the characteristics of males-know them while I am describing. (3)

He is one who possesses one (thing) more, whose two are white, who is possessed of three, whose three are deep who respects three, who knows the proper time of the three, (4) who is expanded in three, is called the possessed of good signs, who has four lines, even in four things, (5) who has four tops, who has four sharp teeth, whose four are dark. Similarly, one who is possessed of four odours, whose four are short and whose five are secret. (6)

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Oh best of Bhrgu, whose five are long and whose six are in the same way uplifted; who is wet in seven whose eight are straight, who is clean at nine places, whose ten are lustrous like lotus; whose ten are big, whose circumference is like that of a banyan tree, whose fourteen pairs are even, who is known as possessed of sixteen, such a man is praised. (7-8)

I want to hear of all those characteristics, Rama said, Oh son of Varuna those once more etc. which you mentioned. (9)

Puskara replied, All people like religion, money and sex, but he is called more by one, who is specially interested in religion.

(10)

Except pupils, whose both eyes and thirty two teeth are white is called pupils with two whites (11) whose chest, navel and things are deep, Oh knower of religion, is called deep in three. The group of these three, absence of jealousy, kindness and forgiveness is known as one group of three. (12)

Another group of three is good behaviour, good company and cleanliness. Effortless good behaviour, boldness and prosperity are the other three; (13) whose two hands and scrotum are long is called Tripalamba. Who is famous in relation with direction, region and birth in (upper) class and also in relation with lustre, fame and wealth (14) is called famous by three expanded by three, Oh the best of Bhrgu. The man who has three deep encircling lines on the belly (15) is called one with Trivali - a best man. Likewise now who honours God, Brahmins and preceptors (16) is called Trivinata. Oh best of Bhrgus, who knows to distribute properly religion, wealth and sex in good times (17) and enjoys them with balance is called knower of three times, whose chest, forehead and face are expanded (18) is called expanded in three (Trivipula), Oh best of Bhrgus, whose two hands and two feet have flag and umbrella, (19) as four lines, that man is called Caturlekha. Similarly, one whose fingers, chest, back and waist (20) are straight, Oh best of Bhrgus, that man is called Catussama. The top part of whose fingers is pointed measuring four cubits (21) owing to that measurement is called Catuhkisku, whose four protruding teeth are lustrous like moon (22) and a little bit smaller than the other (four) teeth is called Caturdamstra. Similarly one whose both pupils, eyebrows, beard and hair are black is called the best man Catuskrsna. (23)

He who has fragrant smell from nostrils, mouth and perspiration in armpits (24) is known as Caturgandha. He whose two arms, two knees and two thighs are even (25) that man is called Catussama. Oh Bhrgus'restha, he who smells like a lotus from his mouth, blood waist is a caturgandha called by the Brahmins (26) one whose penis, neck and both the thighs are short, Oh tiger in Bhrgus, is called Caturhrasva. (27)

The tips of whose fingers, nails, hair, teeth and skin are thin is called Pancsukma. (28)

One whose two jaws, two eyes, forehead, nose and space between the two chests are expanded is known as Pancadlrgha by the wise, Oh Rama, (29) one whose chest, armpits, nails, nose, face and earlobe are outstanding is called Sadunnata. (30)

He, whose skin, hair, small hair on body, teeth, eyes, speech, nails are oily (full of love), is called saptasnigdha by the learned. (31)

Oh Rama, one whose both knees and arms, also along with two thighs, the back (32) and nose are straight is known as Astavamsa. One whose two eyes, two nostrils, two ears, organs of passing urine and stool and mouth, (33) all these nine holes are clean is Navamalam, whose tongue, upper lip, palate, ends of eyes, nails of legs and hands, both the breasts, (34) the tip of the penis, these ten are shining like a lotus is Dasapadma. One whose two arms, feet, mouth, neck, two ears, chest, head, (35) forehead, belly, back, these ten are wide is Dasavrhan. When he expands his hands, one the elevation of whose shoulders (36) is equal, is called having circumference like that of a banyan tree that is best king called adorned with good signs. (37)

One whose two legs, ankles, hips, two sides of the bag containing testicles and two eyes, jaws, ears and lips, thighs and both legs from ankles to the knees, two arms, two hands, two eye-brows these fourteen pairs are equal, is called Caturdas'a-Sama-Dvandva, Oh best of kings. (38-39)

That best man who sees the fourteen branches of knowledge which are enumerated here, as if actually seen with his eyes in this world, Oh Rama, is called one having 10 eyes. (40)

He whose body is dried up, has expanded veins and who is void of flesh and is smelling ugly all these things are inauspicious. Things contrary to this are praised. (41)

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Innocent looks, sweet words, gait similar to that of an intoxicated cub of an elephant is praised. One whose each and every end of hair on the body is possessed of a hole who has overwhelming strength, laughter not ugly (are praised). (42)

The best Brahmin knows that man as blessed on this earth, who supplies at proper time a vehicle to the one who is tired, food to one who is hungry, water to one who is thirsty and protection to one who is surrounded by enemies. (43)

Here ends chapter 8 of the second part of the Vis nudharmottara Purana, entitled "Characteristics of Purusa" in the dialogue between Markandeya and Vajra.

CHAPTER 9 Characteristics of Woman

Puskara said—that woman is praised, all whose limbs are attractive, whose gait is like that of an intoxicated elephant, whose thighs and buttocks are big, whose eyes are like a happy pigeon; (1) whose hairs are dark, whose figure is slim, whose voice is like a cuckoo's, whose waist is slender, who has no thick hair on her body, the colour of whose skin is beautiful and who captivates the mind; (2) whose feet like lotus touch the earth completely, whose navel is Pradaksinavarta (like a whirlpool moving to the right) and whose breasts have little space between them; (3) whose upper and lower lips are distinctly separated, whose eyes are sweet, whose vagina has (Pradaksinavartam) whirls moving to the right and like the leaves of a Pippal tree; (4) the space between whose ankles and loins are concealed, the space between whose navel and waist measures from the palm of the hand to the thumb of the hand; (5) whose calves are not hard, whose waist is not long, whose belly too is not long. Whose eyes are not (6) squint, the hairs on the head and body should not be brown and dried up; whose name is not that of a tree or a river, nor of a deity or a mountain. (7)

She should not be named after a serpent, Gandharva, ghost or evil-spirit. She should not be talkative, greedy, wicked or quarrel-loving; (8)

She should not be greedy, of bad intention or giving protection to fools. She should be (usually) engaged in honouring deities, Brahmins, siddhas and gentlemen. (9)

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She should be of good character, possessed of virtues, should not have big veins or thick hair. She should be (accomplished) with her cheeks (10) shining like Madhuka flower and should have lovely lips, should not have eye-brows meeting each other, should have bud-like toes of the legs near one another. (11)

That woman who is loved by her husband, whose life is as if her husband, whose God is her husband. Such a one would be considered as possessed of all auspicious signs even when she is devoid of them. (12)

A woman whose pupil of the eyes never touch the eye-brow, should not be taken as a wife; she has been described as death (itself) by the wise. (13)

She whose upper lip is possessed of hair, whose temples are well-like pits, who is very tall, astringent and whose flesh appears moving owing to abundance of fat, (14) such a woman should be abandoned by one who wishes well specially for himself. (15)

I have described to you that these are the good characteristics of young ladies in short. The main fact in this matter is that wherever there is a beautiful figure, virtues also abide there. (16)

Here ends chapter 9 of the second part of the Vis nudharmottara Purana, entitled "Characteristics of Woman" in the dialogue between Markandeya and Vajra.

CHAPTER 10 Characteristics of Elephants

Puskara said—Oh expert in religion, those elephants are praised, who are of big size, whose trunks are long, who are breathing loudly specially while bringing air outside, (1) whose back is concealed (bones covered with flesh), who have intoxicated small eyes and whose head and lips are concealed, who are having nails more than twenty-eight, who get intoxicated in winter, (2) whose trunks, legs and tails are long, whose right side is protruding, lustrous, wide and similar to a cloud, (3) who can understand important things, who are brave, who can bear a noise, whose both ears are big and whose skin is spotted with small spots. (4)

Oh fortunate one, those (elephants) are praised, whose seven things are good in that way and on whose lips are found the sign of

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a swastika, for whom the chauries are a sort of make-up, who have (5) an auspicious goad - those should be taken but who have no teeth etc. or who are dwarfish should not be taken. (6)

She-elephants that are carrying elephants, that are dull, immature, that are crooked and having teeth. Oh Bhargava, (7) similarly, those with ugly teeth and specially the Vamakuta should be abandoned, those who are asruprs, satha, kuta, Vikata should also be abandoned. (8)

Rama said "Oh son of Varuna, I want to hear about the peculiarities of those elephants who are possessed of abused characteristics like thereof dwarfs etc. (9)

Puskara replied—one who is not perfect with regard to height and who is very small is known as Vamana and he who has no teeth is called Mafkuna. One whose teeth do not get bigger after reaching the fourth (10) stage, though bulky do not come out, that to a wretched elephant is called Mudha. (11)

That elephant is apakala, who has only one big tooth, whose chest and buttocks are small, the middle of whose back is protruding and whose navel is not proportionate, is called a kubja, the wretched (12) one. One whose shoulders are very protruding is called Saddanta. He is called Kudante who is bent forward. (13)

The elephant whose left tooth is protruding is called Vamakuta, whose both teeth touch the face is called asrusprisa. (14)

Similarly the elephant who has only one tooth is called Kuta and whose legs brush each other while walking in roads (15) is called satha and is not praised for the battle-field by the expert knower of signs, one whose elbow and the space between the two breasts is very big is called Vikata and he having unattractive gait (16) is abused. Rama said, Oh expert in religion, I want to hear about the elephant who is saptasusthita (17) after getting whom kings can conquer the earth. Puskara replied—one who has these seven traits that are

always (good), colour (of the skin), personality, strength, nice appearance, striking lustre and speed—that elephant is called Saptasusthita. (18)

Those on whose right side there is a bunch of hair or a pit—those best elephants bring success for the king on the battle-field—there is no doubt about this matter. (19)

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Here ends chapter 10 of the second part of the Vis nudharmottara Purana, entitled "Characteristics of Elephants" in the dialogue between Markandeya and Vajra.

CHAPTER 11 Characteristics of Horses

Puskara said—Oh best of Bhrgus, as I tell about those great faults which the sages have enumerated with regard to horses and owing to which they deserve to be abandoned. Listen to me. (1)

One who has no teeth or only two teeth or who is cruel in appearance, whose palate is black, whose tongue is black, who is born as a twin and similarly who is heavy (2) who has two hoofs or has horns, the colour of whose skin is like that of a man or a tiger or a donkey or ash-like or golden or who has a hump, (3) who has leprosy, whose voice is sharp like a crow's, whose colour is variegated as that of an ass, whose face is like that of a monkey, whose mane is dark, whose tail is black, similarly (4) whose nostrils are black, who is dumb and who resembles a francolin partridge, whose uneven legs are white and who is void of a lock of hair curling backwards. (5)

The style of whose turning black is not pleasing, such a horse should be abandoned. Rama said—which are the steady bunch of hair in the case of a horse and where do they appear good—what kind of horses are praised—tell me while I am inquiring. (6)

Puskara said—the two pairs on both nostrils and two pairs of sub-holes on the two pairs on both sides of head and two pairs on both sides of chest on measure and on forehead—these are the ten bunches of hair. (7)

If even one bunch is absent on the horse, Oh expert in religion, they (the learned) do not praise it and hence it should be given up. (8)

Oh Bhrgusrestha, on lower lip and over the pramana on the nose, on nostrils or between the temples, nostrils and eyes on the front part of the neck, in the navel on the chin, on the root of the sides and other sub-joints who has on the place of arms and in the middle of the

throat, at a place of sitting on the hump, Oh Bhargava (9-11) on belly, navel and sides and on the male organ, on the lower part of the spine, in the root of the tail, on the ankles,

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(12) on the belly, on the fraenum, on the prepuce and on side spine. If on these places, they have bunch of hair, such horses should be by all means avoided. (13)

The ugly horses who have a bunch of hair on the hump and on ears, that is completely condemned. These horses should be driven out of the nation. (14)

On whose upper part of the body there are signs of elephant and of divine jewel are distinct or shining is a good sign but never one on the hump. (15)

A girdle on the lower part of the body, may kill the growing of hair and also all other faults of the horse, but it cannot kill, the fault of having sound like a crow's. (16)

Now I shall tell you about the auspicious signs of the bunch of hair on the corners of the mouth, on forehead, on the root of ears, on neck and on throat and in the ends of the hair where they are praised and in the armpit—the horses that have hair on (these places) are praised. (18)

The bunch of hair on the neck is known as Devamani and it is auspicious. Grown on throat and all these which are shining (are praised). (19)

Those (horses) that have lustre like that of the sun, the red insect or moon or that are similar to a crow (in colour) or that have golden colour that are, as if oily are always praised (20) whose neck and pupil of the eyes are long, whose figure is short, whose nostrils are small and whose sound is like thundering clouds are praised whose thighs, legs and buttocks are big and that have a line on forehead, on the face, (21) that are bright like the rays of moon; such horses are praised also owing to their hair having on the ends of ears and owing to their having colour like that of wild buffalo and also those lofty horses that are reddish along with their entire legs or white in colour (are praised). (22)

Here ends chapter 11 of the second part of the Vis nudharmottara Purana, entitled "Characteristics of Horses" in the dialogue between Markandeya and Vajra.

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CHAPTER 12

Characteristics of Camara

Puskara said—Made from the hair of a Camari Cow, shining like the rays of the moon, thick, long and soft and tied in the root (1) (such Camara should be made). That camara should be attached supporting a stick made of shining silver or having red or green gems and made of gold; (2) or it may be made of the milky-tree with bright silver tied to it or variegated with valuable jewels and made of gold; (3) or it may be made like a bow and made from sandal wood or ivory. It should neither be shorter than nine inches in length nor longer than twelve inches. (4)

The king should not have the chowry of red colour. A little yellowish one is praised. Chief Ministers and the priests of astrologers, of the queen, the prince, army and brother-in-law and other such, it should be black. (6)

Here ends chapter 12 of the second part of the Vis nudharmottara Purana, entitled "Characteristics of Camara" in the dialogue between Markandeya and Vajra.

CHAPTER 13

Traits of an Umbrella

Puskara said—The one made of the wings of a swan or looking impressive owing to the wings of a peacock or a parrot—such an umbrella is praised for the king. (1)

It should not be made of a mixture of these and it should not be too small and void of fullness. (2)

Oh Bhrgus'restha, for a Brahmin it should be square. For kings a round one is praised. It should be decorated with a white silken cloth and should have flags on that. (3)

On that in all (four) directions, four flags should be attached, spotless like the moon-rays and adorned with gold—Oh knower of religion. (4)

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The stick should be made as it is in the camara. Here a stick made of bamboo is praised. Three, four, five, six, seven or eight joints are praised. Having ten or twelve or any other number of joints should be avoided. The umbrella has a stick raised along with joints-stick is praised everywhere. (6)

The house-holders keep the stick (of the umbrella) made of bamboo, Oh best of the Bhrgus. For a king, the stick of the umbrella is praised which is nine feet long. (7)

For the queen and the prince, it should be less than five hastas and eight feet. The commander of the army, the temple officer, astrologer and priests should have the Danda (staff) measuring five hastas (hands). Oh Bhrguttama, others who are not enumerated here should have four hastas (hands) long. (9)

The diameter of the umbrella, half the length of the stick has been always praised. The royal umbrella should be decorated with half-moon or sun, (10) with red, dark green, white or green jewels and pearls or other red jewels decorated thus and a glittering umbrella is praised for the king. (11)

Here ends chapter 13 of the second part of the Vis nudharmottara Purana, entitled "Traits of an Umbrella" in the dialogue between Markandeya and Vajra.

CHAPTER 14 Traits of Bhadrasana

Puskara said—The auspicious royal seat should be made from a milky-tree and its height should be of equal level till almost half of its portion. (1)

Then up to three hastas (hands) in breadth, it should be extended and spread and its height should be almost half of the

breadth. (2)

The throne of the king should be square. Oh Bhrguttama, it should neither have eight angles nor should it be circular, nor

long. (3)

It should be made attractive carefully with gold, silver and copper and not with valuable jewels or things similar to jewels. (4)

Oh son of Bhrgu, four men should be painted on double than that. Lions should be painted double. (5)

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On that should be made the throne having its surface not hollow, it should be comfortable and valuable, having the skin of a tiger spread on it which is comfortable and nice. Such a seat is praised for him. (6)

Here ends chapter 14 of the second part of the Vis nudharmottara Purana, entitled "Traits of Bhadrasana" in the dialogue between Markandeya and Vajra.

CHAPTER 15

Characteristics of Jewels

Puskara said—A diamond, a blue jewel, a red one, a pearl, sapphire, emerald (dark blue) a lapis lazuli or the precious stone; (1)

An Indra jewel, sun-stone or crystal or pulaka (a kind of stone), a karketana (a kind of gem), topaz and jyotirasa, Oh Brahmin; (2) crystal or Rajavarta (a sort of sparkling stone reddish yellow) or the auspicious Rajamaya, a ruby, a sakhya, a s'arikhabrahma (3) or a Gomedha, a red jewel, Ballataka, Oh Brahmin, and pale blue gem. Tuttuka, sesa (4)

Palu, red gem, diamond found on mountain, Oh Bhargava, the jewel known as the jewel of serpent's king and the auspicious diamond. (5) Titibha, a gem having the colour of Tamala tree, a gem having the colour of a bee and a gem like lotus, all these gems should be worn by the king; (6) getting them studded in gold for victory, health and prosperity. Big size beautiful, spotlessness, lustrous, good origin, smoothness, being studded in an attractive manner. (7)

These points are considered meritorious. Such jewels should be worn. (8)

Broken, rough, pale and dirty jewels should not be worn by the kings who wish victory, wealth and long life. (9)

Among all the other jewels wearing a diamond is best because a diamond can float in water, it is unbreakable and spotless (10)

Similarly a diamond having six corners, pure, small, Oh son of Bhrgu, whose rainbow-like lustre spreads towards the sun. (11)

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A king wearing such a diamond, wins all his enemies. The diamond which is similar to bright half of the month is smooth, spotless and lustrous. (12)

A dark blue gem (Marakata) which is possessed of small spots (bright) like the powder of gold, which is lofty and protruding is praised, Oh Rama. (13)

A Marakata which is originated from black salt or sulphur, destroys all the calamities of kings and hence should be worn. (14) Starting from crystal to red gem, the latter is more meritorious than the former. Those which are originated from the slough of a snake and from black salt, whose colour is dark-red and those originated from sulphur are fit (for a

king). Those which are spotless and lustrous should be taken as originated from sphatika. (16)

The pearls are originated from a pearl-oyster and many of them from fish. But those originated from a conch-shell are not better than these, Oh king. (17)

Those originated from the temples of an elephant are more praiseworthy than others. They are not shiny—those originated from the hollow of a cavity. (18)

They are good, but those originated from the bamboos and jewels created from the serpent are even better than that and a pearl which is very rare on this earth created from the rain-water is better than them. (19)

By wearing that the king fulfils all his ambitions, in the case of all the pearls being round is a good point. (20)

And also attractive white and big size (are the good point of a pearl). Oh best of Bhrgus and Indranila shines like milk in a silver pot. (21)

Which enlighten the place and point out the root of darkness, which is greenish red—that gem is best. (22)

Of all the jewels, the karketana is mostly obtained from Vidura worthy to be worn and also pushparaga and others indicated by me. (23)

Oh Rama, the crown, hand ornaments, the necklace and the bracelet of kings should be prepared from meritorious jewel. The

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jewels which are condemned should be completely kept away. And a jewel which though best has lost its colour or is dirty should not be worn by a king who knows religion. (24-25)

Oh moon in Bhrgu family, the kings should always wear best jewels because burnt by the rays of the jewels the evils goes away from the body of a man. (26)

Here ends chapter 15 of the second part of the Vis nudharmottara Purana, entitled "Characteristics of Jewels" in the dialogue between Markandeya and Vajra.

CHAPTER 16 Characteristics of Bow and Arrow

Pushkara said—A bow is made of three things: iron, metal and nice horn, Oh Bhargava and there are three things in that material from which the bow-string is made : leather, the bamboo or the skin of trees. (1)

The bow made of bamboo should have the upper skin of the bamboo, Oh Bhrgunandana while these other things are prescribed for other kinds of bows. (2)

The measurement of the bows made from iron and horn is not given here. But the ideal measurement of a wooden bow is six feet. (3)

Half of that or less than that are known as ordinary and very small. In the centre (of all the bows) a round shape should be made for holding by the hand. (4)

Those bows made from wood (of the tree) must have a small point in the curved end made of horn or iron. Oh Brahmin, that point should be of the shape of the eyebrows of a lovely lady and should be well sharpened. (5)

The bows made of iron or horn may be made only of that or wood in addition may be used in it. A horn-made bow should be possessed of a string and adorned with a golden point. (6)

A bow which is broken or open a zigzag manner or which has holes in it is not praised. The trees which are broken by elephants or burnt by lightning which are grown in the garden of the temple or in houses of the sages or grown in a cemetery should not be used in any way. (8)

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The horn of that animal which is killed on the battle-field by other animals of the same tribe should be discarded always by the wise in a horn-bow. (9)

In making a bow four metals are praised. Oh Rama, gold, silver, copper and iron, Oh Brahmin. (10)

The bow made from gold may have jewels also. The bow made of horn may have the horn of a buffalo, sarabha (an animal having eight legs and stronger than a lion) or red deer. (11)

Among the bows made from tree, those made from sandal wood, cane and a desert-grown tree, silk-cotton tree, a kind of grass used in preparing mats, kakubha (Arjuna tree), Anjana tree, are also ideal. (12)

The bow made of bamboo is, Oh fortunate one, best of all, they say. The bow should be prepared specially from the wood collected in autumn. (13)

Among the bamboos those are superior which grow near the Ganges the great river and is sala wood, those are ideal where the river Gomati flows, Oh Bhargava. (14)

In the case of bows of cane, those from the bank of the Vitasta river (Jhelum) are the best. In this way, with such things a bow with all good characteristics should be prepared. (15)

The point about holding it is similar to that of a sword. It should be easily liveable, pleasing to the eyes and its front should have capacity to release the arrow. (16)

It should be smooth, well-joined and well-placed, strong and well-tied which can be bent easily. It should always have a name showing valour, it should be new and powerful. (17)

Experts have considered this sort of bow to be the best. The king should always worship that best bow. (18)

Oh Rama, in the place of worship specially the bow should be of iron or bamboo or of share (white grass). (19)

The bamboos for the bow should be in autumn. Oh Bhrguttama, the bows made by the gathered bhillas (kiratas) near the Kanchipur are the best. (20)

The bows made in the place where Kartikeya was born are even better than these. They are smooth, with the joints well-fitted, strong and well-made. (21)

Straight, having the shining colour of honey, having the good origin, gathered in autumn, strong with joints well attached, with good strings, with nice trimmings and nice cover. (22)

They should be polished with oil, should be adorned, with trimmings of gold, the joints should be visama (hard), with fruits, which are woundless. (23)

There should be made one trimming with a group of three (Trimmings) with the cover of the skin of a royal swan, golden trimming should have gold on the tip and a nice dart of iron, (24) well-tied joints is its strength, it should be joined with gold, it should be studded with auspicious diamonds. (25)

Kings should take it from the hands of the astrologer. It should be worshipped daily by the pouring of water. (26)

At the time of going to the battle-field, at the time of coronation and on all other auspicious occasions where flags are unfurled that bow should be adorned with a flag. Oh Bhrgunandana, that is called auspicious for the king. Those kings who worship (27) their bow which is bent and studded with gold and jewels always along with the arrow have their calamities destroyed. (28)

Here ends chapter 16 of the second part of the Vis nudharmottara Purana, entitled "Characteristics of bow and arrow" in the dialogue between Markandeya and Vajra.

CHAPTER 17

Characteristics of Swords

Puskara said—"Oh Bhargava formerly, on the golden jewelled mountain on the summit of the Sumeru, on the bank of the heavenly Ganges. Brahma offered a sacrifice. (1)

During that sacrifice, he saw an obstacle in the sky in the form of the Lohadanava and he thought over the removal of the obstacle. (2)

While he was thinking on that, a divinity came out of the fire, who was dark-blue like the petals of the blue lotus and was dazzling the eyes with his lustre. (3)

He was lustrous, having a beautiful face, lofty and had none equal in strength on earth. He bowed down before God Brahma(born in lotus) while going near him (4) because the gods along with Indra were pleased with his birth and he became the sword which was named Nandana. (5)

Seeing him, lord Brahma uttered this sentence to Kes'ava "Oh Lord of the world, hold the sword, the protector of religion. (6)

Oh Kesava, killing with this sword, the Lohadanava, the obstructor of the sacrifice. Oh you having long arms, kill that strong Danava. (7) When he was told thus, Janardana caught it by its neck and that sword became uncovered. (8)

Its surface was like the petals of a lotus. It was shining like a blue-lotus, its a handle place was studded with jewels and was appearing like the blue sky. (9)

After that there appeared a huge, horrible demon, having a hundred hands and a big belly and a black mouth. (10)

The demon, lustrous, the points of whose teeth were round, was strong Lohadanava. Finding that Lohadanava who was obstructing the sacrifice, (11)

Kesava rushed at him with speed and the sword, not caring for Kesava and made the gods headed by Indra, (12) flee with a club, which was terribly speedy when the gods fled away, Kesava, after fighting with him for a long time, (13) the destroyer of Madhu on the battle-field cut his limbs. His limbs cut by that sword fell in various parts of the world, torn in hundreds and thousands, Oh Dharmajna. (14)

Oh Bhargava, those limbs on account of the touch of Nandaka, became of iron (15) owing to the favour of Kesava. The lord Madhusudana gave him a boon after killing him; (16) "Your limbs will be considered holy on the surface of the earth." (17)

After saying so, Hari said to Brahma, "Oh preceptor of the world, quickly perform the sacrifice being free from obstacles." (18)

Then Brahma who was told so and whose desire was well fulfilled, worshipped Madhusudana with a sacrifice. (19)

I have described to you the origin of the sword as well as the Loha (Danava). Now I will tell you the ideal characteristics of the sword. (20). Created from the bones of a demon who was born with a strong body, iron is the main thing for making swords and

that (iron) is praised which is specially of Rsika and the places far in the slopes. (21)

In Vanga and in Surpakar, in Videha and in Ariga territory too (iron) is of middle merit in the villages of Cedi. (22)

In Nipa along with its villages and in Kalanjara also, iron is in abundance. (23)

Those swords which are made from the iron obtained from far off places on slopes are very beautiful. Those made from Rsika region can cut the body (quickly) and they can cut the chest and are prominent. (24)

Those made from Vanga (iron) can bear the stroke and are sharp. Those made from Surpakara are very firm. Those made from Videha are comfortable for being held in hand and are shining. (25)

Those made from Ariga territory are sharp. Those originated from Cedi and Kalinjara can bear weight. Now I shall tell you about their characteristics. (26)

From the point of measurement, those swords are best which have proper measurement and are of an extended span. In this matter, measurement should be known well. A sword shorter than that should not be taken. (27)

Also that sword which is bigger than the ideal measurement and the sword whose shaft is cut too (should not be used). (28)

That sword which is swift and whose sound is sweet, Oh Bhargava, which jingles like small bells, its use is best. That sword is praised whose front is like the petal of a lotus or whose top part is like a circle. (29) „

Specially that which has its front portion similar to Karavira or palas's front, whose fragrance is like clay, ghee or lotus; (30) whose colour is like that of a lotus or even as the sky, Oh Bhargava, the cuts made on the places of the span extended are praised on the sword. (31)

It is the one whose shape is like Sri Vrksa on the mountain or which are like the bamboo or lotus and all those which resemble other auspicious things. Oh Bhargava. (32)

Those cuts which are shining like Kakoluka and Kabandha and made at uneven places, which follow the straight part and which are many are never praised. (33)

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He should not see his face reflected in a sword and should not uncover it without any reason, when he is impure he should not touch the sword and should keep it below his pillow at night time and should worship it with fragrant paste and garlands in the morning. (34)

A sword, attractive, with gold and jewel is praised. The king should carefully put it in a covering possessing the powder of sandal always and should always take care of it like his own body. (35).

Here ends chapter 17 of the second part of the Vis nudharmottara Purana, entitled "Characteristics of Swords" in the dialogue between Markandeya and Vajra.

CHAPTER 18

Fixing the time of the Ablution

(Ceremonial Bath)

Puskara said—in this way, making preparations (for coronation), the astrologer should perform the coronation of the king at proper time. I will tell you about the time. (1)

If the (previous) king is dead there are no regulations for time. He should be bathed with proper ceremony with sesamum and mustard. (2)

The astrologer and the priest should proclaim victory for him who is seated on another seat and then slowly these two should show him to the people. (3)

Pacifying the friends and releasing those who are in jail and declaring bravery, should wait for the proper time. (4)

The king should neither be coronated in Caitra month nor in an additional month, nor when lord Visnu is sleeping i.e., specially in monsoon, Oh Brahmin. (5)

Oh Rama, he should not be coronated on Tuesday, on the fourth day, on the ninth day, on the fourteenth day of both the fortnights of Bhargava. (6)

The steady constellations should be those of Visnu or Indra. Likewise Hasta and Pushya Naksatras are praised for the coronation of the king. (7)

Naga, Catuspada, Visti, Kirhstughna and s'akuni - these karanas are not praised. Likewise the Vyatipata day (is not praised). That constellation which is possessed of meteor or possessed of any evil or which is overpowered by the planet Saturn, sun, the planet mars or on which there is a layer, Oh Bhargava, (are not praised). (9)

Those auspicious times and the constellations are for the fame and good for good men. Those possessed of mars are not good or the kulika (special time on each day) on which it is improper to give good business are not good at every place. (10)

In the case of Vrsa (technical word in Jyotisa), Kltasirhha and Kuriibha are praised; out of all of these that which is near the lagna (11) at the time of birth 2nd, 4th, 6th, 8th, 9th and the favourable moon is praised. (12)

The Lagnas which are in the centre are sober and those situated in q triangle are also good. Those on the upacaya place are not good. The sun is praised with regard to Lagna. (13)

Oh Lofty man, in the case of Lagna, that group which makes nine degrees with the horizon should be abandoned, all that group of his sun is praised for the coronation of the king, along with the planet of the kings.

Here ends chapter 18 of the second part of the Vis nudharmottara Purana, entitled "Fixing the time of the Ablution (ceremonial bath)" in the dialogue between Markandeya and Vajra.

CHAPTER 19

Pacifying Purandara

Puskara said—"The chief priest should, in the very beginning, perform pacification pertaining to Indra. On the day of the coronation, the priest who has observed a fast, (1) who has put on a turban and white clothes, who is adorned with white sandal-paste, who has put on a garland of white flowers and the sacred thread, who is adorned with all ornaments; (2)

Such a clever priest after preparing the altar for the sacrifice and performing the necessary rites carefully, should perform the sacrifice with holy verses of Lord Visnu and Indra, (3) of the Sun, Vaisvadevas, moon with proper ceremonies : the group of holy

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Brahmins and ksatriyas and the group of those bestowing blessings; (4) longevity, fearlessness and conquest. Then he should prepare a pitcher of gold having a nozzle. (5)

He who is seated on the right side of the fire, adorned with white sandal paste, white ointments, wearing a garland and adorned with all sorts of ornaments; (6) sitting on his seat with his face in front, he should observe indicative signals in the fire. (7)

Oh Lion among men, as per the words of the astrologer, others and the chiefs of the assembly should perceive the form of the astrologer and the chiefs of the assembly should see the form of the priest also. (8)

Here ends chapter 19 of the second part of the Vis nudharmottara Purana, entitled "Pacifying Purandara" in the dialogue between Markandeya and Vajra.

CHAPTER 20

Characteristics of Fire

Puskara said—The fire whose flames are leaning towards the south, which is bright like hot gold, which sounds like the chariot sound or cloud which is void of smoke, (1) which smells favourable; whose shape is like a swastika, whose appearance is auspicious like the revolving sound, (2) whose flames are bright and big, which is void of spark, becoming more bright when the oblation is thrown in it, who is the mouth of gold. (3)

When it accepts the oblation, Oh fortunate one, the king benefits and also when the oblation is put, it does not make a special sound. (4)

If a cat or a deer or a bird or ants do not cross it on the middle, then, Oh knower of the religion, the king becomes victorious. (5)

When the fire shines like a necklace of pearls or like a lotus, there is victory for the king; it may proclaim victory for him who offers leaves and flowers. (6)

I have described to you in short the ideal characteristics for fire. Oh best of Brahmins, if all the religious rites are performed in it, the king becomes victorious in all the three worlds. (7)

Here ends chapter 20 of the second part of the Vis nudharmottara Purana, entitled "Characteristics of Fire" in the dialogue between Markandeya and Vajra.

CHAPTER 21

The Ceremony of Coronation

Puskara said—The priest should bathe the king at the time of the sacrifice. First he has taken a bath according to his sweet-will but the (Priest) should bathe him with clay. (1)

The king should cleanse his head with clay brought from the summit of the mountain, his ears with the clay from the top of an ant-hill and small hairs on the body with sandal-paste. (2)

He should cleanse his neck with the clay of Candralaya; his chest with the clay brought from the battle-field, his right hand with the clay dug with the tooth of an elephant. (3)

Similarly the left hand with the clay dug with the horn of a bull. (4) (He should cleanse) his back with clay brought from a lake, his belly with the clay of a place where a river meets the ocean; he should cleanse his sides with the clay of both the banks of a river. (5)

With clay from the stable of the horses a wise king should cleanse his thighs. Likewise his two hands with the clay dug with the wheel of the chariot. (6)

After the clay bath, he should be bathed with Pahcagavya with added water (five things pertaining to a cow). Then the king seated on the special seat should be sprinkled with water by four chief ministers (7) according to their Varnas (class) in order with the proper ceremony. (He should be sprinkled) by a Brahmin (minister) with a pot of gold filled with ghee. (8)

From the south by a ksatriya from a pot of silver filled with milk, Oh Brahmin, from the west by a Vaisya with a copper pot filled with curds. (9)

The Sudra minister should sprinkle him with water from a coral pot from north. Then a Brahmin who is clever at Rgveda (10) should perform the sprinkling with honey and Oh Rama and

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another Brahmin who knows to sing Samaveda with water having kusa grass. Then the priest bending the pitchers which have nozzles (11) after performing the protection of fire ceremony for the assembly members, should give the king a bath along with the felicitation of the verses which have been told for Rajasuya bath (12) and with the blessings of the Brahmanas, Oh fortunate one, then the priest well-versed in Yajurveda goes to the altar and sprinkles, the king well decorated on an auspicious seat, with a vessel of gold having one-hundred holes, with due ceremony. (14)

He bathes the king carefully with all herbs with the verse of ausadhi (Medicine), (15) with sandal-paste with the mantras etc. with seeds and flowers with verses. Oh Rama and with the same verse made sacred with the repetition (16) of certain formulae, he should sprinkle him with fruits and with all gems with the mantras etc. Oh Bhargava. (17)

He should make him pure with kus'a (grass) with the mantras, with the Rgvedic sacrificial with proper ceremony. He should touch the king on his head, neck and nostrils. Then the leading Brahmanas, Ksatriyas and Vais'yas (19) the s'udras the chiefs of a group of harlots should sprinkle him with waters of various rivers and wells brought from holy places and kept in various pots if possible, with (the water) of four oceans; if not available, with that prepared by the Brahmanas with the water of the Ganges and Yamuna and with herbs. (21)

The leading ministers along with the people, at that time, may have umbrellas in their hands, some may have chauries in their hands and some may have cane-sticks in their hands. (22)

Along with the sound of conches and drums and with the songs of the bards, with sound of songs and instruments and with the noise of Brahmanas he should make the coronation of the king. (23)

All people gathered together should sprinkle the king when he is praised and after he is sprinkled by all, the astrologer himself should take the pitcher from the king in which water from various places have been added, which is possessed of all herbs auspicious, possessed of all fragrance, possessed of jewels and seeds of fruit-

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seeds, whose neck is tied with a white thread, covered on the top with a white cloth and the leaves of a mango tree and decorated, having as an umbrella, the creepers of milk-tree strong, new and made of gold should give it away, Oh leader of Bhrgu (24-27) after the hymns are complete, then the king should see his face in a ghee-mirror (28) wearing a turban and white clothes. And then after performing auspicious rites, he should worship Lord Visnu, Brahma and Sahkara (29) and the protectors of directions, the planets and the stars. Then he may perform his own worship and then go to bed (30) on which the skin of a tiger is spread and on which a nice white bed-sheet is spread. The priest should then honour him by Madhuparka (mixture of holy things) while he is seated. (31)

The king who is Dharmajna too should honour the priest and the astrologer with Madhuparka (32) and after that (ceremony) he should always wear a cloth on the head and also put on the crown. Then, he who has put on the crown at the proper time (which I have mentioned before) (33) should be made to sit by the priest on (a seat) which is spread with a valuable sheet and on which five sorts of animal skin are spread, along with the hymn. (34)

The skin of a wolf, a cat and elephant, Oh best of Bhrgu and on them the skin of a lion and after that the skin of a tiger (should be spread) (35). Then the gate-keeper should, while he is seated there, show him the ministers, (chief) citizens, Brahmins and merchants (36) then

other people and after that other planets in due order. Then with three elephants, horses and best gold (37) and with the gifts of cows, sheep and house, he should, after worshipping the astrologer and the priest, worship three Brahmins (38) with the same ceremony with which the king was coronated. Then after honouring the ministers he should honour the astrologer and the priest. (39)

Then the king should worship the leading Brahmins with cow, cloth, seasamum, silver, corn, fruits, gold and things made from milk with sweet-balls, rice and flowers by offering to them and after touching the auspicious things and after taking the bow with the arrow, (41) after going round the sacred fire, after saluting the

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preceptor, getting from the back a bull and a cow with a calf, the king after honouring them (42) should mount a horse which is sprinkled (with holy water) and made pious by mantras and who is endowed with a hymn in his right ear by an expert in Vedas (43) and himself should move about in his capital on the main road accompanied by leading ministers and generals, astrologer and priest (44) seated on elephants. He should approach the deities which are in his capital and after worshipping them (45) the king should return home pleased with his people and vehicles and should please his subjects by offering them gifts and honours. (46)

After bidding good-bye to them who are well honoured, that lofty man (king) should enjoy himself in his own house. Going through all these ceremonies, the king should bring the earth under his control. (47)

Here ends chapter 21 of the second part of the Vis nudharmottara Purana, entitled "The ceremony of coronation" in the dialogue between Markandeya and Vajra.

CHAPTER 22

The mantras of coronation

Rama said—Oh son of Varuna, Oh knower of religion, I want to listen from you to the chants (mantras) reciting which the king's coronation is done. (1)

Puskara said, Oh Rama, being attentive, listen to that mantra which removes sin and being crowned with which the king gets fame for a long time. (2)

At the end of the ablution the astrologer should sprinkle the king with the water purified with kusa grass from the pot and when the verse is over, he should place the whole. (3)
"May the gods Brahma, Visnu and Siva sprinkle ablution water on you, also Vasudeva, Jagannatha and the lord Baladeva; (4) may Pradyumna and Aniruddha bestow victory on you. And also Indra, Fire, Yama and goddess Durga, (5)

Varuna, Vayu, Kubera and lord Siva, the sesa (serpent) along with Brahma and the protectors of directions, protect you always, (6)

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Bhadra, Dharma, Manu, Daksa, Ruci and Sraddha, Bhrgu, Atri, Vasistha, Sanaka and Sanandana, (7)

Sanatkumar, Lord Ahglrasa, Pulaha, Pulastya, MaricT, Kasyapa (8) —all these may sprinkle and perform your coronation. The lords of people, Prabhasura and Barhishadas (9)

Agnisvattah, Kravyada, Upahuta, Ajyapa, Sukalinah may their names along with fire perform your coronation. (10)

The Matrs, LaksmI, Devi, SatI, KhyatI, Anasuya, Smrti, Sambhuti, Sannati, Ksama, Priti (11)

Svaha and Svadha perform your coronation. And the (ideal) wives all gathering together klrti LaksmI, Dhrti, Medha, Pusti, Sraddha, Kriya, Buddhi, Lajja, Vapuh, Santi, Tusti, Siddhi may perform your coronation. (13)

Arundhati, Vasu, Jaml, Lamba, Bhanu, MarutvatI, Sankalpa and Muhurta, Sadhya and Vis'va these wives and in the same way other (holy females) may perform your coronation. Aditi, Diti, Tamra, Arista, Surasa and Muni, Kadru, Krodhavasa, Pradha, Vinata the three Surabhi - these favourites of Kasyapa may perform your coronation. (16)

May the wives of Bahuputra, Suprabha and Bhamini come there for your coronation and victory; (17) in the same way the wife of Krsasva, Suprabha, Jaya and their son of Astragrama bestow victory upon you. (18)

Manorama, Bhanumatl, Visala, Bahuda, Aristaneml - all these may perform your coronation, Oh king. (19)

Krttika, Rohini, Ilvala, Behu, Punarvasu, Tisya, As'lesa, Magha, Purva and Uttara Phalguni, Hasta, Citra, Swati, Vis'akha, Anuradha, Jyestha, Mula, Oh king purva and uttarashadha, Abhijita, As'vattha, Dhanistha, Satabhisak, Purvabhadrapada, Uttara, Revati, As'vini, Bharani. All these wives of the moon, constellation getting together may perform your coronation. (24)

Oh king, Surama, Mrgl, Mrgamanda, Sveta, Bhadrāsana, Hari, Bhuta, Kapisa, Darhstri, Surasa (25) - all these wives of Pulaha may perform your coronation. Oh king, Syeni, Bhasi, Kraunci, Dhrtarastri and Sukl (26) the wives of Aruna, the charioteer of sun may perform your coronation in the same way Ayati, Niyati, Retri and Nira (may perform your coronation). Uma, Mena, Sad,

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Dhumra, Urna, Nivrtti, Gauri, Siva, Siddhi, Vela, Nadvala, Asinik and Jyotsna the goddess of herbs (29) - these goddesses together may perform your coronation. Mahakalpa, Kalpa, Manvantaras, Yugas, (all years) all the Sarhvatśaras' Dakṣiṇayana and Uttarayana, seasons, months, fortnights both Pakṣas, night and day, both twilights, dates Muhurtas, Karanas - all these auspicious divisions of time may perform your coronation. (32)

Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn all these planets, Rahu and Ketu may perform your coronation. (33)

Svayambhumanu, Pīrvamān, Svarocisa auttama, Tamas, Raivata, Caksusa, Vaivasvan, Yathakarna, Dakṣa (both the sons of Brahma)

Dharmaputra, Rudraputra, Rocya, Bhautya (35) these fourteen Manus may perform your coronation. Visvabhuk, Vipasci, Susanti, Sikhi, Vibhu, Manojava, Ojasvi, Bahi, Adbhuta, Santika, Vṛṣa, Rtadhama, Divaspa, Sue! - these fourteen Devanatha may perform your coronation. (38)

Raivata, Kumara, Varca, Vinayaka, Virabhadra, Nandi, Visvakarma, Manojava may these important gods - gathered together perform your coronation. (39) Atma, Ayuh, Manas, Dakṣa, Apah, Prana, Havisman, Gavistha, Rta, Satya. (40)

Oh king, these ten gods, sons of Ahglrasa may perform your coronation. Kratu, Daksa, Vasu, Satya, Kala, Kama, Muni, Kuravan, Manuja, Rocamana - may these ten Visvadevah perform your coronation. (42)

The Mars and the serpent Nirti, Ghasa, Aja, Ekapada, Budhuya, Dhuma, Ketu, Dvija, Bharata, Mrtyu, Kapali, Kinkini, Oh king, may these eleven Rudras perform your coronation (44)

Bhuvana, Bhavana, Sujanya, Sunana, Kratu, Sarva, Murdha Tyajya, Stuta, (45)

Prasava, Avyaya, Daksa—all these deities, known as Bhrgudevata may perform your coronation, Oh king.(46)

Mana, Manta, Prana, Nara, Apana, Viryavan, Vinirbhaya, Naya, Hamsa, Narayana. (47)

Vibhu, Prabhu—these leading gods the well-wishers of the world, these twelve sadhyas may, Oh king, crown you. (48)

Dhata, Mitra, Aryama, Pusa, Sakra, Is'a, Varuna, Bhaga, Tvast a, Vivasvan, Savita and Visnu (49)—these twelve sons of Kasyapa

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and Aditi may crown you. Ekajyoti, Dvijyoti, Tri and Chaturjyoti (50)

Ekas'akra, Dvis'akra and strong Trisakra - these shining lights which are seen owing to their opposite movement only once; (51)

Mita, Sammita, Amita, very strong Rtajit, Satyajit, Susena, (52)

Atimitra, Namitra, Purumitra, Puranita, Rta, Rtadhata, Vidhata, Dharana, Dhruva and very strong Vidharana, the fast friend of Indra, Idrksa, Adrksa, Etadrg, Amitas'ana (54)

Krltina, Prasadrksa, very famous Sarabha, Dhatu, Ugrodhvani, Bhima, Atiyukta, Ksipa, Saha, Dhyuti Vapu, Anadhrsy, Vasa, Kama, Jaya, Virat - may these Marutas gathered together crown you. (56)

Forty-nine gods, very valourous and brave Citrahgada, Citraratha Citrasena (57)

Urdayu, Anagh, strong Ugrasena, Dhrtarastra, Gopa, Suryavarta. (58)

Yugapa, Tranaya, Karsni, Nada, Citra, Kali, Sali, Sira, Parjanya, Narada (59)

Vrsaparva, Harhsa, Haha, Huhu, Vis'vavasu, Tumburu, Suruci. (60)

Oh lord of world, may these Gandharvas crown you. Ahutis, Bhavatis, Vargavatis (61)

Ayurvastls, Urja, Kurava, Stava, Bhavayu, Amrtayu, Bhuva, Ruca, (62)

Bhlru, SobhayantT etc. the :damsels—all these gathered together may perform your coronation, Oh lord of earth; (63)

Anavadya, Satyakama, Anuna, Varuna, Priya, Anupa, Subhaga, Sukes'a, ManovatT, Menaka, Sahajanya, Parnas'a, Punjikasthala, Krtasthala, GhrtacI, VisvacI, Purvaciti (65)

Pramloca, Anumloca, Rariibha, Urvas'I, Pancacuda, Sanumati, Citralekha, Oh king (66)

Mis'rakes'I, Marlci, Vidyutparna, Tilottama, Adrika, Laksmāna, Ksepa, Asita, Rucika (67)

Suhema, Hema, Sadvall, Vapuh, Suvrata, Subahu, Sugandha. Suvapu(68)

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Pundarika, Sudana, Asudana, Surasa, Hema, Saradvatl, Sunrta, Kamalalaya. (69)

Sumukhi, Hamsapadi, Varum, Ratilalasa—these auspicious celestial damsels may crown you, Oh king. (70)

Very Valourous Prahlada and similarly, Oh king, Virocana, Bali, Bana and also other sons of Diti gathered together (71) - may these demons themselves perform your coronation with divine water. All the demons headed by Vipracitti gathered together. (72)

Oh king, may immediately crown you. Heti, Praheti, Mall, Sanku (73)

Sukesl Pauruseya, Yajnaha who is worst among men, Vidyutsphurja, Vyaghra, Vadha, Rasan (74) may all these Raks asas coming together crown you today. Siddhartha, Manibhadra, Sumana, Nandana (75)

Kandabhi, the fifth Maniman, Uyarhan, Sarvanubhuta, Sahkha, Pihgaksa, Castara (76)

Yasa, Mandarasobhi, Padmacandra and Prabhankara, Meghavarna Subhadra, Pradyota, Mahaghasa (77)

Dyutiman, Ketuman, Mauliman, Sudarsana, Sveta, Vipula, Pus padanta, Jayavaha (78)

Padmavarna, Balaka, Kumuda, Balahaka, Padmanabha, Sugandha Pravira, Vijaya, Krti (79)

Purnamasa, Haranyaksa, Valorous s'atajilva - may these best Yaksas perform your coronation, Oh king. (80) Sankhapadma, Makara, Kacchapa - these Nidhis gathered together may crown you, Oh king (81)

Palagas, Vakras, Suclmukhas, Duhpuranas, Visadas, Jvalanahgaras (82)

Kumbhapatras, Pratundas, Tapaviras, Ulukhalas, Akarnas, Kus'andas Patrapanis; (83)

Pasus, Vitundas, Nipunas, Skandanas - all these tribes of goblins may perform your coronation. (84)

Those observing celibacy, lofty, all-knowing, all-perceiving, having faces of various types, having many hands and necks (85) living in the place where four roads (from four directions) meet in the elevated building of the vacant city - may those past kings be

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for your good, may these Bhutas of Siva themselves perform your coronation and keeping in their front Lord Siva and Narasirhha (86-87) and all the Matrs may, Oh king, crown you on this kingdom. Guha, Skanda, Visakha, Naigameya, (88) all these auspicious Skandagrahas may crown you. The female goblins, those witches moving in the sky and those moving over the earth, (89) all of them together may perform coronation for you. Oh lord of people, Garuda, Aruna and the big bird Arunl, (90)

Sampatl, Vinata, Visnugandha, Kumaraka—all these birds may crown you, Oh lord of earth. (91)

Ananta, the great serpent Sesa, Vasuki, Taksaka, Saparnira, Kurhbha, Vamana, Anjana, (92)

Airavata, the great serpent both Kambala and As'vatara, Ailamantra, Sarhkha, Karkotaka, Dananjaya, Mahakama, Mahanila, Dhrtarastra, Balanaka, Kumara, Puspadanta, Sumukha, Durmukha; (94)

Sucimukha, Dadhimukha, Kaliya, Salipindaka, Bilvapada, Panduraka, Apurana (95)

Kapila, Ambarisa, Kumara, Kasyapa, Prahlada, Puspadanta, Gandharva, Manasvika, (96)

Nahusa, Khararoma, sankhapala also Padma, Kulika, Pani etc. (97) serpents may perform coronation to the Kingdom to you, Oh king. Kumuda, Airavana, Padma, Pusadanta, Vamana, (98)

Supratika, Anjana, Nila may always protect you. Also the (Sudars'ana) wheel, Tris'ula, Vajra and Nandaka - these weapons, (99) the swans of Brahma, the bull of Sankara, the lion of Durga and the buffalo of the God of death (100)

(crown you). Similarly, the lord of horses Uccaisrava, Dhanvantari, Oh king, Kaustubha jewel and the king of Sakhhas (Pancjanya) may protect you from all sides always. (101)

All these after performing coronation for you may bestow upon you definite victory, religion, energy, truth, charity and austerity. (102)

God of death, god of sacrifice and Marut may bestow celibacy, self-command, calmness, may all of them and Citragupta, Oh king, perform your coronation. (103)

Danda, Pihgala, death and kala (time) both also Valakhilyas all be for your victory. (104)

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The four cows of directions and the Surabhi, Oh king, along with all other cows may perform your coronation, Oh king. (105)

Vedavyasa, Valmiki, Kamatha, Parasara, Devala, Parvata, the sage Durvasa, (106)

Yajnavalkya, Jabali, Jamadagni, Sucisrava. Visvamitra, Sthulasira, Cyavana Atri, Vidura, Ekatah, dvita Trita, Gautama, Galava, Sandilya, Bharadvaja. (107)

Maudgalya, Vedavahana, (108)

Brhadasva, Kutisatha, Jatajanu, Ghatodara, Yavakrlta, Artharaitya, Atmavan, Jaimini. (109)

The sage Sarangarava and great devout Agastya, Unmuvu, Mumuvu and the great Idhmabahu, (110)

Katyayana, Kanva, Valvaka, the son of Amboru, all these sages may crown you, Oh best of kings, (111)

Prthu, Dilipa, Bharata, Dusyanta, the Valorous, Satrujit, Manu, Kakutstha, Anena, Yuvanasa, Jayadratha. (112)

Mandhata, Mucukunda, king Puriiravas, Ayu, Nahusa, Yayati Aparajita, (113)

Iksvaku, Yadu, Bhurisrava, Ambarisa, Nabhaga, Brhadasva Mahahanu, (114)

Pradyumna, Sudyumna, Bhuridyumna, Srnjaya—these and other kings who have gone to heaven past kings. (115)

Oh king, may come together for your coronation, victory and wealth. All the rains and Vastudevas, (116) trees, herbs, various jewel-roots all these, Oh king, may perform your coronation at once. (117)

That Purusa, who is unknowable and the five elements, earth, wind, ether, water and fire, (118) mind, intellect and the non-perceptible soul. Oh king, all these together may crown you, Oh Protector of earth. (119)

OH king, may Rukmabhauma, Silabhauma, Patala, Nllamrttika, Pita, Raktaksiti, Svetabhauma, (120) perform your coronation for victory. May the human world, the under-world, the heaven Mahat etc. austerity, truth all these be for your victory-Jambu, Saka, Kusa, Kraunca, Salmali islands, Gomedha and Pus kara bestow upon you power, uttarakuru beautiful Hairanvata. (121-123)

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Bhadra-Ketumatavarsa liavrtta, Harivarsa, Kimpurusa Bharatavarsa (124) all perform your coronation, getting together Indradvipa, Kas'eru, Tamravarna, Gabhastiman, Nagadvipa, Saumya Gandharva, Varuna and Caruvasa bestow self-control on your, (126)

Hemavan, Hemakuta, Nisadha, Nilaparvata, Sveta Srngavan, Meru, Malyavan, Gandhamadan (127)

Mahendra, Malaya, Sahya, Suktiman, Riksavan, Vindhya, Pariyatra - all these mountains (128) may coming together, sprinkle on you today, Oh protector of the world Rgveda, Yajurveda, Samaveda (129) and Atharvaveda may sprinkle you, Oh king, Itihasa, Dhanurveda, Gandharvaveda, Ayurveda (130) these Vedas and upavedas may be for your victory. Siksa, Kalpa, Vyakarana, Nirukta, Jyoits (131) and chandas - these six may bestow victory on you. The sciences subsidiary to the study of the Vedas, the four Vedas, Mimamsa, Nyaya (132)

Dharmasastra, Purana these fourteen branches of knowledge, sariikhya, yoga, Pancaratra and Pasupata, Krtanna Pancaka—all these various sciences, the sin removing Gayatri, the kind goddess Durga, goddess Mahasiva (133-134) and the Gandhari bestow victory on you. Gods, demons, Gandharvas, Yaksas, devils and serpents, the sages Manus (divine), the cows, the goddesses the wives of gods, trees, elephants, Daityas group and Apsara. (135-138)

The weapons, all sciences of knowledge, the vehicles of kings, the herbs, jewels the divisions of time. (139)

All places which are holy, all clouds and things created from that things mentioned or not mentioned, may all be for your victory. The salty watered ocean, the ocean of ghee, the ocean of curds, the ocean of wine, the ocean of the juice of sugarcane, that of the sweet water (140) and whose water is hidden inside—all these may, Oh king, sprinkle you with their water. The four oceans getting together with their water (141) may sprinkle you and bestow victory on you. Oh king Puskara, Prayaga, Prabhasa, Naimisa (142) holy Brahmasara and Oh king, Gayasra, Kalodaka, Nandikunda, Uttaramanasa (142), the five rivers which suggest the Path of heaven, Bhrgutirtha. Aujas, Amarakantaka, (144) the hermitages of Kalika and Trnabindu, Gopatirtha, Capatirtha which

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is spotless heaven as it were. The Jambumarga, the holy hermitage of Tandulika, the tirtha of Kapila, the holy places of Vatika and Sandika, (146) the big lake of Agastya and Kufnaritirtha; the bank of the Ganges, Kusavarta, Bilvaka and Nilaparvata (147)

Varaha mountain, kanakhala tlrtha, Svargandha, Vasakumbha, Sakambharl, (148)

Bhrgutunga, Kubjamra, the hermitage of Kapila, (149) the holy Camasodbhedana, the auspicious Vinasana, Ajatuhga, Soma, Ajogandha, kalinjara, Kedara, Oh king, Rudrakoti also (150)

Mahalagna and Oh king, Vadanasrama also; Nanda, SuryatTrtha and Somatirtha of India (151) the tlrthas of the two Asvins. Varuna, Vayu, Kubera, Brahma, Sarva, Yamana, Cyavana, (152) of Virupaksa. Dharma of the Apsaras, Oh king, of sages, Vasus, Sadhya, Maruts (153) of the Adityas and Rudras and sons of Ahglrasa, of all the gods Bhrgus, Gandharvas, Oh bestower of honour(154)

Plaksa, Prasravana, Susena, Oh king, Saligrama, lake of Varaha, Vamana (155)

Kamasrama, Trikuta, Citrakuta, Saptarca, Kratusara, Vis nupadalake(156)

Kapila's tlrtha and Vasuki tlrtha, Sindhu tlrtha, Tapatirtha, Danatirtha and holy Surpakara. (157)

The bright confluence of the Ganges and the ocean and the beautiful confluence of the small and big oceans. (158)

Similarly Kundavasundha and the big lake Manasa, the holy Bindu lake and Acchodaka lake; (159) the Dharmaranya, the Tlrtha phalgu and Savimukta, the holy Lauhitya, Siva, the Purifier of Badari. (160)

The holy place of seven sages and Oh king, the Vahnitlrtha, Vastrapatha, Mesa, Chagalesa, Oh king, (161)

Puspanyasa, Sakamesa, Hamsapada, Asvasirsa called Krsna, Manibhadra, (162)

Devika, Sindhumarga, Svarnabindu, Ahalyaka and Airavata tlrthas; (163)

Bhogayasa tlrtha which is near Airavati, Karavira Asrama, Nagamodanika. (164)

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The Pepavimocana and Rnavimocana, holy udvejana and Harisesvara. (165)

The holy Devabrahmasara, Sarpi, Darvl, Oh king, these and many more may be for your good and holiness. (166)

May the holy places with their sin removing waters sprinkle you. These rivers, the holy big Ganga, Hrdinl, Hladini (167)

Pavanl, Slta, Caksu, Sindhu, Narmada, Suprabha, Kataraksl Sithila, Manaslrda (168)

Sarasvatl with roaring sound and Suvenu with pure water -Sipra, Satadru, Sarayu, Gandaki (169)

Acchoda, Vipasa, Candrabhaga, Iravati. Vitasta, Devika, Rambha, Slta, Devahrda, Siva; (170)

Similarly holy Iksumatl, Kausiki, Yamuna, the sin removing Gomati, Dhutapapa. Bahuda, Drsadvati (171)

Nihs'ira Trtlya and reddish big rivers, Vedasmrti, Vedasini, Vetragni, Varada (172)

Varuna, Candana kumudvatl with plenty of water, para carmanvati, Rupa, Vidisa Venuvati (173)

Avanti, Kunti with fine water palas'inl, MandakinT, Dasarna, Citrakuta Drsadvati; (174)

Tamasa, Pippala, senl karamoda, Pisacika citropala, citravarna, Manjula Valukavati, Suktlmati, Sill, Randhra, Sahkuna, Atyayaka, Tapi, PayosnT, Nirvindhya, Slta, Nisadhavatl (176)

Vena, Vaitaranl, Bhima, Carma, Rama, Kuhuka, Toya Mahagauri, Durga, Metusila; (177)

Godavarl Bhlmarathl, Krṣṇa, Vena, Vanjula, Tungabhadra, Suprakara, Bahya kaverl, (178)

Krtamala, Tamraparnl, Puspaja, Utpalavati, Trisama, Rsikulya, Iksuka, Tridivalaya (179)

Langulim, Vams'adhara, Sukumara, Kulavati with the gait of an elephant Rsika and slowly flowing Mandavahini; (180)

Krpl, Darvl, Daya, Vyoma, Parosnl Kolavainl. Kampana, Visalya, Karatyoa, Amsuvahini (181)

Tamraruna, Vetravati, Gomati river, Adrini, Trikasa and nice Hiranvati (182) Apaga, Alaka, Bhasl, Sandhya, Madava, Nanda, Alakananda, Suddha, Vasuvahinl. These and other rivers whose water is clean, which remove all sins, who are the mothers of the

world, may sprinkle you with the pots filled with their water. Oh king, (184) being crowned for the kingdom by all these mentioned above enjoy the entire world encircled with oceans live long and may you be always religious! (195)

Here ends chapter 22 of the second part of the Vis nudharmottara Purana, entitled "The mantras of coronation" in the description by Puskara before Bhargava and Rama.

CHAPTER 23 Description of the reward of places of Pilgrimage

Puskara said—Oh Rama, Oh Bhrgu's son, the chanting of these verses which I narrated to you here, are blessed and remove all sins. (1)

That man who, rising early, chants them, gains heaven, being freed from all sins. (2)

He will not be born in the animal world (in the next birth) nor go to hell, nor in my place, which is a mixture of evils. He does not get unhappiness, fear, death and delusion. (3)

To him, who bows down to these attentively, sin does not stick, just as a drop of water on the lotus. (4)

He who takes his bath paying homage to these with attention though possessed of great sins, is free from them as the snake shakes its skin from its body. (5)

By offering flowers to these, he gains great prosperity and by offering worship with (five) auspicious things to them, one is worshipped (by all). (6)

By offering sacred light to these, he shines like the moon in heaven and by giving offerings to these, he gams a number of desired things. (7)

By offering them eatables and oblation, he gets best enjoyments. If he gives food to the Brahmins with recitation to these (8) and satisfies them with money, he wins heaven for a long time. On the day of coronation and at the time of the bath with the sprinkling of flowers (9) and similarly on the day when the two years meet, one who wishes well for the self should honour; these and the holy places and rivers which are mentioned before in short. (10)

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By their careful perusal even those who have committed sin, become worthy of honour, their bath, the penance and the rites of offerings to the ancestors bring great god. (11)

Their being given gifts (to others) brings big reward, their sight and their chanting also removes sin, Oh best of Bhrgus, there is no doubt about it, (12)

Oh leader of Bhrgus, people who have taken a bath in these holy places, attain to that place (after death) immediately and Oh king, Oh Rama, therefore, holy places and also all holy rivers should be visited carefully. (13)

Here ends chapter 23 of the second part of the Vis

nudharmottara Purana, entitled "Description of the reward

of places of Pilgrimage" in the dialogue between Markandeya and Vajra.

CHAPTER 24

Sahaya Sariipatti

Rama said—What is the most important thing to be done first after a king is crowned? Tell me all that because you know everything. (1)

Puskara replied: the king whose head is still wet with the sprinkling of water, should choose his assistant because on that rests the stability of the kingdom. (2)

Even a trifle work turns hard if only one man without any assistant does it. What then to talk of the kingdom which is such a big thing. (3)

Therefore, the king himself should choose the assistants who are coming from noble families, who are brave, who belong to the best caste, who are strong and learned, (4) who are handsome, virtuous, generous and forgiving, who can bear hard work, who are very enthusiastic, expert in religion, sweet speaking, (5) who advise what is beneficial, who are intelligent, who are faithful to their master and who hanker after fame - such assistants should be appointed on duty. In the same way, he should himself find out those who are less meritorious (6) and appoint them for works fit for them. Oh Bhargava, (7)

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Noble of good character, expert in the Dhanurveda (archery), clever in religion, educating elephants and horses owing to their speaking, clever in a mild way; (8) who are (clever) in knowing signs, omens, who can know the physicians (whether they are clever or not) who can recognise other sorts of people and who definitely know six measures of Royal policy; (9) who are grateful to those who do good works, who are brave and can bear hardships, one who is straightforward, who knows the cult of the various arrangements of army and especially who can distinguish between essential and non-essential matters. (10)

Such a commander of the army, may he be a Brahmin or a Ksatriya, should be appointed by the king, one who is swift, attractive, clever, sweet-speaking, not arrogant, (11) who can capture the mind of all—such a door-keeper is recommended (for the king) who speaks exactly as told, who is shrewd, expert in knowing the different languages of the country, (12) who knows grammar, who can bear hardships, who is eloquent, who is able to explain about proper time and place of taking into consideration the place and time can explain that

which is beneficial for the king; (13) and who can tell him if opportunity comes, such a messenger be appointed by the king. (14)

Those who are swift, strong, brave and firm in being loyal, unperplexed, who are loyal to him and who can bear hard work, who cannot be tempted (by the enemies), such bodyguards should be appointed by the king. (15)

He will have a female servant, who will carry betel-leaf for him. Then he should appoint an officer for signing a treaty or proclamation of battle, who knows the cult of six expedients, who is clever in the language of the country (16) and who is an expert in state-policy, who knows well about income and expenditure, who knows the temperament of the people and well-versed in the origin of the country, (17) who should be expert in knowing the works of servants which are done in part but not completed and he should be a protector of clever people. He should be good-looking, young, brave, faithful and noble. (18)

He has been described as brave, able to bear hardships, having a sword, valorous, very attentive, expert in the matters of elephants, horses and chariots. (19)

The treasurer of the king should be always hard-working, well-versed in suggestive signs and omens and clever in training horses, (20) knowing the cult of science of horse and Ayurvedic (Medicine) knowing the specialities of various divisions of land, knowing the strength or otherwise of the charioteer, of steady sight and clever, (21) brave and well trained-such should be the charioteer of the king, not be tempted way (by enemies), pious, smart and who listens to the advice of the physician. (22)

An expert in the science of cooking, such a man should be the supervisor of the cooks. Those who know the culinary art, who cannot be tempted (cheated) by the enemies, who are coming from noble families; (23) whose hair and nails are short— all such should be appointed in the kitchen. One who treats the friends and the enemies as equal, who is an expert in law, (24) who is coming from a noble family, such a leading Brahmin, should be appointed as the judge. Of the some type of leading Brahmanas should be made the members of the assembly. (25)

They should be well-versed in the scripts of all countries, who are clever in all sciences, such men are described as writers for all dealings. (26)

That writer is considered best whose hand-writings have letters with their tops well-made which are well completed, which possess equal intervals between two words and which are equal in size; (27) who is clever in commencing a sentence, who is well-versed in all sciences and who can explain a number of meanings, in short such a man should be the writer, Oh

best of Bhrgus (28) one who can understand the cults of different people, who are swift, who are not greedy, such people should be appointed as peons in the court of law. (29)

Similar should be the gate-keepers of the king. He who is expert in differentiating different divisions of metals, jewels, iron etc. (30) who is an expert in knowing what is important and what s trifle, who cannot be tempted (by the enemies), who is always Pious, who is smart and not careless—such should be the head of the Treasury. (31)

In all matters of income people similar to the cashier should be Ppointed and in matters of expenditure, those who have travelled In the entire world. (32)

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He who has very deeply studied the science, who can examine all the eight parts of the body, who cannot be tempted, who is religious-minded, who is coming from a noble-family should be the physician of a king. He is known; whose words are always obeyed by the king owing to his affinity to other people. (34)

The man in charge of elephants is one who knows the method of training elephants, who is expert in knowing the tribes residing in the forest and who can bear hardships. (35)

The drivers of the elephant of the king is praised for all works as one who is possessed of these qualities and who has especially self-control. (36)

The man in charge of horses is praised as one who knows the science of training horses, who is expert in their medical treatment and (horses) breathing. (37)

The office-in-charge of the castle is one who cannot be tempted, who is brave, intelligent, coming from a noble family and who is ready to do all works. (38)

The architect is described as an expert in the science of building houses, whose hand is steady, who is hard working, who can think about result (who thinks deeply) about future and who is brave. (39)

The officer-in-charge of weapons is supposed to be an expert in all those weapons which are discharged with machine and with hand and which are to be kept in hand (not to be thrown) and which are partly kept in hand and partly discarded and he should be clever in battle. (40)

The king should appoint in the harem maids who are more than fifty (in number) and males seventy, for all works, (41) of the king. The servants should be old, who know the custom of various tribes and who are always alert. In the place of strong weapons a man clever and ready for work, should be appointed. (42)

Oh leader of Bhrgu family, the topics pertaining to the royal work are innumerable, Oh king, some of them are very important, some of middle type and some tribes, well knowing that. (43)

The king should appoint clever, medium and ordinary people for those works so that the king may not be ruined by interchanges in works. (44)

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After examining their loyalty, knowledge, bravery, strength and nobility, the officers should be allotted their duties. (45)

In examining officers the king should take the help of those who are perceiving the real custom only (i.e. those who are not possessed of partiality) and who are expert in religion. (46)

A king who is ambitious of winning the earth should appoint such servants as are well satisfied and such assistants as are well honoured. (47)

The king should appoint the well satisfied officer for work which they deserve, the religious-minded for religious matters and the brave for matters pertaining to battle. (48)

In matter relating to wealth, he should appoint those who are clever and in all circumstances, who are clean in matters about ladies (i.e. in harem) eunuchs and for cruel works those possessed of cruelty. (49)

Oh son of Bhrgu, the king should appoint after testing their honesty, according to their worth, for the matter of religion, money, sex and fear (50) for finding out the origin (of animals) he should carefully appoint those officers who are habituated to move in the forests of elephants. (51)

Oh Bhargava, such and other works should be carefully done. By all means the abolishment of cruel means is not proper for the king. (52)

The works of the king which can be done in cruel ways, cannot be done by gentle people; so, the king should have those (cruel people) also. (53) »

A complete abandonment of cruel means is not good for a king. So, those who possess special cleverness for special works, (54) should be appointed for those works after properly testing them. He may appoint for all works those servants coming hereditarily. (55)

In short, except in the work of partition of wealth etc. he should appoint them only. In the matters of partition, after testing, he, the fortunate, should appoint people, appointed by his own self (56) because they will look after his benefit, with the desire of peoples' welfare, he should specially rehabit people coming from the enemy territory (57) even though they might be convicted or

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wicked. Knowing well that one is wicked, the king should not trust such a man. (58)

But with a desire of the welfare of people, he should keep a watch on his movements. The king should well honour a man who comes from some other country. He should honour his assistants of the alien country. But the king may not keep them as servants, Oh bestofBhrgus. (60)

He should never make a separate colony for servants. The weapon, fire, poison and sword on the one hand (61) and Oh tiger like man! (loyal) servants and wicked servants on the other hand the whereabouts of all these should always be known by the king through spies. (62)

He should then honour the virtuous and punish those who are otherwise. Oh Rama the kings are said to have eyes in the form of spies. (63)

He should always appoint in his own country as well as in the enemy countries spies who are of noble caste, who are clever, who cannot be tempted by others and who are able to bear hardship. (64)

Those whom people do not know, who are sober, who do not know one another; they (may move as) merchants, as learned Brahmanas in Vedic verses, as astrologers, as physicians (65) or as ascetics. These kinds of spies the king should appoint. The king should not trust in the story of only one spy with faith. (66)

He should listen to the story of more than one and then should take a decision. If those two do not know each other, (67) then the king should appoint spies who are not known. Looking at things with the eyes in the form of spies, is the root of kingdom. (68)

The king should carefully test the spies. He should test well the love or hatred of the servants, the virtues or otherwise of people. (69)

The goodness or otherwise of works in everything of the king depends on spies he should depend on always. (70)

The king should know the works by doing which his people will be pleased and by which they will be displeased and should carefully keep away from that by which displeasure is caused to them (71)

The fulfilment of the king's motive is originated from the love of people, Oh moon in the Bhargava family, therefore the leading kings should always carefully please his people on the earth. (72)

Here ends chapter 24 of the second part of the Vis nudharmottara Purana, entitled "Sahayasarhpatti" in the dialogue between Markandeya and Vajra.

CHAPTER 25

Behaviour of the Subordinates

Puskara said — Oh Rama, I shall narrate to you now, how the government servants should behave, know that while I am telling that, (1)

Oh son of Bhrgu, they should, by all means, with all their strength obey his orders. They should not speak in between while he is speaking; (2) in the presence of people, they should speak only that which is favourable to him, is beneficial to him, though he may not like that. (3)

Oh Bhargava, the matters pertaining to enemies should be told to him only when his "mind is calm. About his health, they should talk through his friend and never themselves. (4)

That matter which is very sinful or which contains injury, should be kept away by the officer appointed for that matter. (5)

He should never disregard his self-respect; that way he will be favourable to the king. Similarly he should not imitate the dress, the speech or the gestures of the king. (6)

He should not perform Any drama regarding the king and should keep away from that if that is done. One who knows things should never wear clothes equal or more expensive than the king. (7)

He should show his skill in playing dice with him. But he should not by showing his skill, show his superiority to the king. (8)

Without the order of the king, he should not keep company with the cashier, the supervisor of harem or with the messengers of the enemy or with those who are repudiated by him. (9)

Oh Rama, he should not bring to sight the insult done by the *°ng to the people under him and that matter of the king which

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deserves to be kept secret should not be brought to light by him. (10)

That very secret matter which the king has told him, Oh best of Bhrgus, he should never tell to other people. That way he can be favourable to the king. (11)

When the king is ordering others, one who knows (manners) should get-up quickly and say to the king 'what shall I do?' (12)

Though knowing that this work can be done in this way, a wise man should behave as a subordinate, knowing the circumstances of the work when he (=the king) himself is doing that work. (13)

He should not now and then repeat the sentences praising him (i.e. should not flatter him). Nor should he laugh too much, nor sit having his face with raised eyebrows. (14)

Neither should he speak too much nor sit silent. Neither should he be envious nor in any way think too high of his own self. (15)

He should never tell others the bad things done by the king. He should put on a cloth or the leaves or the ornament gifted by the king to him. (16)

One who wishes prosperity, should not give away to others that thing given to him by the king with generosity. He should neither eat before the king nor sleep. (17)

He should never enter from a door which is not meant for him and should never see the king in places not proper. (18)

He may sit on the right side of the king or on his left side, sitting in front or back is condemned. (19)

He should keep away from yawning, spitting, making love, showing anger or sitting on a cot or wearing a tiara or passing or belching in the presence of the king. (20)

A wise man should not himself mention his virtues, he should do that through others only. (21)

Keeping their minds clear, the subordinates, with complete faithfulness, should behave with the king carefully. (22)

The subordinate of the king should always keep away from wickedness, greed, malignity, atheism, meanness and fickleness.²³

After uniting one's self and with knowledge and scholarship fearing (from bad conduct) one should faithfully serve the king for prosperity. (24)

He should always salute his sons, friends and ministers. But the ministers should never trust him. (25)

Till he does not question him, he should not speak anything. But when he is in calamity, he may well discuss with his well-wishers, utter that which is good for him and palatable to him. (26) The subordinate should always know well his mood. One who understands the mood can easily please his master. (27)

One who wishes prosperity for the self should always study his likes and dislikes. A bad king should be given up. One should desire the service of one who is good. (28)

One who does not remember obligation and good deeds, who behaves for the good of the enemy, who after giving hopeful promises, deprives him of them. (29)

Though not angry, appears as if angry, though pleased fruitless, though speaks gently removes from services; (30) who does not pay attention to the permission asked for entering, who when being given pleasant service behaves as if sleeping. (31)

During conversation he who goes on pointing out faults and interferes in the middle of the sentences, who sits, with his face averted when his virtues are being enumerated; (32) when his work is being done he looks elsewhere, after listening to these characteristics of an averse king, now listen to the characteristics of a loving one, (33) one who looks pleased when he happens to look at (the servant), who listens to his words with honour, when asked about welfare, offers the seat, (34) when he meets him alone and when he is engaged in secret talks, who never distrusts him, who appears with his face pleased while listening to his story, (35) who welcomes even unfavourable words uttered by him and likewise accepts even a trifle gift with honour; (36) in the intervals between the topics, who makes his face smiling. One should serve such a king who loves (his people) in this way, Oh leader of the Bhrgu family. But one should not abandon even the former, bad king, if he is serving him, when he is in calamity. (37)

Those who do not withdraw from a friend in calamity, from a servant though virtuous and bad and especially, the master go to heaven, for which the gods hanker. (38)

Here ends chapter 25 of the second part of the Vis nudharmottara Purana, entitled "Behaviour of the Subordinates" in the dialogue between Markandeya and Vajra.

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CHAPTER 26 Wealth in the Castle

Puskara said — The king along with his humble and obedient assistants should live in a place where there is abundance of grass and fuel, which is beautiful and which is possessed of animals; (1) where most of the people are Vais'ya or Sudra, which cannot be assaulted by big enemies; where there are few Brahmins, where people do various sorts of work, (2) where there are no Matrkas (mothers attending on Skanda), where people are laborious, where there are no heavy taxes, where there are plenty of flowers and fruits, (3) that which cannot be attacked by the enemies and in calamity, which can bear the allegations made by them; where happiness or otherwise are treated as equal, such a place is good for the king to live. (4)

Where there are no serpents, which is free from epidemic diseases or thieves in such sort of region, a king should live, as far as it is available. (5)

The wise king should make a castle of any one of these six types - the castle may be of arrows, earth, men (6) trees, water or mountain, Oh Bhargava. But of all these castles, the mountain castle is the best. (7)

The castle should have ditches and the upper storey of the king's mansion should be surrounded on hundred sides by the experts of special kinds of weapons (weapon sataghni is some sort of rocket). (8)

There should be made the principal gate very beautiful and having good doors by which the king seated on an elephant, adorned with flags can enter the city. (9)

There he should make four main roads. In front of one such road there should definitely be a temple. (10)

In the front of the second road should be the palace of the king. In front of the third road the court should be made (11) and in the front of the fourth road the gate is described. The city should be spacious, it may be like a square or may be circular. (12)

He should abandon such types void of discharge, a triangular shape, a shape like the barley grain or like half-moon or like Vajra (a form of military array). (13)

If it is on the bank of a river, the half-moon shape is praised owing to that. At other places, he who understands things should carefully avoid that. (14)

The treasury of the king should be on the right side of the king's palace and on the right of that should be the residing place of elephants. (15)

The place of elephants should be facing east or it may be facing north and on the south east the storage of weapons is proper. (16)

One who knows religion, should prepare the kitchen and other departments as also the residence of the priest on the left side of the king's palace. (17)

These alone or one part, he should prepare the houses of the minister, astrologer, physician and also the store rooms. (18)

He should provide for a place for cows and also for the horses. A line facing the north is mentioned for the horses. (19)

The bordering line facing the east is condemned, Oh expert in religion, the expert house-masters should keep the horses in that manner, the king should keep in special abodes, cocks, monkeys and apes and cow with calf. (20-21)

Wishing well for the horses he should keep goats also carefully. In the abodes of cows, elephants and horses the cleansing of their excrements should not be got done after the lord suns setting, by the king who knows how things ought to be done. (22-23)

He should give houses to all, in due order, to the army-men and the architects without any exception. (24)

He should give residence to the priest and the astrologer. Also to the physicians of cows, horses and elephants. (25)

The king should bring into the castle those who have been injured by the enemy army. The residence of the bards and the Brahmins is recommended to be in the castle. (26)

They should not be many. But without them, the castle should not be prepared. In the castle should be prepared yantras (possessed) of many weapons (27) with contrivances that can kill thousands. By doing that, protection can be achieved, Oh Rama, the king should also make hidden doors in the castle. (28)

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The collection of all types of weapons here is praised just as the arches which are to be thrown, the iron clubs, Oh Bhargava. (29)

The arrows, swords, miners and a lot to sticks, treacles and rams. (30)

He should keep a lot of big stones and hammers as well as sound making things, tridents and spears with sharp edge (31); bared missiles the handles of the sword and darts, Oh best of men, a lot of hatchets, discs, shield along with to leather covering, (32) axes, ropes and canes, baskets of small vessels and incenses. A collection of various types of vessels is proper here. Similarly of all musical instruments and all medicines. (33-34)

A hoard of grass and fuel, the jaggery, all things which are the products of mountains, the things obtained from cows, of leather resin, the muscles, with bones, of things available from cows, of clothes and of corn. (35-36). Similarly, of special types of clothes, barley and wheat of jewels, all kinds of clothes and especially iron-things (37) of leguminous seeds, of kidney-beans of black-grams and also of seasonal legumes. Similarly (he should have a stock) of all kinds of corn and even of dust and cowdung; (38) jute, the juice obtained from sarja trees, Bhurja, lac, refined lac and all these as well as such other things should be hoarded by the king in the castle. (39)

He should keep pots with serpents inside, as also tigers and lions, deer, birds and beasts of various kinds, Oh fortunate one, the things opposite of each other should (40) be carefully kept separate by the king. (41)

Whether mentioned or not, all the things without a single exception should be well-preserved in the city with a desire to do good to his subjects (42)

Jivaka, Rsabha, Kakoli, Amalaka, Parusaka, Saliparni, Prs niparni. Mudgaparni as also, (43)

Masaparni, Sariva for getting two things-strength and fearlessness; Vlasva gandha, Vrfhvika, BrhatI kantakarika (44) Srngatika, Rodragodhi, Varsabhu, Darbha, Gundarka, Madhuparni, Vidari, Nahadurga and Durga, (45)

Dhanvana hat is known as Maharag, Trikotl, Randaka, Visa, that are known as Parnasana, Madvika (grapes), Phalgu, Kharjura

Yastika (Jethimadha); (46) Sukra, Atisukra, Kas'marya, Chhatra, Atichhatra, Vlrana, Iksu (sugar cane) and things made from sugar-cane and those artificially ripened; (47)

Saha, Sahadeva, Visvadeva, Adharusaka MadhQka flower; that are known as Hamsa, Satapuspa; Madhulika (48) Satavarl, Madhuka; Priyala, Tala, Atmagupta, that are known as Katphala, Darada, Rajseruka (49)

Rajarsabhaka, Dhanakya, Rsyaprokta and Utkata, Katamkata, the seed of lotus, Govalll, Madhuvallika (50) Sitapakl, Kulingaksi, Kakajihva, Urupatrika, Ervara, Umrpasa, Munjataka, Fesh (51)

Kasaruka, Tugakslra, Bilves'a, Ulukakesara - all the owned grains which are (52) ploughed twice, milk, water things which are white, flesh, Oily things, things containing fat and ghee, Nikoca, Abhisuka, Aksota, Vatapa, along with urukhanaka. (53)

These and other such things should be considered as a group of sweet things. The king should hoard all these without any exception in his city. (54)

Dadima, Amrataka, Una, Tantidika, the sour cane, Bhavyaka, Kandallka, Makaranda Karusaka (55)

Bljapuraka, Kandlra, Malati, Dhanvana the leaves of two types of kolaka and the leaves of both Allikas (56)

Palevata, Bhagarika, Praclnaruka, also, kapittha, Amalaka, cukra kalinda, s'athasya, (57) the butter of Jambu, Sauvira, Tus ocaka, the wine, fruit-juices intoxicating drinks, manda, butter milk and curds (58) all such white things should be treated as the group of savours. Raw salts and things made from that, Adeyapakya and the foam of the ocean Kupya, Sauvarcala, vida, Valaka, the powder of Cardamom (59)

Usaksara, Kalabhasma, these should be treated as the group of salty things. Such and other things should be hoarded by the king in his city, (60)

PippalT, Pippalimula, Cavya, Citraka and Nagara, Kuthareka along with pepper, that which is originated from milk honey, which is white which is gained from the pith of plants, which is oily fatty and made of ghee contraction, sitru, bhallataka Mustard seeds (sarsava) (61)

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Kusta, Ajamoda, kitibha Hingu coriander seeds Kakhya, Kucikadatya Sumukha, kalapalika, (62)

Phanijjaka, Las'una, Bhustrna and Surasa, Kayastha, Vayastha, Haritala, Manahs'ila; (63)

Amrta Agurudanti, Rohita, Kumkuma, Avalguja, Somarajl, Krsnasarpa s'ilajatu (64)

Kapillaka, Taijavatl, Vidanga, Nicula, Edakaksl, Praklrya, Punddra, Svarnayuthika; Saugandhika, Grnjanaka (carrots), Vesmadhuma, Rocana, Yava, Eranda, Kandira, (65) Satyakl, Hapusa. (66)

All these having yellow threads and mostly greenish. The fruits of these and powder of cardamom, the leaves of Hinga. (67)

These and other such are considered as the group of pungents, Oh best of Bhrgus, they should be carefully hoarded in his castle, (68)

Musta, Chandana, Hrlbera, Krtamalaka, Darava, Haridra, Nalados'i, Amankta, Amalaka, Vastuka, (69)

Purva Patolakatuka, Pathatvak, Patratumbaka, Kirata, Tiktaka, Nimba, Yastika, Ativisa, (70)

Talis'apatra, Tagara, Saptaparna, Nikantaka, Kaka, Udumbara, Kaudlpa, Susavl kanika, Asana; (71) Sadgrantha, Hini, Marisi, Parpata, Madayantika, Rasanjana, Bhrngarasa, Patanga, Paripailava; (72)

Duhsparsa, Guruni Kasa, Rasaka, Gandhanakuli, Tusavalli, Vyaghranakha, Sangasta, Caturangula (73) Rasana, Kus'a, Sphita, Harenu, Renuka the front portion of the sugarcane, Vetasa, Turvi, Visana Lohamanjana; (74)

Malati, Vanatikta, Vrsaga, Ajihma, Karkasa Parpati, Guduci -these things are called the group of the bitters. (75)

Such and other such things should a king hoard in his city. Again he should hoard both Abhaya and Amalaka and Vibhltaka (76)

Priyangu and Dhataki's flower, Ucara, Udhasana and Arjuna, Ananta, Amrasthi of that known as Naga, Una and Kankaphala (77)

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Bhurjapatra, Sikhodbheda, Patala, Bakula, Ustaka, Samanga. The root of Trivrtta, karpasa and the ointment of Gairika (78)

Vidruma along with honey, Uchista, Kumbhlka, Kumuda and Utpala, Nyagrodha (banyan tree) Udumbara, As'vattha, (pippla tree) Kimsuka s'ims'apa and s'am! (79)

Priyala, the essence or Eluka, Sirisa, Padmaka, Bilva Agnimantha, Plaksa, Syamakayaca, Kauyana Rajadana karira, Champaka and Priyaka; (80)

Arhkola, Us'Tra, Badara, Kadamba, Khadira - all these whose leaves, roots and flowers are strong. (81)

These and such others are called the group of astringents. Oh bet of Bhrgus. A king should hoard them in the city. (82)

Those are related to the destruction of insects and the horses who have lost some limbs. Similarly, the things spoiling wind, smoke and roads (83) should be kept in the castle by the king but I am not narrating them. The king should carefully preserve things having poison. (84)

He should preserve various medicines likewise, which destroy the effect of poison. He should carefully keep in his city people who can pacify the demons and ghosts etc., who can destroy all sins, who can increase his prosperity and who are experts in arts, as also those who are frightened, mad, angry and insulted. (87)

The king should always live in the castle which is well-protected, possessed of lots of machines, weapons, palaces, having all types of grains and herbs and adorned by merchants. (88)

Here ends chapter 26 of the second part of the Vis nudharmottara Purana, entitled "Wealth in the Castle" in the address by Puskara to Rama in the discourse between Markandeya and Vajra.

CHAPTER 27

Agadankaradhyaya (Physician)

Rama said—The things which kill the demons and the poison and hence to be kept by the king and those medicines. Oh best among the experts in religion, tell me all that (1)

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Puskara said—Bilva, Adhaki, Yava, Ksara, Patall. Bahlika, Us ana and Srlparni mixed with sallaki, the sprinkling of the potion (kvatha) of all these is best. (2)

That which is effected with poison immediately gets free from it, if sprinkled by that. His clothes, bed, seat and food should have water of barley mixed with raw salt, (3) as also his armour, ornaments umbrella, chauris. The root of the kapittha tree with filaments, the

sonita tree along with the citron tree, the sprinkling of water possessed of these destroys the effect of poison. (5)

The laksa, Priyangu, Manjistha and Samanga along with Renuka, paste of all these with birch tree should be buried under the ground keeping it on the horn of a cow for seven nights, then making it jewel—studded with gold, it should be worn on the hand. (7)

One affected with poison immediately gets free from it by that. Manohvala sami's flower and skin, Nisa, white sesamum, kapittha, kustha, Manjistha, turned into paste with birch tree, Dhanogava of a reddish cow known as saumya is the best medicine. The Visajit gem as before is best. The body of a rat (9) tied on the hand is also a destroyer of the poisonous effect. (10)

Harenumasl, Manjistha, Rajanimadhuka, honey, the skin of Aksa with juice, (11) by hearing seeing or smelling the musical instruments and flags besmeared with a paste of these, one gets free from the effect of poison at once. (12)

Pusana, five sorts of salt, Manjistha and the two of Rajani, the powder of cardamom, the leaves of Trivrtta, Virungani Indravaruni (13) and the Madhuka with campaka tree should be obtained with the help of the horn of a cow. The small portion as told before of these should be mixed with hot water. (14)

With that already taken, poisons effect gets weakened and even one who has not actually taken poison does not get any harm with santu, the juice of sarja tree, Uslra, sesamum leaves and sand. (15)

With Vella and Uskara and with flowers of Arjuna tree, their incense and smell destroy in the house poisonous effect from the movables and immovable. (16)

Where this incense is burnt, there are neither insects nor poison nor frogs nor any serpents nor the she-demons nor any

other such things (harassed) with bark of trees of sandal-wood, ks ira, palasa of which (17) the paste is made Purvailava, Alusura, Sanakuli, Tandullyaka, (18) their portion along with the one who does a mark (19) with Rocana leaves or Nepali or kumkuma, the poison does not affect and he is loved by men, women and king. The small of the powder of Haridra, Manjisthna, Kinihikana and Nimba (20) makes the body affected with poison, free from that poison. The flower, the leaf, the fruit and skin and even the dirts of s'irlsa, (21) also the

medicine ground in the urine of cow is said to do all remedy, Oh brave one, these are the chief medicines, Oh Brahmin, listen more, (22)

Vandhya, Karkotaki, Visnukranta, Utkata, Satamula, Satananda, Balasphota, Patolika (23)

Soma, Pinda, Nis'a, Dagdharuha, Jaya the lotus plant on ground, the yellowish Srngamulika, (24)

Candal! Hasticandai, Gocandall, Kavandhika, Rakta, Maharakta. Bahirsikha (25)

Kos'ataki, Nakramala, Piyala, Svalaksana, Carana, Sugandha, Gandhanakull (26) Is'vari Salingl, Somali. Varhs'analika, Jatukarl, Sveta, white Madhuyastika (27)

Vajjata, Paribhadra, Sindhuvarika, Jivanandi Vasumati, Nata, Nagakata, Kata (28)

Talana, Jalapatala, the leaves of banyan tree, Karaks'ira, Mahanlil, Kalhara Hamsapadika. (29)

Mandukaparni, Varahl, two Tandullyaka, Sarpaksl, Lavana, Brahmi, Vis'varupa, Sukhankan. (30)

Those which remove pain, which make one free from disease, which remove dart, the leaves which are reddish and dark-red are Mahausadhis. (31)

Likewise, Amalaka and Vandaru, Yavacitra, Patolika, Kakoll, Kslrakakoll, Piluparna, Manovatl, (32)

Kesanl, Vrs'cika, Kali, Mahanaga, Satavarl, Garuda vega, the night-lotus plant on ground. (33)

The day lotus on ground and other big creepers on ground, Unmadinl, Somarajl and Oh Bhargava, all the jewels, especially blue jewel and kltapaksa and all the jewels made (34) by insects should be specially worn, (35) which are the destroyer of demons,

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which bring fame and which kill the she-devils and ghosts—The jewels hidden in mountains, originated from cow, donkey or camel

(36) originated from serpents, Tittira (kind of frog), reddish brown frogs, originated from lion, tiger, bull, cat, elephant and monkeys,

(37) free from disease, originated from the Cataka bird, goat, buffalo and deer, the king should reside in that city which is possessed of all these, wealth and where (proper) things are preserved and should have his palace white, possessed of all good qualities and auspicious things. (38)

Here ends chapter 27 of the second part of the Visvakharmottara Purana entitled "Agadankaradhya" in the discourse between Markandeya and Vajra.

CHAPTER 28 Rajaraksavarnana

Rama said—The secrets, the protection of the kingdom which a king should have in the castle or which he should get prepared, tell me all that soon. (1)

Puskara replied, Sirisa, Udumbara, Sam! and Bijapura plunged in ghee, has been prescribed by the old as removing hunger for a fortnight; (2) kaseru, the roots of lotus and sugar-cane and Vima, the scum of all these durva, milk and ghee is supposed to be fruitful till a month, (3) when a man is sentenced to death by hanging him on a post and the "Aram" (a contrivance for kindling sacred fire) should be made from his bones; with the help of a black bamboo fire should be created there. (4)

The house in which side the Apasvya i.e., it is to be gone round so as to keep right side, should be with that performed thrice, it will never burn with fire. (5)

There is nothing to be thought here. The inner part of the cotton-tree and the skin discarded by the serpent is best. When a serpent is to be driven out from the house, there should be continuous incense of that in the house. (6)

If a house is besmeared with that, it never gets burnt by fire. Oh king, during a time in the castle fire is like a demon especially, when wind is blowing, it should also be protected from poison. Know the tricks to be applied in that matter. (8)

Beasts and birds should be kept for the entertainment of the king. Food should be examined before in fire or through people. (9)

The king should not even touch a cloth or a leaf or an ornament, food or bed-sheet which is not tested before (he uses them). (10)

His face and mouth are blackish, he appears as if perturbed, looks in all directions with disturbed mind, goes on doubting everywhere that the enemy has given poison; (11) his upper garment slips down, his mind does not concentrate on anything; he hides himself behind a pillar or with a pitcher looks gloomy or feels shy; (12) he draws lines on earth (with his toe and turns his neck (now and then); Oh Brahmin, scratches his head or licks his lower lip); (13) hastens in works which are to be definitely done, other way-such and other signs of a poison should be tested. (14)

Then he should test that eatable in fire quickly. It may gain the colour of a rainbow, with a noise like the breaking of a tree. (15)

It revolves once, gives bad smell, makes peculiar sound as 'cat cat,' for a number of times, by smelling the smoke of that, one gets headache; (16)

Oh Bhargava, bees do not sit on the food which is poisoned. Even if they sit on that or even see that due to poisonous food, they die. (17)

Oh best of the Bhrgus; the cakora's eyes become very red and the voice of the cuckoo gets harsh, Oh Brahmin (18)—The gait of the swan falters and the large begins to hum; the Kraunca bird becomes intoxicated, a cock screams (19) the Cakora exclaims and the she—parrot roars; a Gamlkara, moves elsewhere, the duck dies; (10) a monkey passes urine, the cakora bird gets gloomy, the deep-brown one (i.e. a horse) is horripilated and the spotted deer (sabara) weeps. (21)

Oh Brahmin the peacock is pleased at the sight of a poisonous thing. Oh Rama, the food which is poisoned, gets digested after a long time. (22)

Likewise it becomes full of water and smells similar to stale food and if mixed with large curdamums, it loses all its flavour and

taste; (23) the sauces turn dry, the liquids get bubbles on them and salty things have a layer of froth created on them. (24)

The luster of the liquid forms dark-blue and that of the milk reddish and dark as that of cuckoo; of fresh water, Oh best of Bhrgus; (25) of the food which is savour, the lustre gets black of kodari (reddish grain) of butter-milk, like the honey dark-blue and yellow of ghee and like water with the lustre of a pigeon of sour cream, greenish things having sugar and reddish like oil. (26)

The unripe fruits immediately turn ripe, those which are already ripe get spoiled, the garland of flowers withers. (28)

Those which are heard get soft and those which are soft get reciprocal. Similarly, small threads appear on the surface and also fibres like hay and especially the clothes get black circles and (29) iron and gems appear as if besmeared with dirt and mud. The fragrant ointments and such things for bath, Oh best of Bhrgu, the unripe fruits immediately turn ripe, those which are already ripe get spoiled, the garland of flowers withers. (28)

Those which are heard get soft and those which are soft get reciprocal. Similarly, small threads appear on the surface and also fibres like hay and especially the clothes get black circles and (29) iron and gems appear as if besmeared with dirt and mud. The fragrant ointments and such things for bath, Oh best of Bhrgus; (30) lose their fragrance and the leaves get withered. (31)

The colour of the collyrium of lovely women, turns into yellow, dark-blue or white. The lustre of ivory and wood faints, similarly the shining of threads. (32)

Oh best of Bhrgus these and others are the signs. Therefore the king should always keep with him jewels and divine herbs. (33)

A king protected well by his assistants who are always alert; (34) is the root as it were of the tree in the form of the subjects. By protecting him the kingdom prospers. Hence Oh moon in the Bhrgu family, all should carefully protect him. (35)

Here ends chapter 28 of the second part of the Vis nudharmottara Purana entitled "Rajaraksavarnana" (Description of the ways of protection of the king).

CHAPTER 29

Vastuvidyavarnana

Rama said—Oh son of the king Varuna, tell me about the science of building houses. Oh reverend one, for the good of the king and also others. (1)

Puskara replied—in the very beginning should be examined the ground which is possessed of all auspicious signs, which is sloping towards east and which is blessed and elevated in south. (2)

Not pervaded with sand and not plunged in water, it should be void of ant-hills. It should be void of the holes pierced by rats for living and should be void of trees with thorns. (3)

Its touch should be felt gentle, though hard but fertile. It should not be like the shape of a barley grain, nor similar to Vajra (array of elephants—a king of military array); (4) not of the shape of a winnowing basket or of the shape of a tortoise and it should not be weak. It should be ferreted by worms and possessed of a lot of clay and be auspicious. (5)

Put inside, a flower does not wither and a lamp does not get extinguished, Oh Bhargava, (6) in which water also does not get stale, such type of soil is praised. A wise man should build his house in that, (7) white, red, yellow and black clay in due order, are praised for the Brahmins etc. Oh Brahmin, the clay should be brought of that type. (8)

Similarly that which smells like ghee, blood, corn and wine (for the castles in order) and likewise fasting sweet, astringent, sour of like black-pepper, (9) which is full of kusa grass, s'ara grass, Kas'a and Durva (pious herbs). Examining carefully such soil (10) and in the beginning honouring the Brahmins on a holy day with auspicious constellations, stones should be removed from it. Then first after digging it the shares of deities should be allotted. (11)

Before building on it, with pious rites, sixty four divisions should be made. After preparing on all sides, the sixty-four division (12) on each one, one house should be made, because in accordance with this division, the gates are to be made. (13)

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After this, I shall narrate about the shares of deities with proper ceremony. In the middle, the lord, where four roads meet, Brahma having four auspicious faces should be kept. (14)

In the east, the sun of the lord of restraint, in the south the present Manu Vivasvan and in west the Mitra. (15)

In the north should be the s'asanaga and about the corners of the directions, listen from me. In the north-east corner both the gods connected with love (Kama and Rati); Savitri and sun in south-east corner. Likewise Java and Indra are described for the south-west corner. (17)

Bhadra and Vyadhi are in north-west corner, Oh son of Bhrgu, in the outer circle (18) as it is in eastern direction etc.; know from me. Oh Rama, Mahendra, Surya, Satya and Bhrsa are told in the east. (19)

In the south should be Grhaksita, Yama, Brnga and Gandharva Bhallata, Moon, Aditi and Kuber (20) those gods are described for the north. (21)

Now listen about those for the definite corners. For the north-east are told Diti and Is'a and Magha and Jaya. In the south-east corner Vyoma-Agni and Pusa - Vitatha, Oh Bhargava, Mrga, Aryama, the lord of the manes in south-west corner. (22)

In north-west corner are Dauvari and Sugrlva. The eight deities even outside to these, listen to me. (23)

Eight deities are told in different directions and corners. The first and last deities are (24) called gods, now the two chiefs of planets, first deity is Rain, the second is Moon, Mahendra, Sun and Satya. Bhra'sa and then Gamana (25) and wind, these fortunate are told in the east Pusya, Trituda and Graharksata, (26)

Yama, Bhṛṣa, Gandharva, Mṛga and manes - these deities are counted in the south, Oh leader of Bhṛgu family, (27)

Dauvarika, Sugṛva, Puspadanta and Sura, Varuna, Yakṣa, Roga and Soma. (28)

These deities who destroy the demons are counted in the west, Nagaraja, Mukhya, Bhallata and Sasi, (29)

Aditi, Kubera, Naga, Hutasana these deities are counted in the northern direction Oh Brahmin. (30)

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With regard to the shares of these deities, gates should be made. I shall tell you which are auspicious; the remaining others should be given up. (31)

Mahendra and Moon these two deities are considered to be the bestowers of good from east, Grharksata and Puspa these two are good from the south. (32)

Oh Brahmin, Sugṛva, Puspadanta these two are auspicious from the west. Bhallata and Somadeva these two are best in the northern gate. (33)

Thirty-two deities are told for outside, while twelve are told for inside. In the middle is told, Brahma these are the Pindadevata. (34)

These deities are forty-five, others, Oh Bhargava, are told in the beginning. An enclosed space, additional five are. Oh Brahmin, having 64 places should be prepared on that place. (35)

The work pertaining to the house is told in accordance with the shares of the moon, Sugṛva, rain, truth, Indra, Aryama and Varuna as per their places. Oh Brahmin, on the shares of the sun, sky, truth and fire should be made the kitchen. (37)

The well should be made on the shares of the wind, sky, Sugṛva, Bhallata, manes, Gandharva named Puspadanta, (38) which is little more than a tree, that should be made, Oh best of Brahmins. Or optionally the Grhakarma told in accordance with the divisions of directions. (39)

In the north-east should be made the temple for the gods. In south-east, the kitchen, the revolving-fire place also there in south-west. (40)

The room for grain and weapons should be in north-west. The Water in well etc. are praised in the north. (41)

Those things are condemned in other directions. Therefore, that should be carefully avoided. In other directions, in building the wooden house old and new materials should not be mixed. (42)

One's own wall and the wall of others (neighbour) should also not be kept common by one who knows things. The placing of doors should be performed on the days when there is no eclipse of the sun or the moon. (43)

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In the work pertaining to the building of the house, an additional day or an omitted day should be avoided or they may be utilised for east or north, if the Brahmin permits. The place of Brahma should always be clean, Oh Bhargava. (44)

It should not be touched by ivory (the teeth of an elephant). One should know the important secret thing about deities' places. (45)

So they should not be in close contact with ivory etc. Those trees in which water is sprinkled with pots, those which have hollows, (46) those which are affected by elephants or lightning or those which are situated near the temple, those which are burnt (partially) with the fire

in the cemetery, those grown on the place where four roads meet, (47) those which possess holes - these are in no way praised. After performing the big worship of that tree and of its perfumes, (43) a Brahmin should cut it with an axe, besmeared with honey and ghee. The falling of that tree in the east or in the north is said to be good. (49)

Oh best of Brahmins, its falling in the remaining directions is condemned. The Banyan tree, the Pippala tree, Nirgunda, Kovidara and Vibhitaka. (50)

Pusyaka, Salmali and Palasa should be abandoned. In the house, the height of the door should be double in width. (51)

The first place should have paintings of elephants, swans and sarasa birds. The gate should have windows in front. A door which is pervaded by the open space, the meeting place of four roads, temples, wells, one big tree or main road should be abandoned or it may not be faulty, if the place double the height of the house is left. (53)

That which is burnt, which has a straw mat and which is plunged into water - such a door is not praised and hence should be abandoned. (54)

The house where treasures are to be kept should be more gorgeous than the main gate revolving at places and on the shares of Kubera. (55)

At another place the gate Indra-Satya and Indra-Sugriva should be got prepared. After preparing the pillars in nine ways on the back, divisions should be made. On one division a pitcher

should be made on another a lotus in three divisions an eight cornered pillar or a circular one should be made. (57)

On it and on its divisions the highest spotless point is to be made. One apartment may be made or four to two according to one's sweet will, but if two are made; these should not be in east or north. (59)

In ways other than that, it is condemned, Oh Rama, it is supposed to destroy sons and wealth. A storey should not be made higher than eight Hands (Pastas) (60) and the height of the entire building should not exceed one hundred Pastas (One Haste = 18 inches). The beginning along with the foundation stone, the fixing of the height of door or pillars, (61) the staircase, the entrance gate all these should be commenced on an auspicious day, (62) while the worship of the deities and the Brahmanas should be done on the remaining occasions, as also the worship of the astrologer and the architect. (63)

One who knows well, should not perform the ceremony relating to building in monsoon or in the later five days of the black-half of the month or on the first day of the bright half. Oh best of Bhrgus, (64) he would abandon the 4th, 9th and 14th days of the month and also Tuesday and the karana which is named Vist i (65) when, the atmosphere is disturbed by Catastrophies originated from sky, middle world or earth or an eclipse day or when there is Vyatipata. When both the stars and the moon are favourable the wise man should undertake the Vastukaram. The Dhruvas of Indra and Nirutti are praised. (67)

Saumya, Vaisnava, Pusya, Pausna and Savitra also, when the Lagna is steady and the Arhsa too and when they are for the prosperity of the owner. (68)

The time when the sober planets are in the centre or in the triangle and the evil planets are in the place of prosperity. On such occasions, the first entering in the house should be done. (69)

In all such deeds the time when the evil planets are in the centre should be carefully avoided. The centre may be connected with the sober deities and never barren. (70)

Now I shall tell you about the ceremony pertaining to the placing of the foundation stone. After performing the sixty four step ceremony (padavidhi) and preparing the mandala (circle) on

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an even ground and after planting the deities on that circle (Mandala). Oh Brahmin and after planting the deities on that circle (Mandala), Oh Brahmin and after worshipping the goddess of wealth and the lord Vasudeva (72) he should do the worship of deities connected with the building of the house with sandal-paste, things fixed for special honour, flowers, offerings, incense and light. (73)

After worshipping them well he should enkindle the fire; reciting the mantra Om in the beginning he should offer ghee for Lord Visnu. (74)

Then after performing the oblation for the goddess of wealth he should offer to Brahma the first offering; then he should offer to the Gods of building. (75)

Oh knower of religion, when ghee is offered as oblation to a deity at that very moment immediately he accepts its through fire. Oh best of Brahmins, (76) that place which is fixed for that deity should be marked with an arrow. One who knows well should take out that arrow carefully. (77)

The learned man should fix in the middle a pitcher of stone and a dart. In the north-east corner, first of all he should fix a stone. (78)

On the south from that, the placing of the foundation stone is described, Oh Rama, then on the pitcher and the stones (79) should be poured water which possesses all types of herbs and which is astringent with the banyan and pippla trees. Then the besmearing of fragrant sandal-wood paste is done. (80)

Then they should be covered with auspicious fragrant flowers and then incense, light and offerings of food should be offered to them. Oh Rama, (81) then the worshipping of best Brahmins with gifts. After that one who knows should worship the astrologer and the architect. (82)

The astrologer and the architect should then chant this verse which has come out of the mouth of sages. "May the house bring prosperity, Oh daughter of Vasistha, may the house, make me happy with sons and wealth. Oh goddess Jaya, who brings victory, bring victory to my subject. (84)

Oh daughter of Ahgirasa, Oh full of all virtues, fulfil all my desires; Oh blessed daughter of Kas'yapa, make my intellect noble

(85) worshipped with all seeds, jewels and herbs Oh attractive, happy one, Oh daughter, of Vasistha, please come here, Oh daughter of Prajapati, Oh the eldest of all four, Oh goddess (86) possessed of land, Oh fortunate, Oh possessed of pious vows, Oh blessed daughter'of Kas'yapa, dwell in this house.(87)

Oh goddess daughter of the Bhrgus, worshipped by great preceptors and adorned with fragrant paste, garlands of flowers and ornaments, you the bestower of earthly prosperity,

Oh fully contented Oh possessed of beautiful eyes, Oh daughter of Ahgiras, Oh desire accomplishing one bestow desired things on me I wish to steadiness. (89)

Oh, you the mistress of country, city and house reside in this house and be for the abundance of people wealth, elephant and cattle. (90)

At the time of first entering the house, the entire ceremony similar to that of the stone foundation except the planting the stone should be done. (91)

After paying oblations to fire with the lustre increased owing to worship with ornaments and with the sacred cord of five coloured threads tied round the wrist, he should make circles on auspicious arrows in different directions and corners and in the windows for killing the demons. (93)

All these circles should be drawn along with the chanting of mantras which kill the demons. (94)

Then besmeared well (with fragrant pastes) satisfied with, wearing a garland of flowers and accompanied with his wife, along with the roarings of blessings of the Brahmins, with the sounds of flutes and lutes, with the chanting of songs of the bards and with the noise of drums, (95) at an auspicious time suggested by the astrologer, the owner with his hand kept on the back of a cow should enter the house, having arch and looking auspicious owing to pitchers filled fully with water. Entering there and performing the worship of best deities already worshipped before by the astrologer, (96) adoring the fire and best Brahmins and accepting their blessings, he, after feeding with food which is possessed of plenty of honey, milk and ghee, the Brahmins to whom gifts are given and then sending them back, (97) he should offer worship to the fire for seven days and ceremoniously honour the Brahmins.

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He should live in that house which is always pious, in which the deities and Brahmins are worshipped and which is possessed of all virtues. (98)

Here ends chapter 29 of the second part of the Vis nudharmottara Purana entitled "Vastuvidyavarnana" in the story by Puskara to Rama, in the dialogue between Markandeya and Vajra.

CHAPTER 30

Description of Vrksayurveda

Puskara said—Oh best of Bhrgus, the auspicious, plaksa tree should be in the north, the banyan tree in the east, the udumbara tree in the south and the pippla in the west (direction which is gentle). (1)

In due order these are not desired, if grown from the south and others. If the trees with thorns are grown in the vicinity, they should be dug out. (2)

On the left side of the residential room, a nice garden should be made. There he should get planted, first of all, sesamum and should crush them when they get flower. After taking a bath, he should worship the tree, the Brahmins and lord Siva and then plant other trees carefully. (4)

The five immovable constellations are praised for the planting of trees - concerned with wind, Hasta, Pusya, concerned with Vis nu and Mula. (5)

When the garden is full of water and hence not attractive then he should not enter it without a cloth (spread on the ground) and he should also get made the lotus-pool. (6)

The water coming from beneath the ground should be well cleansed. He should carefully get dug the wells-Hasta, Magha, Maitra, Saumya, Pusya and that relating to Indra, the three uttaras purva and phalguni and also that relating to Varuna are praised for commencing the construction of a water-place. (8)

He should commence it after worshipping gods Varuna, Lord Visnu and Parjanya and after satisfying the Brahmins by giving them desired things. (9)

Now, I shall tell you about the trees praised for the garden. Oh Brahmin, Arista, Asoka. Punnaga, Sirisa, Amra and Priyahgu, (19)

Panasa, As'oka, Kadall, Jambu, Lakuca, Dadima—these are auspicious. They should be planted first in a garden or houses. (11)

After planting a number of such trees, other trees may be planted except s'almali and kovidara, but avoid Vibhltaka (12) and also Asana, Devadaru, Palas'a and Puskara. But one who knows should not abandon any of these in the gardens of temples. (13)

Even there those auspicious trees should be planted in abundance. The trees planted should be watered in the morning and in the evening after the heat is lessened, when the water is cool. (14)

As also in monsoon if the earth is dry the distance between two trees is best if it is twenty Pastas, middle if sixteen Pastas and lowest, if twelve Pastas. The trees grown up in the vicinity touching one another (16) will be futile because their unperceivable roots will mingle, Oh Brahmin. Oh Rama, now listen to the remedy if they (trees) get some disease. (17)

First of all, they should be tested a little by some implement. They should be then watered with cold water after pasting cow dung, ghee and mud. (18)

If the fruits get destroyed (they should be watered along with kulatha (a kind of Pulse); Masa black gram, moonga, sesamum and barley watering with cold water is always recommended for getting fruits and flowers. (19)

The powder of the droppings of sheep and goat, the powder of barley and sesamum, the flesh of cow and water should be supplied for seven nights. (20) ;

That will be for the nice growth of all; the trees will increase the fruits, flowers etc. The seed plunged in coloured water and sprinkling of coloured water (21) gives that in full bloom, there is no doubt in it; the growth of trees, big flowers sprinkled with water where there are fishes. (22)

Now I will tell you about the main desires of tress at budding time. The sprinkling with cold water which have fish is good for the mango tress. (23)

For grapes also should be sprinkle with that alone, Oh killer of enemies. For ripe pomegranate red blood is praised. (24)

The husk should be given to and wine is botteceli trees, especially it becomes more beneficial owing to its contact with the mouth of a young lady. (25)

For the Asoka tree, kicking by a beautiful woman. The water with the flesh of a fox is beneficial for orange trees and walnut trees. (26)

For jujube tree, the water with honey-stick (Jethl madha) is praised. For nut-plant fragrant water and the flesh of a cow are good. (27)

The Saptaparna tree becomes attractive with the sprinkling of milk. For the kurabaka tree sprinkling of the marrow, bones mixed with flesh is beneficial. (28)

The pure ghee obtained from the fish is for pure fruit of a cotton tree and the sprinkling of the marrow of enemies flesh is praised for patala tree. The sprinkling of kapittha anil Bilva trees should be with water mixed with molasses. For the buds of Mallika fragrant water is most beneficial. (29-30)

For the buds of kubjaka, the flesh of a tortoise is praised. For kharjura, coconut, bamboo and kadali trees, the sprinkling and salt with water causes their growth. The vidanga (the medicinal substance mostly used as a vermifuge) with rice and the flesh of fish (is good). For all trees, without any exception and should be used for the Dohada of all. (31 -32)

Treated in this way, the trees have beautiful fragrant flowers and they become free from disease, they become juicy, live long possessed of nice fruits. (33)

Here ends chapter 30 of the second part of the Vis nudharmottara Purana entitled "Description of Vrksayurveda" in the dialogue between Markandeya and Vajra.

CHAPTER 31

Description of the glory of worship of Gods

Puskara said—The lord of the world, living in the castle, which is possessed of all virtues and where the religious ceremony of building a house is performed should increase his treasure with proper means. (1)

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There he should protect his subjects and at proper places the erection of temples of deities also are prescribed for the king by old people. (2)

The donations and wealth and the people related with those (temples), should be carefully protected. A king goes to hell if the wealth of deities is stolen (3) and also insult even in this world. The deities honoured by the king protect his territory. (4)

Oh best of Brahmins the entire earth is dependant on the favour of deities. The best of Gods should be worshipped with incenses, lights, bowing down, garlands of flowers and besmearing fragrant pastes, offering jewels. Being worshipped thus, they honour (him) with long life, fame and wealth. (6)

A great position is obtained by the worship of Gods and by performing religious ceremony. When honoured, they bestow on men, desired things urged for by them. (7)

Even if he believes in one God only, the king should honour all the Gods without any hesitation, Oh son of the Bhrgus (8) the things gifted to the deities formerly, should not be taken away in any way. Neither should he take away the things which are already there, nor the new ones. (9)

One who takes them away (forcibly) goes to hell along with all his forefathers. One who knows well, should never take away even a little wealth of temple (of the deities of the temple). (10)

Because even a small mistake may bring horrible fruits in another birth, for thousands of sixty years or hundreds of sixty years. (11)

By taking away the deities' gifts he obtains hell, because some deities are sober, while others are furious too, Oh Bhargava, (12)

Oh gentleman, they display their anger to people by dropping them down from the throne. The deities do not display their anger in this world only. (13)

By taking away their belongings (wealth), a king goes to hell along with his fore-fathers, that result has been already stated before. (14)

The taking away of deities' wealth never goes away without punishment. Those who take away deities' wealth never go away without punishment. Those who take away deities' wealth should

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be driven out of the state after taking away all their belongings (15) and after making a mark (on their body so that all can know about their bad deed). The Brahmins, expert in the three Vedas, the traders, the assistants, Vaisyas, Brahmana ascetics and those who protect the temples (16) and those related to that should not fight mutually. Their boss should be keen on their punishment (17) without being influenced by love or hatred. And if he acts otherwise he should be driven out of the state. The fine (in the form of penalty), suggesting the deity-wealth, should go to (the treasury) of the deities. (18)

A religious-minded king should drive out of the state all such people for the sake of religion. By all his efforts, the king should protect the temples of deities. (19)

The king should protect the temples with all his efforts and he who wishes to attain heaven should build them also, Oh fortunate one, by the installation of different deities, he definitely gets that respective world. (20)

By building a white temple, he gets valuable place, the heaven. And as per things given there, he enjoys wealth there, Oh Bhargava. (21)

By building it with valuable wood, he gets merit ten times to the making of a temple with clay. If he gets it built with baked bricks, he gets ten times more the fruit. (22)

And by getting it built with stones even ten times more than the former, there is no doubt about it. As many number of white-washed temples a man builds, for that number of births he shines with fame. And by making variegated paintings there, he enjoys in the company of the Gandharvas. (24)

By renovating he becomes free from diseases and by sprinkling one gets free from mental agonies. (25)

By plastering it, Oh Rama, he gets the best place-heaven and by colouring it he attains to the Gandharva world. (26)

By sprinkling it with fragrance he enjoys with the Gandharvas. By gifting decorations to it he gets much wealth. (27)

By managing there for songs and musical instruments, he gets much happiness. By making it lovely to the sight he is born as a beautiful man. (28)

And shines out wherever he is born. By bathing it with ghee and worshipping thus he becomes free from all sins. (29)

By bathing it with oil, he becomes free from disease. By bathing it with water, he gets good luck. By roughening it men rear sin. By besmearing it he gets beauty. (31)

Similarly by offering flowers he gets much wealth. By giving incenses he gets sexual enjoyment. (32)

Similarly by offering light he gets sharp eye-sight. One who offers corn, gets whatever he desires in his mind. (33)

By offering liquids he gets best satisfaction. One who gives money or silver gets beauty. (34)

One who offers gold, gets everything and who gives his everything, gets wealth; One who offers an umbrella gets heaven. And one who offers a fan also gets to heaven. (35)

By offering chauries the king becomes religious-minded. By offering a flag, he removes all sins. (36)

By offering a flag one becomes like a flag (i.e. leader) in this world. Oh Rama, one who gives various nice things, gets those very things and one who offers land, gets everything. By removing (the withered) garland of the deity one gets the fruit equal to the gift of a cow. (38)

By offering oblation to that deity, he gets the world of that deity. By offering salute after bending down, he is relieved from sins. (39)

Likewise by going round it, one becomes of good behaviour. By praising the deity, Oh Rama, he is relieved from mental agony. (40)

By offering water to the deity, one gets (mental) satisfaction. Therefore with all efforts with his mind completely pure (41) he should worship, all the deities in the form of idols, Oh much learned! And he should employ there those connected with that and those who know the proper ceremony. (42)

When he worships them (idols)

Oh Rama he should always honour them also and he should also appoint Brahmins for the worship of gods as told in the Vedas. (43)

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The king in whose territory a temple is broken to pieces, his city also is destroyed just like that temple. (44)

One who renovates an old temple, gets happiness wherever he is born. (45)

One who renovates the reservoir of water, well or lake pertaining to the temple, gets the fruit like that issuing from salvation. (46)

By worshipping gods, he gets prosperity. The king in whose territory the gods are worshipped always, (47) heavy down pour, famine, rats, grass-hoppers, parrots, demons, goblins, cruel enemies (48) and others of that type are not found. (49)

Therefore the kings should always get the worship of gods performed in their territory. By worshipping gods, kings with their all sins removed, get heaven for a long time. (50)

Here ends chapter 31 of the second part of the Vis nudharmottara Purana entitled "Description of the glory of worship of Gods".

CHAPTER 32

Description of the greatness of Brahmins

Puskara said—The king should honour the Brahmins and should protect Brahmins because, Oh fortunate one, Brahmins are the strength even of the god. (1)

The king should give land and other things of enjoyment because that which is given to Brahmins is a treasure for the other world. (2)

There is no end to the fruits of the seed in the form of offered gifts sown in the field in the form of Brahmins which are ploughed with the plough in the form of the Vedas, Oh Bharata. (3)

One should not use away that which belongs to Brahmins, one should always protect the belongings of Brahmins; by taking away things of Brahmins, Oh Rama, a man goes to hell. (4)

The (regular) poison is not called poison (in real sense). (Real) poison is the belongings of Brahmins (ordinary) poison kills only one man, while the belongings of Brahmins kill people up to seven generations. (5)

The belonging of Brahmins even if enjoyed on account of friendship kill the family, up to the seventh generation, but enjoyed with bad intention, that very thing deteriorates the family up to a hundred generations. (6)

One who takes away even one gold coin or a single cow or the land measuring only one finger (Angula) of a Brahmin obtains hell as long as this world lasts. (7)

On seeing a Brahmin as a paramour of loose conduct one should not envy him. By scandalising a Brahmin one is ruined. (8)

One should never kill a Brahmin though he has committed all sins. There is no other sin greater than the slaughter of a Brahmin. (9)

The killer of a Brahmin goes to hell as long as this world lasts and for ten thousand years. He is tortured in the hell filled with flesh, (10)

Oh Rama, As many (drops) of blood of a Brahmin fall in dust, the man responsible for that has to live in krtakrta hell for that number of years. (11)-

If a Brahmin tortured by anybody dies, that is called, the slaughter of a Brahmin for him. There is no doubt about that (12) even if a Brahmin commits suicide he goes to hell, but owing to that, Oh Rama, that wretched man gets more sin than that. (13)

They may change what is human into divine and a divine into human, Brahmins are very fortunate hence should always be saluted. (14) ;

The works of Brahmins should be carefully done by the king. He should not delay in works related with Brahmins. (15)

If a learned Brahmin lives even for one night injured, the king goes to hell for one hundred thousand years. (16)

A weeping Brahmin's lady kills, (the king) makes his entire family weep definitely. The fire in the form of her tears burns the family definitely up to three generations. (17)

He may be learned or not, a Brahmin deserves honour, Oh best of Brahmins, whether pleased or insulted, he is similar to fire. (18)

The deities installed by them remain established. (19)

Similarly through his mouth the gods along with the manes eat that offered in the fire in the form of a Brahmin's mouth is superior to that offered in (actual) fire. (20)

As many number of mouthfuls a learned and well polished Brahmin takes when the food is not perished, which is not opposed (to the regular rules for the Brahmins) and which is not related with the religious ceremony to atone for sin. (21)

The man who offers that food gets merit of that number of sacrifices. The water sprinkled from the hand of the Brahmins should be accepted on the head. (22)

All holy places meet in the hands of a Brahmin. All the worlds with moving and steady entities are created from Brahmins. (23)

Oh expert in religion, the curses uttered by them are never futile, this is said in all the three worlds. Also the blessings of the Brahmins are never considered futile. (24)

Therefore, the king should keep the best Brahmins taking interest in giving blessings. They are those who made the great ocean, where the submarine fire lives, with its water not worthy to be drunk. (25)

They made the moon a patient of T.B. and similarly Indra having serotine of a goat whose fire on the form of wrath is not extinguished even to day in Dandaka forest. (26)

Similarly, their favour also is great, Oh son of Bhrgus, owing to whose favour, the moon though decreases increases (again). (27). Owing to whose favour the sun is not overpowered by the devils. On account of whose favour, Kartavilya, attained huge wealth. (28)

Owing to whose favour Kubera the chief treasurer (of gods), owing to whose words, one who has not taken a bath gets the fruit of a bath, one who does not observe vows, gains as if he had observed the vows (29) one who is superior to him. On account of whose words of blessings enjoyments, kingdom and heaven are obtained (30) whose wrath is always

considered as removing away all protections. Oh Rama, they should be worshipped and honoured. They should be offered (daughters) as wives. (31)

The Brahmins, expert in the Vedas support the entire world. Oh son of Bhrgu they bring even the gods here. (32)

These satisfied gods satisfy the entire world. The oblation offered in fire by them reaches the sun. From the sun comes rain on the earth and owing to that grains grow and owing to grains the human world is described. (34)

Therefore, all the three worlds are supported by the Brahmins. The earth is born of Brahmins and the heaven too from them. (35)

This world belongs to Brahmins as also the other world. But because of its coming in the way of sacrifices, study and penances (36)

Brahmins are not enjoying the ownership of this world. It was so, then Ksatriyas were created. The words of a Brahmin should be obeyed by the kings always by standing up. (37)

Because religion, wealth and sexual enjoyment depend on their worlds. Arrests and favours should always be decided by the king, who desires prosperity in this world in accordance to the words of Brahmins. A king who rules obeying Brahmins words is honoured, in heaven, whether it may be proper or improper. A king who acts according to his own sweet-will, disobeying, the religious books (40) goes to hell even though he has done good deeds. If a man (king) does not pay regard to the words of Brahmins, (41) the Brahmin is not faulty, the fault goes to the king. Between the two i.e. a Brahmin ten years old and a king hundred years old (42) the relation is that of a father and a son out of these two, that Brahmin is the father. If in the region of a king a Brahmin is suffering from hunger, his territory suffers from famine, diseases and thieves. (43)

Therefore, the Brahmins should be worshipped, saluted and honoured by the king, by all means if he desires (happiness in) both the worlds; (44)

Whatever the Brahmins completely satisfied utter, the deities Welcome it. If the visible gods (Brahmins) are pleased, the invisible gods always get pleased. (45)

Here ends chapter 32 of the second part of the Vis nudharmottara Purana entitled "Description of the greatness of Brahmins" in the address by Puskara to Rama.

CHAPTER 33

Sadhvimahatmya

Puskara said—The king should protect and honour virtuous ladies. All those women who are faithful to their husbands support all the three worlds. (1)

Oh best of Brahmins, that woman whose vow is her husband only, who is ever ready to honour her husband, goes along with her husband, to heaven. (2)

The faithful wives who follow their husbands (after his death) owing the fortune they experience, they in a number of ways get happiness after getting to heaven. (3)

Their personality is great, their lustre is very difficult to heart. They should neither be made angry, nor should be kept uncared for, nor be insulted. (4)

They should not be called (to the court) even when they have done some offence, their husband should be punished or their son in matters of law, the king is never their boss. (5)

A woman cannot be called virtuous only by sitting on the lap; one who never does anything; which her husband doesn't like; is called a virtuous woman. (6)

A woman who, with her works, mind and words always does what is beneficial and favourable to her husband, that woman who always honours her husband is known as virtuous. (7)

Such a woman should be saluted, worshipped and honoured, Oh Bhargava, by the king carefully and on all sides by people too. (8)

Likewise a virtuous woman who has nobody to take care of her should be looked after by the king. The gift given to such a woman is considered everlasting; (9)

A man burns (ruins) his entire family by insulting worthy women, by honouring them he brings the uplift of his family. (10)

Neither with wealth, nor with corn, nor with conduct, nor with relatives, nor with sacrifices, nor with gifts, nor with knowledge. Similarly. (11)

The families which are not good are considered as good, but it is owing to the conduct of the virtuous ladies. The families in

which virtuous women bear the responsibility of the family (12) they are considered as prestigious families even though they may be not rich with wealth : which a virtuous woman is the contrivance in which the sacrificial fire is enkindled, males are born to their sons also. (13)

The son of a virtuous woman should be appointed for sacrifices to gods and manes; even a small gift given there is said to be great, meritorious. Just as the Gayatri verse or the best river Ganges purifies only by uttering the name, similarly it is with a virtuous woman, Oh Rama. (15)

Oh tiger in the Bhrgu family, women never become sinful. The monthly period destroys the evil effect of deeds done by them. (16)

The moon has given them piety, Gandharva has bestowed cultured speech (to them) and fire (has given) complete purity (to them). Therefore women are sinless, (17)

Brahmins are pure on their feet, the cows on their back, the goat and the horse are pure on their mouth and women are pure on everyplace. (18)

Those houses which are cursed by insulted women are rained from all sides, as if struck by witches. (19)

In houses there are two (main) things, women and wealth. Nothing else is special there. Therefore, by all means ladies should be honoured. (20)

A virtuous woman is not born in this world without any aim, Oh Rama, such women are usually in the other world. Therefore, in the mobile as well as stable world/women are described as most worthy of honour. (21)

Here ends chapter 33 of the second part of the Vis nudharmottara Purana entitled "Sadhvimahatmya" in the dialogue between Verdure and Markandeya.

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CHAPTER 34 Duties of Women

Rama said—I want to listen to the entire duties of virtuous women, Oh gentle, it is said that noble women are the supporters of work. (1)

The main cult of the duties of women is that in all matters, they are to depend upon somebody else. (2)

She should be under the control of her father in childhood, of her husband in youth and her sons after the husband dies. But (under no circumstances) a woman deserves independence. (3)

She should not live with her separation from her father, husband or son in this world, because by being separated from them, she makes both the families condemned. (4)

She should always remain smiling and should be clever in household works. She should keep well-equipped all the implements of household use and should not spend much. (5)

To whomsoever her father gives her (in marriage), she should accept it even when he is no more. She should be dutiful to him (husband) and should not disobey his wishes even when he is dead. (6)

For her auspicious (future) the special ceremony is performed and that sacrifice is performed for her and that is performed at the time of marriage. She is given as a gift to her husband. (7)

When the proper time for sexual enjoyment is not there and in proper time for that, the husband, who with holy verses does the purifying ceremony gives happiness to a woman always in this world and the other world. (8)

Though he may be of loose character or too sexy or void of any virtues, a noble woman should, always serve the husband like a god. (9)

Neither separate sacrifice, nor solemn vow, nor fasting is prescribed for women. If she serves her husband by that reason, she gains heaven. (10)

A woman who wishes the Patiloka (= the world reserved for obedient wives) should never do anything that is not liked by her husband even when he is alive or dead. (11)

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She should not keep her body with holy flowers, roots and fruits that is all right but should never take even the name of another man, after the death of her husband. (12)

She may sit fasting till death with full self-control and observing celibacy, wishing to perform the best duties of a woman faithful to her husband. (13)

Thousands of many sinless, observing celibacy have obtained heaven even without extending the line of their family. (14)

Just like these observers of celibacy, a noble woman, who, after the death of her husband, remains firm in observing celibacy obtains heaven even if she has no son. (15)

A woman who, with the greed of having a child, does not remain loyal to her husband, hears scandals here and is deprived of the other world also. (16)

A child born of a man other (than her husband) and not also adopted from others is not a child in its real sense. For a noble woman a second husband is never mentioned. (17)

A woman who abandoning her husband, who is bad, goes to another good man, is always abused in this world and is known by the designation "Formerly belonging to somebody else." (18)

By being unfaithful to her husband, a woman attains condemned world (after her death), obtains birth as a fox and is being harassed by sinful diseases. (19)

With her mind, speech and body fully controlled, a woman who does not become unloyal to her husband, is very much praised in this world and praised in the other world also. (20)

A woman should not observe fasts or vows more than her husband because her doing will not be good for a long life of her husband, Oh best of Brahmins (21)

Oh Rama, a woman loyal to her husband may, after taking the permission of her husband, worship the deities, Oh best of Brahmins. (22)

Whatever a woman does for attaining (happiness in) the other world, turns fruitless if that is not permitted by her father, husband or son. (23)

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For a woman the best adorable are the deities of the householder. She only should adore all of them with due ceremony. (24)

They should be worshipped in a way that her husband knows it. If she acts otherwise, she should be stopped (doing that) it is said. (25)

By enjoying another man a woman goes to the hell known as Kutas'almali as long as this world goes on. (26)

She who abuses her husband goes to hell till ten thousand years as also one who speaks harsh words. (27)

Oh Brahmins, under any circumstances, the slaughter of a woman should not be done. If there is a doubt of her (contact) with another man, she should be kept in the house tied up, (28) snatching away all her rights with dirty clothes and living with her body, only. Insulted on all sides, sleeping on the ground, an unfaithful woman should be kept in the house. (29)

Women should never take to magic. A woman engaged in magic obtains hell (30) and husband's luck even (in other birth) where she is born till the end of the world. A woman who performs anything that would be a cause for the bad luck of her co-wives, (31) or who employs jugglers for the fixed ones (co-wives), Oh Brahmin, goes to hell. Similarly one who ruins the root of her husband's manhood or his wealth, (32) who is engaged in performing magic's of Yaksas, devil or ghosts and her husband on account of that if she comes under her thumb in this world, (33) a woman by bringing her husband under her control by magic finally gets bad luck or she is ruined by ghosts etc. (34)

Therefore, by all efforts she should not take to magic, she will ruin herself and her husband too by that magic. (35)

A Brahmin lady should never drink any intoxicating drink nor the ladies of Vaisya and Ksatriyas drink wine. Oh expert in religion, by drinking that they will be ruined. Owing to that she becomes a leech sucking blood (in the next birth). (36)

Everything can probably happen owing to that terrible act. (37)

She should neither be interested in going to the houses of others nor should be fond of quarrels. She should not stand (now

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and then) at the door or at the windows. When her husband has gone out (for a long tour). (38)

She should avoid decorations, should keep herself engaged in the worship of deities, wishing good for her husband. (39)

She should of course wear a few ornaments for suspiciousness, she should never look like a widow. (40)

If a woman is faithful to her husband, she goes to heaven, along with her husband (if she burns herself with her dead husband). She remains always pleased till the end of the world and honoured in heaven. (41)

A Brahmin who knows religion should perform funeral rites of a wife of his own caste, if she dies before him, with an oblation to god fire with the sacrificial vessels. (42)

For a wife who dies before him, he should give up the (household) fire at the time of her cremation and should once more marry and once more serve the fire. (43)

A virtuous woman, Oh Bhargava, who depending upon her son if her husband dies, causes decay to her body by penance, enjoys in heaven. (44). If she has no son, she should go to some relative of her husband. That relative should always support her by giving food and clothes, If in the family of her husband nobody is alive (45) then for ladies her father's family is the master. If she is in trouble, she must be maintained by her relatives on the father's side. (46)

Or if a woman who is devoted to her husband taking the body of her husband enters the flaming fire, Oh tiger, amongst Brahmins, (47) she enjoys in heaven as many hundred years as there are hair on the human body half-crore or three crores. (48)

Just as a snake charmer forcibly draws out a cobra from its lair, she, taking her husband with her goes (to heaven). (49)

For the women who as it were to teach good conduct (to other women) and who are distressed owing to the separation (from their husbands) when the husband dies, there is no duty other than entering fire. (50)

Here ends chapter 34 of the second part of the Vis nudharmottara Purana entitled "Duties of Women" in the (dialogue ar>d) address by Puskara to Rama.

CHAPTER 35

Laying down of the Worship of Gods by Women

Rama said—Tell me about the deities which are most worshipable for ladies in this world, proper time, proper ceremony for this and the fruit obtained as a result of worship. (1)

Then puskara replied - the worship of the goddess Lakshmi should always be done with flowers by ladies, offering five sacred things (Arghya) garland of flowers, offering eatables, incense and fragrant ointments. (2)

Oh Rama, the sweeping of the house, besmearing it, offering flowers and making it shine with white wash (3)— all this should be treated as a worship of Lakshmi, Oh Brahmin, also taking a bath and applying fragrance on body. (4)

Women by worshipping Lakshmi get beauty. They should worship on all eighth days of the month the branch of Asok tree (5) with fragrant paste, garlands, salute, incense and light etc. A woman who, on that day gives up oil in her night food (6) does not get sorrow, wherever she is born. Oh Bhargava, if this is not possible on all eighth days, on the eighth day of the dark half which comes after purvabhadrapada and uttarabhadrapada pass away, the worship of the goddess Lakshmi should be definitely done according to proper ceremony. (8)

As in the case of water with regard to women, she is called Prakrti (nature) in all the three worlds she also inspires activity in world, Oh best of Brahmins, (9) that should be Prakrti worshipped on the 15th day of the bright half, with white flowers and ointments and with fragrant incense (10) as also by offering red clothes and gifting a light, also by offering eatables made with corn which can be separated in two equal parts and the eatables that are to be sucked. (11)

After worshipping that goddess, Oh Bhargava, she should take meals at night time, if on all the fifteenth day that is not possible. (12)

In Kartika month that goddess should be definitely worshipped. In twilight a woman who worships thus becomes loyal to her husband, always engaged in her duty and virtuous, Oh Bhargava and she never likes to do any bad things. (14)

Similarly, Oh Bhargava the 11th day of the dark half in the month of Phalgunā, the worship of Candodeva should be done, Oh best of experts in religion. (15)

By the worship of Candodeva, she will not get a son void of virtues; she will definitely get a son who is virtuous. (16)

Similarly on the eleventh day of the bright half of Caitra month, she should with devotion worship the Vastudevata with fragrant paste, garlands etc. (17)

By worshipping the deity, the downfall of the house never happens. On the eighth of the bright half of Bhādrapada month. (18)

She should cut off the shoot of Durva grass spreading towards north and should worship it with fragrant pastes and flowers. (19)

With fruits and roots, incense and light should not be offered as also the eatable offered should not be cooked in fire. (20)

She should eat only those things which are not cooked in fire. By worshipping, beauty of youth residing in the Durva shoots according to proper ceremony she gets steady youth wherever she is born. Observing fast on the twelfth day of the black half of Kartika month, (21-22) she should worship lord, Viṣṇu and after that a cow with a calf with fragrant paste, garland, salute, incense, light and corn. (23)

In the eatables offered that obtained from the cows should be avoided carefully; she also should not eat such things, Oh expert in religion, (24) there is not doubt about it—If she gives away that cow to a Brahmin with proper ceremony (25-26) she gets heaven and never returns from there. Similarly in the month of Kartika she should worship Kṛttikā with fragrant pitchers, with fragrant garlands and paste, with eatables of best grain kulmasa (a kind of grain) and small grass, (27) if possible with clothes of variegated colours, with gur (molasses), honey and white salt; (28) with sugarcane juice with seasonal fruits as also with various grains and various fragrant pastes in Ārdra nakṣatra. (29)

Likewise the kṛttikās should be worshipped with tasty drinks along with the moon; Oh Rama, by worshipping this way, she will obtain Saubhāgya (favour of her husband), (30) beauty

and attractiveness; she will be duty-minded and her husband will never die before her wherever she is born. (31)

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Weighing a fixed portion of salt and on account of that in a piece of coloured beautiful cloth making that weighted thing decorated and having white lustre, (32) she should offer its Pindas besmeared with Haridra to the Krttikas and that should be gifted to a Brahmana at the time of moon rise. (33)

By this worship she gains great good luck or even a man with purity get great good luck. (34)

On the first day of a lunar fortnight of kartika month, if a woman after worshipping them (Krttikas) eats things mostly containing Gorasa (things obtained from cow) and does the worship of a Brahmin up to seven births, she gets good luck and beauty (35) and along with her husband that auspicious woman gets enjoyments in heaven. (36)

On full-moon day of Kartika, she should paint Kartika and Kartiki on the wall of her house (37) and should draw a sub-gate outside the house with various colours and should draw before these two, the household utensils according to her capacity. (38)

For example, the seat of a deity, sword, stool, cart, mortar. Then the woman with full devotion, being pious, should worship these two (39) with fragrant paste, garlands salute incense, light and corn and especially with sugarcane and things made from that. (40)

After the worship of both these, she should put milk, a fish along with sand, having the eyes like pearl-oyster and should give it to a Brahmin (41) and then at night she should take meals void of oil of sesamum. By worshipping these two, she gets no ruin in the house (42) and, Oh fortunate one, she, devoted to her husband gets a long life. Likewise in the Kartika month, when the Rohini constellation is there, she should worship Rohini along with half-moon with proper ceremony, Oh Brahmin, with all ornaments which a married woman whose husband is alive wears, with much salt, (43-44) with fragrant paste, garland, salute, incense, light and corn, with red saffron and with clothes according to her capacity. (45-46)

A noble woman obtains great good luck by doing this. A woman on the thirteenth day of the bright half should worship the god of love observing a fast and his wife giving a coloured cloth, carefully and also her husband (47) with fragrant paste, garland,

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salute, incense, light and grains with gur, honey, sugar and ginger (48) with salt, other juices, fragrant things and corn separately with eatables of various types with garment wet with saffron (49) with magnificent pitchers filled with fragrant water, having the shoots of trees with garlands on the neck. Oh Bhargava. (50)

Nothing sour should be offered to cupid. Then she should eat everything except sour things. (51)

One who performs the worship of cupid gets everything desired. Oh Rama, if this is not possible on every thirteenth day of the month, (52-53) by doing that on the thirteenth day of the bright half in Caitra, she gets the fruit of doing that on all thirteenth days. Therefore by all efforts cupid's worship which gives the fulfilment of all desires should be performed on the thirteenth day of the bright-half of Caitra. After worshipping the cupid, she should do the worship of her own self (54) with garments marked with saffron, with fragrant paste, garlands and ornaments well decorated, she should do the worship of her husband. (55)

Even a man, if he worships the cupid with garments definitely gets everything desired, there is no doubt. Similarly (56) on every fourth day of the bright half, the worship of Gauri should take place always. (57)

Taking bath and observing fast at the time of sunrise, with fragrant paste, garland, salute, incense, light and grains, (58) with gur, sugar, honey and ginger, with all the ornaments which a woman whose husband is alive wears and with plenty of salt (59) when there are two fourth days (Gauri) should be specially worshipped with all capacity. In the month of Asadha or in the month of Maha, Oh Brahmin (60) remaining between four pools, bathing in the sun's rays, in the month of Asadha on the third day observing fast, she should stay. (61)

Oh Bhargava, for her nothing in this world is difficult to obtain. In the month of Maha also observing fast, at the end of night, making bright all her limbs with the rays of the moon, (62) if she goes to bed and after that takes a bath with cold-water (63) she gets all the desired things for whatever she cherishes for, Oh Rama. A woman who performs the worship of Gauri being loyal to her husband, becomes attractive, has good luck, becomes charming (64) and loves religion, by offering to Gauri flowers, pomegranate

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and in Maha month a flower of cotton (65) she gets great good luck. Similarly she should worship the wife of Indra in the Bhadrapada month, (66) with the same ceremony of that of Gauri. She definitely gives desired things to women. She should worship on the fourth day of Bhadrapada, Oh best of Brahmins (67) by worshipping the wife of Indra she enjoys in heaven, Oh Rama, on all these days of worship Brahmana's worship should be done. (68) And whatever eatable is offering should be given to their wives. Without worshipping Gauri, if she happens to see the Gauri in light, she gets great bad luck, (69) because its sight is prohibited. A woman who is eager to worship Gauri, Oh Brahmin, does not take a bath (70) with hot water, she too gets good luck. By worshipping Gauri with proper ceremony, she gets beauty, attractiveness, good luck wherever she is burnt. (71)

She never becomes a widow and remains, O Rama, loyal to her husband. (72)

These are the most adorable deities. They are worthy of being worshipped by ladies. Above all these, the woman who abandons the path of faithfulness (73) to husband and worships the deity in a way having violence, not told by scriptures and not pure, goes to hell. (74)

Even more injurious to life is the worship of planets and ghosts. A woman who is furious, though engaged in the worship of deities and who performs magic, should be driven out (of the house) by her husband. Being injurious is more prohibited for a woman than being a harlot. (75-76)

The characteristics of a woman are being auspicious, gentle, tender and kind. Oh best of Brahmins, she who is not kind is a she-demon or a she-ghost Oh Rama (77) or giving up everything else, she may be eager to worship her husband and also the worship of lord

Visnu and the goddess of wealth. Oh best of men (78) by owing that only, she gets everything she wishes. All these done without the permission of her husband, give no fruit. (79)

Even that way (i.e., without the permission) the worship of lord Visnu is fruitful, because Krsna is the lord of all beings; so women too have no other lord. Hence his worship may be done even without his permission. (80)

Narayana is the most worthy of worship, he is omnipresent and main, a woman engaged in the worship of Narayana gets all desired things, there is no doubt. (81)

Here ends chapter 35 of the second part of the Vis nudharmottara Puran-1 entitled "Laying down of the worship of Gods by women" in an address by Puskara to Rama in the dialogue between Markandeya and Vajra.

CHAPTER 36

Savitri Upakhyana - Entrance in Forest

Puskara said—Even the god of death does not do that which is not favourable to a woman devoted to her husband, Oh expert in religion, he too respects them always. (1)

With regard to this, I shall narrate a story which removes sins, as to how the husband who had come under the bonds of death was released from that by a woman. (2)

In Madra province, in sakalas, in ancient times there was a king named Asvapati. As he had no son, hankering after a son, he performed once lacs of sacrifices of Savitri with best Brahmins, which give everything desired. (3)

Savitri being offered sacrifices daily by those Brahmins who can bring the desired thing (4) manifested herself before that king being satisfied with those hundreds, after a month and ten days more on the fourth day of the month. (5)

Savitri said, Oh king, you ace my devotee always; so you will get by me an auspicious daughter. On account of whose favour, you will get good sons. (6)

Puskara said - After uttering this much, that goddess became invisible in the sky like a lightning the king was saluting her completely. (7)

That king had a wife named Malati, who was devoted to her husband and she gave birth to a daughter, at proper time, who was as it were Savitri herself in appearance. (8)

As she is given by Savitri to whom sacrifices were performed and as she appears also like Savitri, she will be called Savitri said the king to Brahmins. (9)

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With the passing of time, as she became possessed of youth, her father gave her (in marriage; to Satyavan. Then Narada said to that lustrous king. (10)

This prince will have his life finished after an year. But the king thinking that the daughter can be given only once, (11) gave his auspicious daughter still to that son of Dyumatsena. Savitri too getting that prince as her husband (12) being grieved in her mind owing to the words of Narada, served very carefully her husband and his parents in the forest. (13)

That king who was deprived of his kingdom and who had lost his eyes, with his wife too, got satisfied by getting that princess as their daughter-in-law. (4)

When Satyavan was to die on the fourth day, Oh Brahmin, that daughter-in-law with the permission of her father-in-law (15-16) observed the vow of Triratna, Oh expert in religion and when that day commenced as Satyavan went to that dense forest which had beautiful flowers, fruits and eatables. Savitri too accompanied him quickly, being permitted by her father-in-law who did not like to disregard her request. (17)

With her mind perturbed she was trying to hide that fear and asked her husband about the trees along with the beasts in forest. (18)

He, that brave-man comforted that princess having eyes like the petals of lotus and who was fatigued by showing in the forest the beasts, birds and trees. (19)

Here ends chapter 36 of the second part of the Vis nudharmottara Purana entitled "Savitri Upakhyaana - Entrance in forest" in the narration Puskara to Rama in the dialogue between Markandeya and Vajra.

CHAPTER 37 Savitri Upakhyana

Satyavan said—Look at this charming mango-tree covered with bees, which gives joy to the ears and nose and which increases love in spring. (1)

In the forest this lacquer-tree beholding the charming Asoka tree with flowers with jealousy as if it laughs at it, as you (do), Oh large-eyed one! (2)

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On the right side of it in the south, look at the pleasant forest land with shining Kins'ukas which appears as if possessed of flame. (3)

The fragrant wind with fragrant flowers blowing from this forest removes our fatigue as it is coming from the south. (4-5)

Moreover, the forest-region looks beautiful with the Karnikara trees having nice flowers appearing as if they are made of gold, Oh you with large eyes, like the petals of a lotus. Look well of this forest region, where the path is obstructed by the cluster of creepers of Ati Mukta and which has ornaments in the form of bunches of flowers, Oh you with all limbs attractive! (6-7)

Cupid with a desire to kill the travellers as it were, stretches his bow under the guise of the humming of bees intoxicated with the honey of flowers. Oh you with nice coloured skin. This forest-region with her beautiful face in the form of full blown flowers of campaka and speaking sweet under the guise of the cuckoo looks beautiful with Tilaka tree, like you having a beautiful face like the campaka, speaking sweet like a cuckoo and looking attractive owing to Tilaka (mark on forehead). (8)

The cuckoo yellowish with the dust of the sprouts and seated on the top of the mango-tree is detected on account of its sweet notes, just like a noble person with his deeds. (9)

The love-sick bees with their body besmeared with the dust of flowers, following their beloved in the forest go from one flower to the other humming. (10)

The young he-cuckoo feeds the sprout of the mango-tree, broken open with the point of his beak to his beloved though there are many flowers on the tree. (11)

The crow with his beak the top of which is possessed of flesh, gives water to the she-crow who has delivered on the top of the tree and who has covered with her wings her fledgling. (12)

The love-sick young Cataka bird finding a low portion of the earth along with his beloved, does not take even food. (13)

The sparrow seated on the branch of a tree along with his beloved perturbs the minds of lovers now and then, Oh large-eyed one, with its chirping, (14}

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The parrot by sitting on a small branch along with his beloved by bending down that branch with his weight makes it as if possessed of fruits. (15)

The young lion with his hunger satisfied by tasting the flesh of an elephant in the forest and (hence) sleeping, lies down with his face covered with the legs of his beloved. Look at this tiger-couple, resting in the (16) caves of the mountain, owing to the light of whose eyes, the cave looks as if shattered. (17)

This elephant, now and then caresses his beloved with the tip of his trunk and is very much pleased while he is being licked by her. (18)

The she-monkey pleases her lover who has kept his head in her lap and is fast asleep by pulling out the insects from his body. (19)

The she-cat lying on the ground showing her belly to her lover, bites (him), with her nails and teeth without harassing him. (20)

The he-rabbit and she-rabbit both are sleeping embracing each other as their limbs and feet are not visible; they are detected only on account of their ears. (21)

Oh slender-bodied, the female elephant pleases with the pieces of the lotus-stalk, the elephant who has bathed in the pond full of lotuses and (hence) who is idle with intoxication. (22)

The beloved she pig, following the path of her husband, puts mouthfuls of grass, pulled out with the snout of her lover in the mouth of her small child. (23)

The buffalo whose joints are strong and whose body is wet with mud, with a wooden square tied (or having the neck) follows the cunning beloved in the forest. (24)

With beautiful limbs look at this deer with his wife in the forest, who with curiosity looks at me (with glances) similar to your side-glances. (25)

Look at this she-deer, who scratches her face with her hind legs. Her lovelorn husband with the tip of his horn rubs her. (26)

Look at the she-deer near the Dadima tree, with bright hair (on the body) who does not move away and the love-sick he-deer sits behind her and looks at her with pride. (27)

Look at this bull sitting with his wife in sunshine, chewing the cud in the mouth, holding a crow, on his hump. (28)

Look at this goat, with its wife who has placed the front legs on the expanded trunk of a jujube tree with a desire to eat its leaves. (29)

Look at this swan wandering in the transparent lake along with his wife, having beauty similar to that of the very bright orb of the moon. (30)

Oh beautiful lady, this Cakravaka accompanied by his wife and moving amongst the collection of lotuses, makes the lotus-plant charming as if it is full of flowers. (31)

Oh, you with beautiful eyebrows, I have collected fruits and you have made a collection of flowers, but no fuel has been collected, hence I will do that now. (32)

Oh young lady, on the bank of this lake sitting under the shade of the trees. You wait a while and take rest. (33)

Savitri uttered—I shall do that, but Oh dear one, you should not go far way, so that you may be beyond my eye-sight. I am afraid of this dense forest. (34)

Puskara said -while he was cutting wood, he had pain in his head. Being perturbed by that pain, he coming to his wife with these words -Satyavan said - due to this exertion I have got pain in my head. (35)

I am entering darkness. I cannot understand anything. (36)

Keeping his head on her lap, with eyes closed with sleep. Pus kara said, he keeping his head on her lap went to sleep, with his conscience gone (dead). (37)

Then that fortunate lady devoted to her husband, that princess saw that the god of death himself had arrived on that place. (38)

Like a cloud full of water and surrounded with lightning, (she saw him) dark side the petals of blue-lotus, wearing, yellow garment (39) shining with a crown-like sun and wearing earrings, with a necklace bright on the chest and adorned with a bracelet. (40-41)

He was being followed by Kala and Mrtyu (death). Arriving at that place, he dragging out from the body of Satyavan, the soul, whose size was like a thumb which was tied with his bonds and which had come under his control, went away quickly towards south. (42)

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Beautiful Savitri, his body soulless, followed, without delay the god of death, who was going away. (43)

Oh blameless lady, said Yama to her, go away where you ought to go. You perform the ceremonies to be done after your husband. (44)

He who has reached the other world cannot be followed by you. As you are devoted to your husband you will be able to see him even then for a moment. (45)

Satyavan has accumulated great merit by serving his elders so I myself am taking him away, Oh noble lady. (46-47)

Oh lady having best appearance, a man who knows should do exactly this the service of mother, father and preceptor. Satyavan has honoured always these three even in this forest. (48)

And at that time he had (in true sense) honoured for a long time, heaven. Oh auspicious one with penance, celibacy and service of fire. (49)

People attain heaven and also with the service of elders, the preceptor, father, mother and the elder brother (50) should never be offended by one even if he is in calamity and specially by a Brahmin. The preceptor is the incarnation of Brahma, the father of Prajapati, (51) the mother of earth and the brother is the idol of one's own self. The trouble which the father and the mother bear after the child is born (52) 'by serving them for hundreds of years, the discharge of that debt is not even possible, so one should do what these two desire and also the preceptor. (53)

When these three are satisfied, really that penance is enough. The service of these three is the best penance. (54)

One should not perform any other duty which is not permitted by these three. Only they are the three worlds and they are the three ashramas. (55)

They are the three Vedas and they are known as three sacred fires. The father is the Garhapatya fire, the mother is called Dakṣiṇa fire. (56)

The preceptor, the Ahvanīya fire. The group of these three fires is superior. If one does not become careless towards these three, that householder conquers the three worlds. (57)

He, with divine body enjoys himself in heaven like a god. One who is devoted to his mother gets this world, one devoted to father, gets the middle world (58) and with the service of

the preceptor the Brahma Loka (world) is obtained. He, who honours these three, has honoured all duties. (59)

If one does not honour these three, all his other religious acts are fruitless. As long as these three are alive, he should not search for others. (60)

Even unimportant things performed in mind, in words or in deeds should be held to them. Amongst these three every duty of a man gets finished. (61)

This is the most important duty, other things are called subsidiaries. Your husband was interested in the worship of elders and you are also a virtuous woman devoted to your husband. (62). Go back, Oh expert in religion. Now you are getting exhausted. Savitri said, Husband alone is the deity, for women husband alone is the only one to be solely devoted. (63)

A devoted woman should follow her husband, who is her life, wealth and master. The father brother and son give only limited happiness. (64)

Who will not honour the husband who gives unlimited (Happiness)? Wherever my husband is being carried or wherever he, of his own accord goes, (65-66)

I must go there in accordance with my capacity, Oh best of gods, Oh God, when I will not be able to follow you, who are going to take away my husband then I will give up my life, which would be a wise woman defiled with the word "widow" (67)? Would I remain alive even for a moment without ornaments though worthy of wearing ornaments? Yama said—Oh fortunate one, devoted to your husband, Oh auspicious One, I am completely satisfied with you. (68)

Except for the soul of Satyavan, choose a boon, don't delay—Savitri said, "Oh expert in religion, I wish for the kingdom of my lofty father-in-law along with his eyes, who has lost is kingdom, whose eyes are ruined. (69)

Yama replied : with your fulfilled desire, now return, Oh noble woman, whatever you have said will come true. I am telling you that, you are fatigued and I am obstructed. (70)

Here ends chapter 37 of the second part of the Vis nudharmottara Purana entitled "Savitrl Upakhyana" in the dialogue between Markandeya and Vajra.

CHAPTER 38

Savitrl Upakhyana - Obtainment of second boon

Savitrl said—Where there is a meeting of noble people with a noble person, what of fatigue and what of trouble! Hence, Oh best of gods, I feel no trouble in your presence, (1) may be for those who are and for those, who are good, wicked, a gentleman is the best resort, not only for good people but also for wicked people (noble one is the resort). Those who are wicked are not the resort even for their own selves. (2). There is not as much danger from poison, fire, serpent or weapon, as there is from wicked people, who are the enemies of the whole world without reason. (3)

Just as (on one hand) noble people do the good of others even at the cost of their own lives (on the other hand) there are people wicked too, who are always engaged in giving trouble to others. (4)

A noble man gives away his life for their sake and this world too, as if it is a trifle, not a big sacrifice (like a grass-piece) the noble engaged in kindness to others, gives away the other world also. (5)

That ancient preceptor, Brahma himself, in ancient times amongst every group of people created kings for the destruction of wicked people. (6)

The king, the best winner of the world, should search out the wicked through his spies and should always clear them out; and he should imprison also those who are not noble. (7)

Just as for keeping well the grains, the clearness of grain by taking out the dry grass, do good to the grain, he should do good to the people. (8)

A king who desires heaven should do only this—the suppression of the wicked people and protection of noble people. (9)

Oh lord of the world, there is no duty of the king other than the suppression of the wicked and the protection of the noble in this world. (10)

A king is the suppressor of wicked people, but you the lord of these (kings too); hence Oh god, I feel that you are superior to other gods. (11)

The world is kept steady by noble people and you are the leader of the noble, therefore while following you, Oh God, I feel

no fatigue. (12)

Yama said—Oh large-eyed, I am pleased with your fully religious words. Quickly choose a boon except the life of Satyavan. (13)

Savitri uttered—Oh god, I wish for a hundred brothers of the same parents as mine. May my sonless father be pleased by getting sons. (14)

Yama said—Oh noble woman with your desire fulfilled, please go back, everything that you proposed, will come out true. I am telling that, my work is delayed and you get fatigued. (15)

Here ends chapter 38 of the second part of the Vis nudharmottara Purana entitled "Savitri Upakhyana - Obtainment of second boon".

CHAPTER 39

Savitri Upakhyana - The benefit of the third Boon

Savitri said—The religion for a woman is that her husband is her best god, (hence) a noble woman should follow her husband, who is the lord of her life and wealth. (1)

Oh best of gods, what of trouble and what of fatigue in (following) performing one's religion! The main cause of religion is your foot-prints. Everybody who knows, should acquire religion because, Oh (2)

God, getting that is superior to all other advantages. (3) Religion, money and sex—the class of these three is the

reward for a man alive. But money and sex of a man who is

without religion are both like the son of a barren woman. (4)

Money as well as sex are available from religion and also both the worlds are (obtained) from religion. Only religion follows him wherever he goes. (5)

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Everything else is destroyed along with the body. One is born alone and gets death alone. (6)

Only religion follows him, neither the friends nor the relatives, beauty, good luck, attractiveness and prosperity are gained on account of religion. (7)

The worlds of Brahma, Indra, Visnu, Siva, Yama, Sun, Agni, Wind, Water, Vasu, Asvinas, Kubera which give desired things, (8) are gained by a man only on account of religion, Oh god of death. On account of religion people go to beautiful and attractive islands and places too and likewise they have got immortality too. All these main gardens of gods like Nandana and others and heaven also, are obtained on account of merit, so also various beautiful palaces and charming celestial harlots. (9-11)

The reward (got by) meritorious persons is shining body, kingdom, honour as a king, fulfilment of all desired enjoyment and all important things of use. (The reward) of meritorious deeds (12) is, Oh lord of gods, the chauries, which have sticks of gold and green jewels and which are (bright white) like the rays of the moon. (13) (Owing to meritorious deeds) one gets an umbrella (on his head) shining like the orb of the full moon having red or white silken cloth. (14)

The noise of conches indicating victory, the songs of bards and panegyrics (15) beautiful throne along with the jars are the rewards of meritorious deeds - as also nice eating and drinking, dancing, garlands and the smearing of incenses. (16)

The reward of meritorious deeds is valuable jewels and garments as also wives possessed of beauty and lofty mindness and who are very attractive. (17)

Those who perform meritorious deeds gets residence in palaces and chauries with golden bells, held by people. (18)

On account of meritorious deeds, Oh god, horses carry a man, along with elephants similar to moving mountains, having girths. (19)

One moves with his foot-prints moving sportively, on account of meritorious deeds. People owing to meritorious deeds get devoted to the God, who gives every desired thing and who removes all the difficulties and sins. The gateways of this (meritorious deed) are sacrifice, penance, charity, kindness and

forgiveness (20-21) also celibacy—visiting holy places at auspicious time, repeating one's study, the company of noble people, the worship of gods. Also the service of elders, honour of Brahmins, control (22) over organs of senses, soberness, bashfulness and absence of jealousy. (23)

Therefore, one who knows should always observe religion, death never waits whether he has observed that or it is till to be observed. (24)

Oh God, even from childhood one should observe religion. Life is fickle, who knows death may occur today and under which pretext? (25)

Oh best of gods, even though in this world one looks at the death situated in front of him, his behaviour as if he is an immortal, is really a thing of big surprise. (26)

A child yearning for youth, a young man waiting for old age is (in fact) seated in the lap of death. But what does an old man wait for? (27)

He may mount on a mountain from the ground, from there may climb to the top of a tree, but even there does not find any shelter—where is the protection for one who is not afraid of death? (28)

Oh God, there is no fear for living beings greater than death, but the noble, who always perform good deeds are fearless even about that matter. (29)

Yama said—I am pleased, Oh large eyed woman, with your words accompanied with religion quickly choose a boon except the life of Satyavan. (30) (Savitri said—)

I desire hundred sons given by you from my own husband because for one who has no issue there is no fortune in these worlds. (31)

Yama said, Oh noble lady, go back with your desire fulfilled, what all that you said will come true. Now I am obstructed and you get fatigued. So I tell you. (32)

Here ends chapter 39 of the second part of the Vis nudharmottara Purana entitled "Savitri Upakhyana - The benefit of the third Boon" during dialogue between Markandeya and Vajra.

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CHAPTER 40 Savitri Upakhyana

Savitri said—You know the rules of all the religions, you are the inspirer of all the religions. You alone are the lord of this world, controller of the people and (hence) Yama. (1)

In accordance with their deeds, you keep people in control. That is why, Oh God, you are known by the name Yama. (2)

Oh lord, because you are pleased with religion as all the people, you are rightly called Dharmaraja (king of the religion). (3)

Because people keeping in their front good deeds (done by them) and bad deeds (done by them) come to you, you are called death. (4)

Oh very lustrous god, because you put an end to the life of all people, so all gods have called you Antaka. (5)

Because you are the eldest son of the sun, all gods address you as Vaivasvata. (6)

Because you count from the first second the time of all people, well-perceiving people call you by the name Kala. (7)

When one's work and life are exhausted, you forcibly carry away a man; you are therefore, in this world called Sarvapranahara (one who takes away the life of all). (8)

Oh lord, people remain steady in religion on account of your favour, Oh lord of gods, owing to your favour there is no intermingling (of castes). (9)

Oh god, you are always called the resort of noble people. Oh lord of the world, you are the protector of the limits of this world. (10)

Oh best of gods, protect me, who am grieved and who have come for protection to you. In the same way the parents of this prince are also in distress. (11)

Yama said—Oh you expert in religion, being satisfied with your prayer and devotion, I release your husband Satyavan, Oh tender lady, now go back with your desire fulfilled. (12)

He, after ruling the kingdom along with you for four hundred years along with you, will mount the heaven and enjoy himself there with gods. (13)

Oh expert in religion, getting up early (in the morning) a man will remember me with this prayer, he will also get a long life. (14)

Puskara said, after speaking so much, that lofty god, the lord of Yama releasing the prince became invisible. Oh Rama, along with Kala and Mrtyu. (15)

Here ends chapter 40 of the second part of the Vis nudhannottara Purana entitled "SavitrT Upakhyana"

CHAPTER 41

Savitri Upakhyana

Puskara said—Then that noble woman having best colour of the skin, went by the same way she had come to that place where Satyavan was lying dead. (1)

Reaching her husband and keeping his head in her lap that woman, with tender body, sat there till evening. (2)

Satyavan too, who was slowly and slowly being released by Dharmaraja, when his eyes opened, extended (his body)

Oh Bhargava. (3)

Then when his soul came back, he uttered to his beloved, where the man has gone who was going and dragging me ? (4)

Oh beautiful auspicious lady, I don't know who that man was! Oh you, with all attractive limbs, a long time has passed since I was sleeping in the forest. (5)

I dragged you, who was tired owing to fasting here. On account of this pitiless heart my parents are also displeased. (6)

Oh, you with beautiful eyebrows, I want to see (them). Make haste, for going there. Savitri said—The sun has set, if you so like. (7)

Oh lord, we shall return to our hermitage. My parents-in-law must be feeling worried there in the hermitage. I will narrate to you what has happened. (8)

Puskara said—After saying this much to her husband, she that daughter of the king started with her husband reached the hermitage along with her husband. (9)

In between the king Dyumatsena, who had regained his eyesight, along with his wife, was much worried, Oh Bhargava then that beautiful Savitri too, along (10) with her husband bowed down to the king, along with his wife. (11)

Satyavan the prince who knew the religion, was embraced by his father, then saluting all the sages, in that forest resided for that night with the sages and faultless Savitri then narrated what had happened on that very night. She completed her vow. Then, Oh Rama (12-14) at the end of the night, from Salva, a subject of that king came there, to invite him (for the sake of ruling) the kingdom. They requested him about the wish of the people in this way. (15)

Because you were blind, Oh king, your kingdom was seized from you before. But Oh king, now that kingdom should be enjoyed along with the ministers in the city. (16)

On hearing this, he went there along with the four types of army and got there everything according to the words of lofty Dharmaraja. (17)

That beautiful Savitri too obtained one hundred brothers. In this way that virtuous lady, devoted to her husband that beautiful one uplifted her father's family (18) and similarly her husband's family too and got her husband released, who was made helpless with the bondage of the death. (19)

Hence virtuous women should always be worshipped like gods by people, Oh Rama on account of their favour, all the three worlds remain firm. (20)

Their words never prove untrue, in all these mobile and steady worlds therefore all those who want to get all the desired things, should always honour them by all ways. (21)

Here ends chapter 41 of the second part of the Vis nudharmottara Purana entitled "Savitri Upakhyaana" in the dialogue between Markandeya and Vajra.

CHAPTER 42

Gomatlvidya in Gomatimahatmya

Puskara said—Oh son of Bhrgu, the king should tame cows. Cows are holy because they are appropriate for that, the worlds are kept steady by cows, (1) cows spread the sacrifice, cows

are the mothers of all. Their cow-dung and urine are best for destroying poverty, it is said. (2)

That should be eaten with effort because prosperity resides there. One who knows, should not have hatred for the cow-dung and cows urine. (3)

One should not spit or do things like that in cow-dung or urine. The dust from the cows is very meritorious. It destroys poverty and other obstacles; scratching of cows too destroys all sins, the water dropping from their (4) horns is similar to the water of the Ganges. (5)

The urine of cows, the cow-dung, milk, curds, ghee and yellow pigment (Gorocana) these six things are auspicious and pious separately also. (6)

Cow's urine, cow-dung, milk, curds, ghee and water sprinkled from Kus'a grass, all should be considered pious for bath and drinking, Oh Bhargava. (7)

This destroys the devils. It is auspicious and destroys the agonies of the Kali age. That yellow pigment also is auspicious and destroyer of devils, serpents and diseases. (8)

One who sees his face in ghee, getting up early in the morning has his poverty destroyed and his sins never increase. (9)

He gets great merit by giving mouthfuls to cows. As many cows as he can keep in his house happily, (10) he should always keep, but they should not be kept hungry. Oh Brahmin, he in whose house cows live unhappy, (11) goes to hell. There is nothing to be thought about it. By giving mouthfuls to the cows of others one gets very great merit. (12)

By giving mouthfuls to the cows of others during the whole winter season, one gets heaven for six hundreds years. (13)

By giving cooked food before eating, always to the cows, a man gets heaven for a long time within six months. (14)

The morning and evening food of men is given to him by gods. Then one who is always giving food to cows, in this way carefully (15) and afterwards who himself eats, by that a man within a year gets Goloka as long as this Manvantara continue, Oh Brahmin. (16)

The best man who supplies water to the place where cows are wandering getting to the Varunaloka, enjoys there for ten thousand years and gets complete satisfaction everywhere he is born. (17)

By tilling with a plough or so the place where cows wander, one gets big hell as long as fourteen Indras remain, when cows are engaged in drinking, he who creates obstacles (18) there, has

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performed the great sin of killing of Brahmin, Oh Bhargava. By dragging out a cow perturbed by the fear of a lion or a tiger or plunged in mud or water (19) a man gets enjoyments till the end of this creation in heaven and by giving grass to cows, he is born handsome (in the next birth) (20). He gets good luck and beauty, Oh best of Brahmins, similarly by giving medicine, he is born healthy. (21)

If he gives medicine, salt, water or eatables to a cow, when she is in calamity; he does not get sins like imprisonment etc. (22)

During day time blame comes to him who looks after her. During night to the owner if he is not in the house and even any other person is not there, the man appointed by him (gets blame). (23)

If mutually without opposition they move out in forest and if a wolf jumping out kills any one of them, the owner does not get sin. (24)

When they are tied up and the protector does not come, if the wolf jumping in, kills any of them, then the sin goes to the protector. (25)

By killing a cow, one goes to twenty one hells so by all efforts, they should be protected. (26)

Oh Rama, by selling the cows, nothing, good comes out. By buying them a man gets freed from sin. (27)

Their touch is blessed and removes all sins. By giving them as gifts even the families are uplifted. (28)

The sin owing to a woman being in her courses or the sin owing to the birth of a child, the sin pertaining to the place or such other sins will not affect that house in which a cow lives. (29)

By the wind coming but from the breathing of a cow, great peace is obtained in the house. Waving lights before (a cow) is mentioned as best in all places. (30-31)

By touching a cow, Oh Rama, the sin of men gets destroyed. The urine of a cow, cow-dung, milk, curds, ghee and water sprinkled with Kusa grass and a fast observed for one night makes pure (sinless) even an outcast repeating their use separately is mentioned as Atisantapanam. (32)

The kings had observed it in ancient times for getting release from all unauspicious things. These things taken separately for three continuous days is mentioned as atisantapanam. (33)

Oh Rama, it gives everything desired and destroys all evils. It is called Krcatikrcra, if observed with milk till twenty one days. (34)

Best men become quite pure by observing that. For three days warm urine should be drunk, for three days warm ghee should be drunk. (35)

For three days drinking warm milk, then for three days one should eat only the wind (i.e. should fast) that is known as Taptakrcchra, which removes all evils. (36)

Similarly, if this is observed with cold things in order, it is called Sitakrcchra. That penance has been created by Brahma himself for the destruction of all evils. (37)

He should take a bath with the cow-urine, should live on things obtained from cows, when the cows get-up, he should get up and stand, when they sit down, he may sit-down (38) till they have not taken food, he should not. eat, when they have not drunk, he should not drink, similarly, Oh Rama, when rain is pouring down (39) without protecting them, he should not protect his own self and if they are perturbed with fear he should bring them out of it, even not caring for himself, that is called the vow pertaining to cows-Govrata. (40)

If this is observed for one month, all evils are removed, Oh Bhargava, by observing this vow a man goes to Goloka (41) or he gets the things desired till fourteen Indras rule. Oh Rama, by eating daily the barley - grains released by the cow in excrements of the body (42) he gets within a month whatever he wishes in his mind. Similarly by chanting the Gomatī branch of knowledge, at day time and evening time (43) a man acquires Goloka, there is no doubt in it. The Goloka is mentioned as above all other worlds (44) where the cows which move in the sky (always live in heaven) in very nice palaces chosen by the celestial damsels. (45) (The palaces) on the painted windows of which there are bells which are possessed of the sounds of flute and drums, where there are rivers with ample water, possessing mud in the form of milk and things made from milk. (46)

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Where the water (of the rivers) is cool and clean, where the sand is of gold, where the lakes are beautiful with lotuses of green jewels. (47)

Oh best of Bhrgus, in that world, people get spiritual accomplishment. People go to that world by worshipping cows, there is no doubt. (48)

I shall now narrate the Gomatī which removes all sins. While I am speaking that, Oh Brahmin, listen attentively. (49)

Cows are fragrant always, the cows possess the fragrance of Guggulu, cows are the stability of living beings, cows are the best means of securing prosperity. (50)

They are the best corn which is the best oblation to gods, which protects all beings and bears them too. (51)

With the oblation purified with the hymns the sages satisfy the gods in heaven. In Agnihotras cows are employed for the sake of oblations. (52)

Cows are the best resort of all people. Cows are most holy. Cows are the best auspicious things. (53)

Cows are the ladder for heaven, they are blessed and (as if) eternal. "Om, salute to the cows, possessed of prosperity, also to the cows possessed of fragrance. (54)

Salute to the daughters of Brahma, respected salute to the holy ones." The Brahmins and the cows belong to the same family divided in two. (55)

The hymns remain in particular family. The oblations remain in a particular compact by Gods, Brahmins, cows noble men and women, the entire world remain compact always. So they are always worthy of worship. (56)

That holy place in which thirty cows always drink water and by which way they pass, there lives the river Sarasvatī. In the holy place of cows lives (57) the river Ganges, prosperity increases owing to their dust and wealth resides in their dried cow-dung, religion bows down to them, they should always be saluted. (58)

Here ends chapter 42 of the second part of the Visvakharmottara Purana entitled "Gomatividya in Gomatimahatmya" in the dialogue between Markandeya and Vajra.

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CHAPTER 43 Treatment of diseases of Cows

Puskara said—Oh Rama, after this, I will tell you about the medical remedies for cows, which is meritorious, in short listen to that. (1)

In the root of horns oil mixed with salt should be applied prepared with the sediment of Srngi Vrabala and Marsi along with honey (2) or ghee mixed with simi powder. In the roots of ears, oil accomplished with Manjistha, Hingu and salt (3-4) should be applied or the things achieved from the cow-milk-honey, salt, s'ahkha, Tagarl, Pippall, Sirhha may be pasted in the milk of a goat and the physician should make pills of that. This along with ghee and honey becomes the best ointment for eyes. (5)

The pad of the roots of Bilva, Apamarga, Dhataki, along with Patala and Kutaja in the roots of teeth removes the pain, there; (6) with these articles which remove the toothache, if ghee is made ripened, it should be considered as removing the disease of mouth and for the diseases pertaining to tongue, (7) salt, Srrigavera, two kinds of Haridra and Triphala when the throat is choked up; also Srrigavera, two Haridras and the bark of Kutaja (8-9) as also the Vidanga, Apamarga if mixed with salt becomes a medicine removing the disease of mouth; it destroys the burning caused by fever, when there is pain in the heart or in the liver or when there is some gastric trouble or if there is some wound, the water mixed with the ghee of Triphala is good. (10)

The oil possessing s'atapuspa ripened along with Citraka and Kutaja destroys all heart - diseases, Oh Rama that should be given to cows. (11)

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If she is suffering from dysentery, she should be given two Haridras with Patha, if she has constipation PadmacarinI mixed with ghee (may be given). (12)

In all the leprosy and side diseases Srrigvera and Darvl may be given, in cough troubles and in breathing trouble. (13)

If the joints are broken, then she should be given Priyahgu with salt. In all the gastric diseases the ripened s'atapuspa (should be given). (14)

Oil should be given to cows, that removes all the gastric disepses; if they have diseases pertaining to cough, the Yusana mixed with honey should be given. (15)

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In all the diseases concerned with acidity the Madhuyasti ripened with cow-ghee, which removes all acidity-diseases should be given. (16)

When there is leprosy, the juice of Sakhotaka should be drunk as also the powder of coddung along with black gram and sarsapa. (17)

If there is heavy bloodshed Gurumisra grounded in milk may be given, it is praised in the case of cows. (18)

For wounds and broken limbs of cows the besmearing of Tila, Ambhakaruha, haritala and ghee is praised, (19)

Patha with butter-milk may be given as drinks to diseased calves or Haridra mixed with milk for removing the disease. (20)

Black gram, sesamum, cow-dung, the milk of animals and ghee—ball-like pills of these well prepared with salt, give nourishment to the calves and strength to the bulls. (21)

Devadaru, Vaca, Mansi, Guggulu, Hingu and Sarsapa - the incense of all these plunged in a little ghee (22) along with Palankasa is good for the removal of all troubles. The bell of the cow too should be incensed with this incense. (23)

Asvagandha, Tila, Cakra are praised when there is trouble about abdomen. In case of abdomen trouble the butter milk possessing Asvagandha and Tila is praised. Oh son of Bhrgu family, by this the cow gives more milk. (24)

Oil-cake is said to be medicine for cows. Drinking of cold water and wet grass should be avoided. (25)

When the cow is old, that place should be kept cool and should be amidst the cows and should have always good light. (26)

In the stables of cows, Oh Rama, lamps should be lighted at night. (27)

For the removal of the diseases of cows, when half of the month is over, salt is always praised. That remover of constipation, pain and loss of appetite is praised for goats and sheep too. (28)

Here ends chapter 43 of the second part of the Vis nudharmottara Purana entitled "Treatment of diseases of Cows" in the Upakhyaana addressed to Rama by Puskara.

CHAPTER 44

Gavam Santikarma

Puskara said—After this, I will narrate to you the Santikarma (ceremony for peace) of cows. The rite to be done daily, to be done on special occasions and the rite to be done with a view to fulfil a fixed desire. All these increase prosperity. (1)

The worship of wealth is told on the 5th day of the bright half in the excrement of cows with incense, light and grains. (2)

Also the devoted worship of Brahmins with excellent forest flowers and on that very day the worship of lord Krsna also should be performed. (3)

Because he is the omnipresent lord, living in the ocean of milk and especially (he is the lord) of cows, that support all the three worlds. (4)

Oh best of Bhrgus, on the 15th day of As'vina's bright half, one who possesses cow should perform a sacrifice to Indra. (5)

O best of Bhrgus! here,- along with regular Rudra like (goddesses), Sacrifice should be performed for the welfare of the subjects with ghee image and along with the enrichment of essences, incense, salutation, flowers, lamp and food. He should also offer oblations of ghee to fire (6-7) standing in waters he should endow a sacred salt with mantras, then take curds and later take Dadhikravna. (8)

The performer of the sacrifice, who has one hundred cows, should give a cow and one who has got wealth less than that should give gift to the priest according to his capacity. (9)

The cows, well decorated, with fragrant paste, garlands and fruits and well fed, whose calves are properly fed, should go round the sacrificial fire after that (10) along with the noise and cries expressing joy and along with the sound of conches and other instruments, a fight between the bulls and fight between the cowherds should be arranged. (11)

On the next day, the salt made sacred with chanting mantras by Brahmins should be given to the cows, bulls, along with the

calves. (12)

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Here the food containing mostly the products of milk should be given to Brahmins, then follows the blessing-ceremony after that they should be sent back after giving them the gift. (13-14)

This has been always described as the auspicious Santikarma of cows. After this I shall tell you about the Naimittika ceremonies. If the cows got plague, epidemic or the calamity of any other disease or if the milk gets decreased or any kind of change in natural behaviour is seen (15) then one who knows should fast for three nights or may fast for one night amidst the cows in an auspicious place, should build an altar (= a square piece of land). (16)

There he should draw a lotus possessed of pericarp and filaments and in the middle of that pericarp, he should perform the worship of Vasudeva along with Sri. (17)

He should perform the worship of which other deities in due order with Krsara, their names, I will tell you. (18)

On the eastern side, he should worship the cow Krsara a dish consisting of sesamum and grain (mixture of rice and peas with a few spices) named Subhadra, then Brahma should be worshipped and after that Surabhi. (19)

Then the sun, after that Bahurupa cow, Oh best of Brahmins, then the goddess earth, then he should worship the Ananta (serpent). (20)

Then Visvarupaksa, then the (heavenly) cow of the direction. Then he should worship Siddhi. Then Riddhi and then Santi. (21)

Oh best of Brahmins, then he should worship the cow of direction named, Rohini. Then he shall worship the God moon, then the bull of lord Siva. (22)

Then the highest lord Siva—in this way these sixteen deities are told to you in Krsara. (23)

On the petals the protectors of directions in proper direction should be worshipped with fragrant, paste, garlands, salute, incense, light and grain. (24)

The Brahmin should carefully worship each deity separately. To each one he should offer pitchers full of water, (25) whose mouths are covered with dishes having rice and gold according to one's capacity with devotion. Then the sacrifice should be started. (26)

Preparing the altar according to the scriptures and throwing sacrificial sticks in the fire and addressing each deity separately with due ceremony. Oh Rama (27) using the fourth case

with name and with Om, each one should be offered sacrifice with sacrificial items, a hundred times. (28)

The sticks of milky-tree, rice, sesamum, white mustards and ghee should be offered in order, to each one. (29)

Then, along with the verses which kill the devils, white mustards should be thrown into fire. Then one who knows should finish the fire worship according to the due ceremony. (30)

Then the performer should give gifts to the priest in gold, bronze, cow and a pair of garments and also a pair of garments to the preceptor. (31)

On this occasion he should offer dinner to Brahmins containing things made from cow-milk and then the Brahmins to whom gifts are given should utter blessings. (32)

Then water should be sprinkled on the cows with protective mantras and cows should be worshipped with fragrant paste, garlands and ointments. (33)

Oh best of Brahmins, the calves should, at that time, be released according to their sweet-will. This is the Sanatikarma of cows for appeasing all the calamities. (34-36)

It should be done though it is very difficult, Oh tiger in Bhrgu family. Now I shall narrate the Kamyakarma (the religious act done with a desire). The performer shall fast along with the priests, when the Purvabhadrapada is in the Siva Yoga, on the next day one who knows the scriptures should take a bath with camphor. Then he should put in two pitchers the leaves of Udumbara tree, five products obtained from the cow and water with Kusa grass, (37) the yellow pigment, (Manjistha) the two pitchers should be bright and decorated with fragrant paste and garlands by the wise; (38)

Akalamula, the performer should be accomplished with that. Then taking a bath and wearing the clothes as a cowherd, wears carefully. (39-41)

He should worship Ahirbudhnya, Aditya, Varuna and moon With sandal paste, garland and grains. Then he should offer to

Ahimbudhnya Rudra, fourteen vessels filled with rice along with incense, light, salute and offerings and should pray that the performed ceremony may be fruitful. Then incense should be offered with the weapon of lord Siva (= a stick containing on the top a skull). (42)

Then worship should be performed of the greatest lord who has the disc (= lord Krsna). Then ghee should be offered in the altar to all the deities, uttering Om before giving. (43)

Then each deity mentioned above should be given hundred times. A jewel should be prepared thrice encircled with the hair, hoof and horn of the cow (44) and that should be worn on the neck or on head or on arm. Gifts should be given to the priest and to the lookers according to one's capacity. (45)

Gifts should be given also to all the Brahmins in due order. One who performs this type of bath always till the last bhadrapada regularly, gets thousands of cows and gets prosperity too. (46)

Here ends chapter 44 of the second part of the Visvakharmottara Purana entitled "Gavarh Santikarma" in the Upakhyaana by Puskara to Rama.

CHAPTER 45 In Praise of Horses

Puskara said—Oh son of Bhrgu as the victory of a king depends on horses a king should collect, by all efforts, horses (1) and especially in taming them, he should be very careful. He should keep only those horses whose maintenance can be had with ease. (2)

They should not be kept unhappy or hungry. Because if they are unhappy, they destroy prosperity and victory in this world. (3)

They should be kept well arranged in a proper way and should be given grass. Kept in this way, they bring victory in both the worlds. (4)

They are auspicious, they are holy and their dust too is similar. They are attached to Lord Brahma, the greatest. (5)

They are, therefore, not permitted for the gods in the end or middle. Therefore, only the horse of the Asvamedha sacrifice is offered in fire. (6)

When nectar was churned, the horse Uccais'rava, superior to all other valuable things, came out and hence a horse is considered as best in all jewels. (7)

Those (horses) who carry the gods have wings; but Padma Salihotra made them devoid of wings for the riding of men in ancient days. (8)

They possessed of strength, make the place bright with their neighing. They are Gandharvas as it is said, the sons of Laksmi, who never get tired. (9)

They are the essential requisite of army and these horses are the greatest decoration. When in battle going very far is required, the best vehicles are the horses. (10)

The satisfaction which one gets by riding a horse, jumping,, high and having chauries and chaplet, that is not obtained even in heaven, Oh Rama. (11)

At the very sight of the horses, quite ready, when warriors ready (for war) ride on them, the very hearts of the enemy warriors sink. (12)

He, in whose case, the pole of dust created by the legs of horses, looks like an umbrella, the heaven as well as the entire earth, having the crest of mountains come under his control. (13)

Here ends chapter 45 of the second part of the Vis nudharmottara Purana entitled "In Praise of Horses" in the Upakhyaana addressed by Puskara to Rama.

CHAPTER 46 Treatment of Horses

Puskara said—Now I will tell you about the medical remedies of them; listen to them; Vrsa, Nimba, BrhatI and Guduci along with flesh (1) remove the mucus of the nose and pindi; removes perspiration of the head. The burnt barley along with Madanaphala, Pippall are the medicine for everything. (2)

The pad of Sarsapa, GrhadQma, Nirgundi, Surasa Vaca along with the leaves of Nimba destroys the pain in the anus (3-4)

Hingu, the root of lotus, Nagara along with sour sugarcane mixed with Pippall and salt with warm-water kills acute pain. A s°lution of all these—Nagara, Ativisa musta, sananta, Bilvamalaka

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a horse should drink for a month. That removes the dysentery of all types. A solution should be prepared with gentle heat (decoction). (5)

Ghee mixed with Priyangu and sariva, srta and milk with ample sugar by drinking this a horse becomes free from fatigue. (6)

In a trough oil should be passed in the abdomen of the horse and the veins of abdomen should be pierced; by doing that he will feel better. (7)

Dadima, Triphala, Vyosa, Guda—these should be taken in equal parts and balls of that which removes cough, should be given to the horse. (8)

The horses drink with honey the juice of Priyangu and Rodhra, milk, Vama kalodya removes the dejection of mind. (9)

In all types of falls, drying up of that is good. First of all, then in due order, smearing the body with oil, rubbing with unguents and the wick of oil in noise; (10)

If the wound by falling down does not get well by this, then the vein on heart or on the sides should be made to shed blood. (11)

For the horses who are burning (with pain) this is the only remedy. Except for the veins of nose, everywhere this is good. (12)

The roots of Rodhra, Karanja, Matuluhga, Agni, Nagara Kust ha, Hingu, Vaca, Rasna, a pad of all these removes swelling. (13)

In short, the vein should be pierced or leech may be given or Oh expert in religion. On every third day Nasyakarma passing the string (through the nose) may be done. (14)

Manjistha, Madhuka, Draksa, Brhatl, Raktachandana the seeds and roots of Trapu, Srngataka, Kaseruka. (15)

With the cold milk of she goat mixed with sugar, if the horse not eating anything else, drinks this, he is relieved from passing of blood in urine. (16)

If there is a tumour on the (heart) chin, neck, head or the disease of throat, for that smearing with bitter oil is praised. (17)

With barley, oil and pulse, he should be made to perspire and when that tumour melts the passing of string through the nose should be performed. (18)

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Vaca-salt, the juice of Svarasa along with black Hingu - if with all these the nasal action is done, he will never feel weakness. (19)

Nisa, Jyotismati, Patha, Krsna, kustha, vaca and honey - a plaster of these mixed with molasses and urine is good when the tongue gets stiff. (20)

The Rajanya possessed of sesamum and processed with the leaves of Nimba tree, mixed with honey and pills of that with ghee heals up wounds. (21)

During striking or attacking, if they are walking lame and have acute pain, then, if oil is sprinkled, the pain is quickly destroyed. (22)

If on account of the disturbance of these vata, pitta or cough or on account of striking, he yawns on seeing the oil-cake made of the ground sesamum, then he would feel nice by a band of honey, ghee in order when the wound bursts out after being ripened. (23)

Asvattha, Udumbara, Plasa, Madhuka, Vata and Kalka, a boiled mixture of these with too much water, a bit warm cleanses a wound (24-25) with Satahva, Nagara, Rasna Manjistha, Kustha and salt and with Devadaru, Vacayugma, Rajanl, Raktacandana. If oil is processed with astringents and Guduci with water, should be applied if the abdomen is weak, at every motion. (26)

The blood should be taken out by leeches on the corners of the eyes. For one who has eye-disease it should be washed with (water), astringents with khadira, udumbara, Asvattha. (27-28)

Dhatrl Tikta, Durala Priyangu and kumkuma of equal parts - a kalka a sort of tenacious paste of these prepared with Guduci is good when the ends of eyes have become hot, when veins are oozing, bleeding or when there is swelling of the testicles, when the trouble requires quick remedy, piercing immediately is advised. (29)

Cow-dung, sarjika, kustha, Rajorl, Tila, Sarsapa pasted in the urine of cow-rubbing of that removes the itching. (30)

The boiled liquid of Vasika with sugar, honey along with sarkara removes leprosy (31) when uncooked flesh is baked and the baked one has gone stale all stale is not praised even though old be praised. (32)

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ON every seventh day the horses should be given salt and when they have eaten, wine should be given to them as a drink. (33)

In autumn, he should drink fresh, sweet water mixed with grapes and sugar with pippali along with padmaka; when winter is there, they should be made to drink with Pippali Dhanya, Satahva, Rodhra and salt and Savitraka. (34-35)

In spring, Rodhra, Priyangu, Rasna, Pippali, Visvabhesaja all these with honey on drinking remove cough. (36)

In summer wine should be given along with Guda and the important herbs Priyangu, Pippali and Raudrayasti. (37)

Bhadrakastha Vis'vabhesaja of pippali along with salt - these things mixed with oil - a drink of these be served when clouds appear. (38)

As there is acidity owing to monsoon, the horses whose warm blood is slowly oozing out and whose excrement is changed owing to rain, should drink ghee. (39)

Those horses who have more cough or gas may drink oil. Those that have trouble with fat, a way of roughening should be performed on them. (40)

Rice gruel without oily substance for three days; as also wine with salt and at the time of eating these things with butter-milk. (41)

A syringe should always be given to them as a usual thing. Those horses who are drinking oil should not be given a syringe. (42)

In autumn and in monsoon ghee, in winter and spring oil and in rainy season and in winter also the same should be given in syringe. (43)

Eatables which are heavily distilled, exercise, bath in sun-light and syringe in the abdomen - these are prohibited for a horse, who has trouble of oily excess. (44)

When it is raining, bath and drink is advised only once. And when it is very heavily raining only bath is praised. (45)

When cold and heat are normal he should be given drink twice and salt should be given once. In summer, bath and drink may be given thrice and he should be made to plunge (in winter). (46)

From Adhakas (Measurement of grains-1/4 of drona) of barley without the husk should be given in one day and night should be given ten Tulas of wet grass, eight tulas (a fixed measurement) of dry grass or four Tulas of dry cow-dung. (47-48)

Durva destroys acidity; dry cow-dung his own excrement destroys the collecting of phlegm. For breathing trouble (destroys)

Arjuna - tree and black gram and also for the loss of strength. (49)

The diseases due to gas, acidity or cough and other occasional will never give trouble to a horse who eats Durva. (50)

Those who are mischievous, should be tied with two ropes on both sides. One knot should be made on the back too, supported by a pillar. (51)

In accordance to the hair of the face, the hair on the tail should be kept. If the hoofs are increased, large cutting (should be done) but the smallest finger should not be touched (52) with grass carefully put, the place with incense and with the lamps lighted for the whole night, they may live in a concentrated place. (53)

Monkeys goats and cocks should be kept in their stable and also the cows. Oh Rama, during night, people holding weapons should protect the horses. (54)

Here ends chapter 46 of the second part of the Vis nudharmottara Purana entitled "Treatment of Horses" in the Upakhyana addressed by Puskara to Rama during the dialogue between Markandeya and Vajra.

CHAPTER 47 Santikarmavidhana of Horses

Puskara said—Occasional and daily rites to be performed with special desire, know about all these appeasing rites from me. On all the fifth days of a month, Sridhara lord Visnu should be worshipped. (1)

Lakshmi should also be worshipped and worship of the king of horses, Uchaisravas should always be done with fragrant paste, garland and smearing (2) with incense, light, salute and grain. In autumn and in spring lord Ganesha should be worshipped. (3)

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First day, fifth day, sixth and seventh days and twelfth day—these days are praised (for s'antikarma). Oh Rama, Sunday is especially (praised). (4-6)

Krtika, Rohini, Bhagya, Aryama, Asvini, Tvashta Savitra, Aditya and Vayavya - these constellations (nakshatra) are praised, equally the bright half. In beautiful gardens and on the banks of rivers and in temples, his worship should be performed by offering things of special honour, incense, salute, light, flowers and grain (7) with gruel (a kind of grain) creepers,

eatables, wine, flesh, intoxicating drinks and juices, cooked rice, valuable grains with seasonal nice fruits, (8) along with dances, songs and instruments, also with the noise of conches and with the sun-verses, ghee should be offered in fire. (9)

Again and again, uttering Om first to that shining one. The worship should be performed of Brahmins too with garland, sweet balls and sandal-paste. (10)

Oh expert in religion and also with gifts in proper order. Everything that is offered to Revanta (the roaring one) should never be given to women (11) worshipped thus, he gives hundreds of horses and also strength, lustre and healthiness to the horses. Oh Bhargava, (12)

Oh best of men, on the fifteenth day of the bright half of As'vina month, the s'antikarma of horses should be done, know that from me. (13)

Ploughing a beautiful piece of land from the city in the north-east corner, an altar should be prepared sloping on east or north. (14)

One, who knows, should carefully worship the Nasatyau, Varuna and Asvinas, Oh Brahmin, with sandal-paste, garlands, ointment, (15-16) incense, lights, salutation and abundant corn. Then after painting that altar, it should be covered with branches (of trees) which are fresh and with clothes, which are new. And according to proper ceremony the pitchers full with all juices may be placed in directions. (17-18)

And an intelligent man then should place a flag and an umbrella in corners of directions, then enkindling the fire with verses of Victory (Jaya) etc. and then giving oblation with mantras

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suggestive of the above-mentioned deities, he should offer ghee. Then the horses should be honoured with paste and garlands. (19)

The horses which are well-equipped and on which well-prepared men are riding, should go round the fire along with men holding weapons. (20)

When they have gone round the fire thrice, they should be carried home along with beautiful sounds and voices, mixed with the sounds of the conches and other instruments. (21)

Oh best of Brahmins, then those juices, those clothes, cows, bronze and gold should be given as gifts to the priest (= the doer). (22)

By this ceremony vehicles (horses) get increased, they become stout and they have no disease or body trouble. (23)

The deeds to be performed daily have been narrated to you. Now listen to those which are to be performed on you. Now listen to those which are to be performed on special occasion, if there is an epidemic disease among the horses or if the disease is very serious (24) and if nature also gets changed, then, Oh born in Bhrgu family, he should prepare an altar in an auspicious place where there is ample fodder for the horses. (25)

He should place there a lotus in the midst of which he should worship Lord Visnu and there only the goddess of wealth and other deities on the filaments. (26)

Brahma, Lord Siva, moon, sun and two Asvinas, rearing Ucchaisrava and the protectors of directions on petals also (27) all these should be worshipped with paste, incense, grain, lights, garlands, salute, flowers and roots as also with things obtained from a cow. (28)

Each one (should be worshipped) with pitchers full of water, decorated with paste, garlands etc. well-organised and with dishes full of rice. (29)

Also with the holy string encircled round it and flags, Oh Bhar gava and in the north of that, an altar should be prepared with due ceremony. (30)

Then enkindling the fire for each deity as mentioned after the oblation to fire is complete, he should give cow, bronze, gold (31)

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a pair of garments to the performer and to the priest. This rite destroys all diseases or destroys all the obstacles. (32)

The Brahmin who gets this rite performed should observe a fast, also the house-holder should stay observing fast. (33)

Now, Oh sinless, I will tell you about the rites to be performed with a special desire. The house-holder and the priest both observe a fast on the Revati Naksatra (34) and the bath which they should take in the As'vina Naksatra-know all this from me. He should prepare two pitchers and fill in them Madhuka, beautiful flowers. (35)

Asvagandha, he should take a bath with those two. He, wearing white clothes, who knows, should honour two Nasatyas, moon, (36) both Asvins, Varuna and Hari with paste garland, salute, incense, light and grain. (37)

Then he should make a couple of horses having all herbs clay and should offer them to Nasatyas with a salute, (38) he should offer incense and the hoofs of horses to the deities and should give oblations separately to these deities as they are mentioned before, Oh best of Brahmins. (39)

Uttering Om first and the names of the deity in fourth case, Oh Bhargava, ending with the word Svaha he should offer ghee purified with the (utterance) of mantras one hundred times. Oh Brahmin (40). Then he should take the hair of horse, fruits and hoofs and encircling then thrice he should wear the jewel as stated before. (41)

Never forgetting a salute to the horses (first) he should carefully take the bath. By doing that, he gets horses thousands in number, who are born of noble family and possessed of strength and valour. (42)

Here ends chapter 47 of the second part of the Vis nudharmottara Purana entitled "Santikarmavidhana of Horses" in the Upakhyana by Puskara addressed to Rama.

In Praise of Elephants

Puskara said—The elephant is the main grandeur of the camp and the army. Victory of the king comes from the elephants along. (1)

The king should always make effort for cleansing them and taming them, Oh best of Bhrgus, elephants are Gandharvas it is believed. (2-3)

Only as many victorious elephants should be kept as can be easily maintained. If one is not able to sustain them, they should not be kept unhappy. They kill the families of men, they should be kept happy, because that brings fame, wealth and victory. (4-5)

The army of the enemy, though possessed of a large number of horses, well trained and ridden by well-equipped men, is not able to stand even one elephant, using with speed and having an armour on the battle-field. (6)

Groups which are undivided and which are compact can be dispersed by only one enraged elephant, goaded well, on the battle-field, who is able to describe the beauty (of an elephant) whose (7) temples are wet with water of intoxication, eyes little closed and trunk having broad circumference (8) who is able to stand before an elephant rushing with speed, with his trunk expanded and ears motionless (9) with whose breathing alone, hundreds of horses ridden by well-trained soldiers speedily run away in all the directions. (10) ;

That is really an army where there are elephants. He is a real king who possesses elephants, Oh Rama, the elephants proud with intoxication are victory itself incarnate. (11)

Those which are mounted by gods have wings, while for the mounting of human beings, Brahma himself made them void of wings. (12)

The hearts of the enemy sink quickly on seeing an army of elephants decorated with flags, strong looking like a mountain. Therefore, elephants are always important. (13)

Here ends chapter 48 of the second part of the Vis nudharmottara Purana entitled "In Praise of Elephants".

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CHAPTER 49

Diagnosis and Treatment of Elephants

Puskara said—Now I shall describe the medical remedies for elephants. In all kinds of elephant—fevers on consequent days (1) a sprinkling of ghee and oil should be done. The place should be without wind. Oh Brahmin, on the shoulders too the same thing should be repeated as in fever. (2)

In anaemia the cow-urine with RajanI is beneficial. If there is constipation a place being sprinkled with oil and being kept in a place where there is wind, is praised (3) for drink, wine mixed with five kinds of salt and the mouthfuls, (eatables) should be mixed with Vidanga, Triphala, Vyosa, raw-salt. (4)

An elephant should not be given food if he faints, but water with honey should be given. A massage on head should be done and the nasal treatment too is praised. (5)

If there is any disease pertaining to legs, the remedy should be with the bitter oil or cleansing it with the astringent of Panca kalka (6) and should be given light oily things. An elephant who gets shivering should be fed with Juice of Sikhi, Tittira and lava having Pippall and black pepper in it. (7)

Balabilva, Rodhra, DhatukI with Vitusa (8) and Pinda should be given to an elephant for removing dysentery - when the trunk is stiff, the nasal treatment and ghee mixed with salt. (9)

MagadhI with black-pepper, barley with black-gram and in his ears should be given the juice of Varaha. (10)

If the throat is stiff, the oil possessing black-pepper in it and ripened with Dasamula, Kulattha, Amla Kakamacl removes that disease. (11)

If there is trouble about urine, Prasanna rubbed together (Pista) with eight kinds of salts should be given to him for drinking or a boiled preparation of the seed of Trapusa. (12)

If there is any disease relating to skin, an elephant should drink either the Nimba or the Vrsa's boiled preparation. And when there is the trouble of worms cow-urine with Vidanga is praised. (13)

The milk with Srhgavera, kana, grapes and sugar if drunk, removes the pains of wounds and likewise the juice of flesh also is good. (14)

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In loss of appetite, mung and rice with vyosa is praised for appeasing, Dronika soup of Patoli or Nimba grown on high place. (15)

The oil extracted from Trivrit, Dosagni, Danti, Arja, Syamaks Ira, Ibhapippall removes the enlargement of spleen or the juice made from them. (16)

For appearing the heart disease, the skin of (bark) milky tree, Jambu tree on the river bank and mallika should be given and that should be cured with juice and rice (17) by piercing ears by massage by making him drink oil and by incense all troubles that arise should be cured and treated. (18)

In autumn, he should drink Yastika with a soup of Mung. In the disease about waist a pad of Balabilva is praised. (19)

Vidanga, Indrayava, Hingusaras, Rajanldvaya and Pinda should be given in early morning for removing all kinds of pains. (20)

The tooth of an elephant if it is shaking should be taken out with some pressure. Yastika, Vrlhl and Sali are best for their meals, (21)

Barley and coudung are middle and other things the lowest, as it is said when, there is eclipse of the moon, scorched rice should be carefully abandoned. (22)

In fodder sugarcane increases the strength of elephants. Dry fodder instigates cough and gas in the case of elephants. (23)

For an elephant whose water of intoxication is lessened, giving him milk is praised. And the 'juice of flesh along with watery substances is also good. (24)

Those things which make an increase in intoxication, I will narrate now - these things should be employed by the king when occasion for going to the battle-field arises; (25) esculent vegetables, kurus both kakoli types of ravens, Nakuli, Had and Pinda with honey at once makes the intoxication water, ooze (26) and Jatibhanga along with the root and the skin of a pigeon. Ingud!, Asvasarakabhanga and Pinda—this is another remedy, Ajas'rhgi with the roots of Arka, with honey obtained from (27) ilower-bed and this pinda mixed with honey and possessed of flowers, roots and fruits. (28)

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This should be given to the elephants at the time of war. It increases the rut, the bitter Matsya Vidanga, ksara and milk of kosataki (29) and also Haridra. The incense of these also brings victory to the elephant. Pippall, white garlic, Haritala, Manahsila (30) sprinkled with the urine of horse and dried up in Sun, grapes, katumatsya katukarohini, (31) the three types—all grown on mountains, abhaya, an incense of these in another good incense agnika, Sarvavarna and Pilu these in flamate (hunger), (32) a mouthful of these incented with the bone of human being should be given when battle is going on. When the elephant is troubled with indigestion, he should be given Vidhana and Pinda removes thirst. Pippall, rice, juice of grapes and honey, an ointment (33) of these put in eyes, makes the eyes more lustrous. (34-35)

The excrement of a she-scorpion and of a pigeon, Kslravrkasa Karlra an ointment prepared of all these - if that ointment is applied in eyes, he will do havoc on the battle-field; as also the blue lotuses, black-gram and Tagara, (36) if pasted in the water of rice, is the best thing for

the eyes. For the nice growth of those born in river, in the fifty year and for those living in forest in the ninth year a cut should be made at that time which measures double the circumference of the root of teeth. (37-38)

The place for sleeping should be prepared with dry cow-dung and dust. In winter on every month, oil should be sprinkled. (39)

Likewise sprinkling with ghee is good in autumn and monsoon. The other elephants should never be decorated more than the Royal elephants. The king should always decorate more his royal elephant. (40)

Here ends chapter 49 of the second part of the Vis nudharmottara Purana entitled "Diagnosis and Treatment of Elephants" in the Upakhyana addressed by Puskara to Rama.

CHAPTER 50 Ceremony of Appeasement of Elephants

Puskara said—After this know from me about the rite for appeasing the elephants to be performed, daily, occasionally and with a definite desire to get something in due order. (1)

On the fifth day of bright half the worship of Vasudeva and also of the goddess of wealth should be done as also of Airavana

(2) with fragrant paste, garland, salute, incense, lights and grains. Similarly, at the end of the dark half of every month, Oh best of Brahmins, (3) the worship of ghosts should be always performed with sesamum, flesh, milk and Gud with fishes, cooked flesh, eatables and flowers, Oh Bhargava. (4)

On the place where four roads meet, on highways, in empty houses, in the cemetery having only one tree, on town-gate and on the upper storeys, (5) at the meeting places of river and ocean. In the caves of mountains, in main Trikantakas and in vacant temple (6) when the bright half is over, the worship of deities should be performed. In the northern parts of the stable of elephants or the slopes bending towards east or north (7)

Brahma, Sankara, Visnu, Indra, Kubera, Yama, moon and sun, Varuna, wind, fire, earth and the bird. (8)

Garuda, s'esa - the king of serpents and mountains and elephants, Virupaksa, Mahapadma Bhadra and Sumanas (9) also the elephants of the eight directions are called divine. They are Kumuda, Airavana, Padma, Puspadanta, Vamana (10)

Supratika, Anjana and Nila - these eight belong to the class of gods - the worship of all these should be separately done. (11)

With fragrant paste, garland, salute, incense, lights, grain and the oblation of ghee should be given in fire purified with the utterance of Om. (12)

Uttering in the fourth case the names of each separately and then giving gifts to the Brahmins, they should be told to utter blessings. (13)

Then the water of appeasement should be prepared in the utterance of verses which are capable of killing the demons and the elephants. It should be sprinkled with the end of the Kusa grass, then they should be worshipped. (14)

Now I shall tell you about the rite to be performed on certain occasions. When elephants die, on account of some serious disease, (15) when there is some inauspicious calamity, the tooth is cut; also when the royal elephant dies or if the tooth falls down or if an elephant is born at some inauspicious time (16-18) or if the elephant dies in the dark half or dies in fire or if at some horrible time, on the left side of elephant gets rut or if the nature is changed then in the east or north-east of the city, Oh Rama he should

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prepare an altar sloping towards east or north in a nice place where there is ample food and water, where there are herbs and not trees. (19)

Then he should make a lotus and on the pericarp of the lotus he should place lord Visnu and the goddess of wealth too. On the filament he should place (20)

Brahma, Oh Bhargava, earth, skanda, Oh Bhargava, Ananta sky, lord Siva, moon and all these, Oh Bhargava. (21)

On the petals, he should place the protectors of directions along with elephants and in between the leaves, the weapons in due order. (22)

After the Indra's leaf he should place the thunderbolt, then the wheel, then Danda and after that the arch, (23) then the cord, iron club and an arrow with the bow; then the club and then he should place the sharp pointed weapon. (24)

He should worship that lotus with due method by drawing lines. Then on the east he should place the two Nasatyas along with the Adityas. (25)

On the south-east, the Vasus and the Sadhyas on south, then on south-west the Ahgirasas, (26)

On west the Bhrgus, on west-north the Maruts, the Vis'vadevah in north. The Rudras should be placed in north-east. (27)

After placing the deities in this way, he should worship them with proper method by drawing lines. On the outside of these he should place the sages, who made sutras, Oh Brahmin (28)

On east, Oh Rama, on south the goddess SarasvatI, the river on west and mountains on north, Oh son of Bhrgu. (29)

The five main elephants on the altar at the corner and lotus disc, club and conch in the north-west etc.(30)

Then the mandala should be prepared square (in shape) having four gates. And the size should be according to the place available, on corners he should place pitchers full of water with pots full. (31)

On the sticks which are seven Hastas long flags should be placed white, red, yellow respectively. In various directions decorative arches should be attached and encircled. (32)

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These decorative arches should possess the leaves of milky trees, flowers and fruits. The size of these arches should be one-sixth of that. (33)

Oh Rama, the height and breadth should be equal. On the arches, Garuda, Tala crocodile and white-footed antelope should be placed in due order. (34)

In the middle, he should place the demons. On the knots the deities with their special characteristics; (35)

With weapons and flags, Indra with his umbrella. The elephants of directions should be prepared with herbs. (36)

On the petal of pundarika Indra, Airavana elephant should be placed by a wiseman with rice with husks. On south-east elephant with flowers should be placed on that petal, (37) on

south the pus padanta elephant should be made with priyangu and on the south-west the elephant Vamana with flowers. (38)

The expert should make with black-gram in north-west the Anjana elephant. In northern petal the dark Supratika with satapus pa; (39) in north-east the kumuda elephant should be made with white rice, then observing a fast, he should worship them, Oh Bhargava. (40)

He should have control over the organs, should be pure, should have rinsed his head, should have white clothes and turban too (41) should be decorated with gold ornaments, should have sacred thread on. Oh Bhargava, he should worship all the deities separately. (42)

He (should worship) also the weapons, the elephants Pundarika etc. and Garuda etc. placed on the decorative each separately. (43)

He should worship the oceans in pitchers with paste, garland and ointments with incense, lights, salute, garments separately (44) and also with bracelets and other ornaments separately, also with much corn and drinks of various types. (45)

With flesh, valuable grains, krsara with clay, water, various eatables made with the syrup of sugar and gur; (46) with flesh, rice, milk honey, curds, milk with cooked rice and with powder of grams with cakes, fruits, roots, grains with flesh cooked rice, milk,

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honey, curds; things made of milk with barley-meals, cakes, fruits, roots grain with red pieces of pure sugar. (47)

After worshipping in this way, Oh Brahmin, with the sound of conch and instruments, song and lovely dances, Oh fortunate one (48-49) he should finish worship in north from the place of worship. He should prepare an altar, enkindle fire brought from the family of an Agnihotri. He should offer to all the deities separately, uttering Om first and then the name of the deity in the fourth case. (50)

He should give oblation a hundred times with ghee and also Mahavyahrtis. Then the elephants, who have been worshipped thus, should go round the fire, deities and Brahmins

(51) and then they may return to their own place. Then to the performer and the supervisor, he should put before them all things. (52)

The gifts should be given according to capacity. It may be a golden coin to every one or a cow or land or horse or any other type of gift. (53)

Gift should not be in the form of big buckets of grain in any way to anybody. Then the physician who is very much engaged in this ceremony (54) should worship the astrologer and the priest. Oh best of Brahmins when a she-elephant is intoxicated, for appeasing her, (55) she should be driven out of the state and appeasing ceremony should be performed thus. (56-58)

If the queen of the elephant dies, then another elephant should be bathed with all herbs - and with all fragrances, with all seeds, jewels and the water of all holy places. He should be covered with a white new cloth, so that he cannot be seen, should be worshipped on the golden crest-jewel with instruments, songs and the sounds of blessing and should be made to go round the fire, deities and Brahmins; the astrologer mounting a she-elephant should say in his ears. (59) "You, be the king and the leader of the elephants, when you are made the Sri Gaja, the king will honour you with paste, garland and eatables, (60)

Oh sinless and at his order people will worship you. You protect the king in terrible wars and on the battle-field. (61)

You give up your existence as an animal. Now be the divine. The gods had created Srigaja at the time of battle between gods and demons. (62)

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He was the son of Airavana lustrous, perfect and shouting. The entire lustre of that Srigaja is residing here, (63) that lustre which is possessed of divine share may come near you. May good come to you. You protect the king in the battle." (64-65)

In this way after sprinkling water on him, on an auspicious day, the king should then daily make the Brahmins utter blessings for him. The soldiers with weapons in their hands should

follow him and when there is a religious ceremony of Punyaha, uttering benedictions by Brahmins of the king, he should be coloured white. (66)

I have narrated to you everything about the appeasing ceremony of elephants. Now listen to the praised constellations and days. (67)

Fourteenth, fourth and ninth days of the month should be given up, as well as Tuesday and Saturday. (68)

The constellations Vaisnava Tvastra and Sakradaivata are praised. Oh strong one, these are the only constellations and auspicious days. (69)

Performed according to time and place, with proper ceremony, the rite of appeasement of the elephant removes all obstructions. (70)

It is blessed, brings fame, longevity and victory to the king. Oh Bhargava, when Cyavana of Bhrgu family was angry with the Indra (71) then a very cruel demon named Mada was born, for the slaughter of Indra. But he searching for Indra was pleased afterwards. He made, Oh Brahmin, Mada just equal to Brahma in many aspects. (72) >

In the matter of women, vehicles, drinks, in hunting and in wealth. (73)

In all branches of knowledge and in all architecture, with relation to all creatures and in beauty, strength and family. Oh Rama (74)

No one alone can hold all these things, some additional portion in the matter of drinking should be out (75) in them who are mentioned before thinking, this way be placed some additional Part in animals-specially in elephants. When the Mada comes near the elephant, (76)

Oh Rama, what type of appeasement should be done, Listen to me. On the north-east side of the apartment a wise man should prepare the altar. (77)

He should make a lotus on the altar and in the leaves of directions, the deities. On the filaments Cyavana, elephants, earth, water and Sarasvatl. (78)

In the middle, a small drum should be worshipped with paste, garland and ointments, with incense, lights, salute, garments, all these should be separately worshipped. (79)

After worshipping all these, he should give water for washing feet and then, Oh Brahmin, after offering excellent ghee to the deities according to his faith, (80) he should give as gift a pitcher full of juice and gold; giving clothes to the elephant, he should worship the superintendent of the elephants. (81)

The astrologer himself should worship the protector of the elephants, other servants and Brahmins with gifts and also the two astrologers with money. (82)

He himself should carefully give that drum to the superintendent of elephants and that Gajadhyaksa should beat that drum with proper ceremony, keeping his face in east. (83)

When the drum is being beaten loudly, a deep sound comes out. It indicates good luck, if it falls down in the middle, it indicates bad luck. (84)

If the drum is received well, it indicates good luck surely of that intoxicated elephant from that time. (85-86)

If any bad luck is suggested the rite should be performed once more. If good luck is suggested then the drum of the superintendent should be fixed for victory. This is for the protection of all the elephants and for removing all obstructions. (87-89)

Now, I shall tell you about the rites to be performed with a special desire. Oh sinless one, the priest observing a fast and when the householder is in southern direction he should make him to take that auspicious bath with five pitchers having the water along with Nyagrodha, Udumbara, Asvattha, Madhuka (leaves) and the pitchers which have Akalamulas, which have elephants drawn on them. After bath, putting on white clothes, he should worship Vis

nu, Moon, Sun, Varus'a (90) and elephant with paste, garland, grain, incense lights salute and garments similarly (19) offering to the sun the incense of an elephant, tooth, after this taking the name in the fourth case with Om first, Oh Bhargava, and should give as gift thousands of elephants and gold. (92)

He who sits well (i.e. peacefully) while taking this bath, gets a number of nice elephants similar to mountains and his elephants have no diseases and no faults. (93)

Here ends chapter 50 of the second part of the Vis nudharmottara Purana entitled "Ceremony of Appeasement of Elephants" in the Upakhyana addressed to Rama by Puskara.

CHAPTER 51

Purusa-Pras'ariisa

Puskara said—The castle, the collection of weapons, the elephants and the horses-all these have no sense if there are not men (to keep them intact). (1)

So, efforts should always be made for getting proper men and knowing their minds because that is the root of prosperity. (2)

The king whose army is possessed of necessary things for help, Oh Rama, gets victory definitely in terrible battles.(3)

The king should not trust a man who has betrayed him even once. Because, to do sinful things is easy for him but doing a good deed is hard for him. (4)

Just as there is one who wears dirty clothes, sits anywhere (he likes). Similarly, one whose behaviour is unsteady does not protect the usage. (5)

The king should not appoint for (important work) a man who is an atheist, because even the faithful men become doubtful owing to their company, Oh Brahmin. (6)

Does not even the sun, whose lustre is very powerful and who enlightens all the three worlds become black when he comes in contact with Rahu (i.e. when it is eclipsed) ? (7)
"This work is not Worth-doing" knowing this one who performs a bad deed owing to some special motive, turns back definitely afterwards by proper guidance. (8)

But in case of one who performs a bad deed thinking it worth doing for that wretched man, faith in doing bad deeds goes on increasing more and more. (9)

All the people, Oh fortunate one, are kept restrained on account of (their belief in) the other world, but for one who does not believe in that, what way is there for restraining him? (10)

People who are atheists are greater performers of sins than even those who have performed very big sins. Such a man (atheist) should be avoided, (11) the coming together of those who have faith in God and who are noble is ever praised. Such people should be the assistants of a king and Oh Rama, all those who are clever. (12)

A man is not a scholar only because he holds many books. The wise have considered him to be a scholar who is afraid of the other world. (13)

The Vedas are fruitful with Agnihotra; wealth is fruitful, if things are enjoyed after giving (to others); the wife is fruitful, if love and sons are obtained and learning is fruitful if there is good conduct. (14)

A king who is possessed of good conduct, though having only a few assistants and arrows, destroys on the battle-field an enemy with many elephants and a strong cavalry. (15)

Here ends chapter 51 of the second part of the Vis nudharmottara Purana entitled "Purusa Prasamsa" in the Upakhyaana addressed by Puskara to Rama.

CHAPTER 52

Balatantra

Puskara said—Now I shall tell you about the medical remedies of men. There too in the beginning of women because they are at the root of births. (1)

Both Mahaj ambus, Rodhra, Madhuka honey, sugar should be taken with the water of rice where there is profuse flow of blood (a disease of women specially). (2)

The woman should take a purgative of Raktagulma for more than a year or Oh Rama, with powerful purgatives her body (limbs) should be made oily and to get perspirations. (3)

She could drink the barley water processed with the boiled acids of Palasa. Her stomach should be stimulated with effort. (4)

If the uterus is very hot and is giving profuse pain, the upper portion of the root of Vrsaka and the upper portion of sesamum should be ripened with due process. (5)

Saurastri Rocana, Rodhra, Madhuka, Triphala and honey, Bhadramusta's Powder and Vajlkarana are best. (6)

Ripened As'vagandha with the fat of a boar, a massage and wearing a string with knots is laid down for women. (7-8)

At (special) time, she should drink a handful of water, with one fruit of Amalaka put in a vessel of iron. By that her waist gets slender. She should lick Triphala, Citraka and Sunthi with honey every-day. That is best remedy which makes fat women slender. (9)

She should drink As'vagandha and Payasya boiling them in water. If she takes this for a month, a fat woman becomes slender. (10)

The breasts should be massaged with the fat of a boar and with Asvagandha ripened (with process) by that a woman's breast gets bulky. (11)

The seed of Mulaka dropped down (itself) and similarly of Tagara if taken for seven nights in cow urine, it is the best destroyer of leprous spots. (12)

If sprinkled with the corrosive of Hatipinda and the juice of Avalguja the white leprosy is destroyed in three nights. (13)

The root along with the fruit of red black berry, citraka, Tagara, the fruit of Bhallataka the root of Asvamaraka (14) with these oil and milk of Arka tree, equal in quantity should be ripened with process. By sprinkling that the best result is obtained in beautifying the hair on the body, it is said (15) with the tooth of an elephant pasted in milk the head should be smeared. If hairs are not growing on head by this, they begin to grow. (16)

The oil processed with the juice of Bhrungaraja, if massaged (on the head) the hair quickly get their roots strong and become dark and black. (17)

A mouthful of bitter Dantakastha prepared with cow urine with oil after meals is best for removing the bad smell of the mouth. (18)

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The dry lotuses should be eaten along with rice. By that a fragrant and clean smell comes for the whole night from the mouth. (19)

Sesamum should be churned with thorns of Salmall, this pasted in milk if smeared on the face, the face becomes similar to a lotus. (20)

That is mentioned as removing the dark spots on the cheeks and other spots on the body. Those faults which are mentioned in youth on the face of pimple too. (21)

The ghee of Satavarl if processed with tenacious paste is massaged or drunk a woman gets a very beautiful colour of skin. (22)

Sixteen nights are proper for women out of them, the first three are condemned. A woman should not be touched on those nights and if she is touched, man should take a bath. (23)

That woman should not take bath nor do any massage for these three days, as also eating things made of cow milk and wearing flowers and ornaments (24) (she should give up) applying Collyrium, wearing bangles, applying fragrant paste, yellow things and sleeping in bed and should not eat in vessels other than made of clay or iron. (25)

For three days she should not touch the fire (i.e. she should not cook). On the fourth day she should take a bath with proper ceremony laid down for the bath. (26)

With clay, water and salt and putting herbs in the pitcher, one should bathe her. (27)

Jyotismati, Trayamana, Abhaya, Aparajita, JIva, Visvesvarl, Patha, Samanga, Vijaya (28)

Saha, Sahadevl, Purnakos'a Satavarl, Aristaka, Siva, Bhadra, Goloml, Vijayaprada (29)

Brahmi Ksetramaja - the seeds of all these and Anjana, Bilva, fragrant pastes, jewels, five things of cows (30) putting all these things in pitcher, she should worship that pitcher with paste, garlands and ointments and then the god, to increase good luck. (31)

The astrologer should utter the verse which is being uttered at the time of a king's coronation and when the giver of bath goes

away, she with her face covered and completely bathed (32) should see the idol of Lord Krsna or should immediately see her husband and not any body else; (33) and she may see his face at that time with proper rite. (If all this observed), Oh Rama, She gives birth to a son auspicious or pious. (34)

Worshipping Vasudeva, she should decorate herself properly and wear a white garment. (35)

She should eat the sixth (sasti) meal with milk and ghee. By drinking liquid ghee with the powder of Nagapuspa (36) a woman becomes pregnant at her proper time, Oh best of the twice born, when it is held with a fast in the bright half of the month. (37)

Or, in the Pusya or Brhati or Mula she should orally utter. Brhati is represented by white flowers and so mula is there. (38)

On that day by that she conceives. (39)

Even then, if she does not conceive, she should observe the vow on the seventh day which gives a son or she may perform the bath which gives son and observe the vow to please Kesava. (40)

Or she may do only the son-giving worship of Kesava. Taking bath and besmearing (her body) which smells nice owing to Gandha and Dhupa, she should go to her husband at night time approaching who is pleased on account of her pleasant mood. (41)

Then when she conceives (thus), he should take care of her, Oh ever successful man, (42-43) with milk processed with sweet herbs and ghee, her wishes never be kept unfulfilled. A pregnant woman should abandon always bitter, astringent and hot things and also things which are veiy warm and salty, also strain and sexual intercourse. (44)

When there is an eclipse, she should not stand outside without reason, she should know the manifestations of Lord Visnu, whose lustre cannot be measured. (45)

She should attentively listen to the deeds of great people and when the time of delivery comes, she should enter the special house, called Sutika house which is well protected on all sides in the constellation having a name of masculine gender. (46)

The attractive house that is built on a nice ground by those e*pert in architecture. (47)

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Whose gate faces either the east or the north, which is strong and auspicious after doing the worship of Gods, Brahmins and cows, (48) along with the noise of blessings and the sound of conches and other instruments, there, women who have delivered many times, who are capable of bearing hardship, (49) who are good and trustworthy should serve her. They should serve her by gentle pleasing wind, (50) meals and movements so that she can deliver with ease, Oh Brahmin, as also with ghee mixed with the roots of castor-oil. (51)

For her happy delivery, they should smear on the body afterwards, the milk with good qualities processed with oily substances after grinding Bala and astringent, tenacious paste cooked four times. (52)

When she has delivered, oil should be prepared for massaging. Then when she feels like eating and drinking she should be given barley-gruel purified with Pancakola (53) and also the shoot of a bamboo with oil. The place should be protected for ten days specially with weapons, (54) with lamps painted with colours kept on the road on the gate. (55)

The sixth night should be specially protected. All should keep awake, the worship of Janmada (mothers). (56)

Men with weapons in their hands and women with dance and songs should keep awake on the night on the tenth day. (57)

She, who has delivered, should be given a bath as told above and should be protected from wind. The child, as soon as he is born, his navel string should be cut with proper ceremony. (58-59)

The nurse should make warm his palate and should cleanse his mouth with cotton and should give him Brahml, Suvarcala, Soma, Sindhava, Pippali. Vaca, Kanaka with ghee for licking Oh best of Brahmins. By licking this he will be intelligent, brave, learned (60) beautiful and will get fame and good luck. The best ointment for him is the inner part of Bibhitaka pasted with honey. (61)

If infants have eye disease, the milk of cow with Haridra, Sariva, Candana, Kustha should be taken in equal proportions (62) and its pad should be put on the head, that destroys the eye disease. The inner part of the mango, salt and rice with husk should be licked with honey. (63)

This licking is the best for removing vomiting. Apamarga, Vidanga, Pippali, Marica (the pepper shrub), (64) salt and rice mixed with honey and ghee, a leha sucking of this with Vyaghrirasa, destroys the trouble of breathing with an indistinct sound.(65)

Haritala, Manahs'lla with the bark of Bibitaka - the oil of these should be ripened which removes leprosy, skin disease and louse. (66)

The Tuvra with Pippali and Arivisapaha with honey should be licked. For all the diseases of cough of infants, it is the best medicine. (67)

The bark of Rodhra with honey destroys dysentery. The bark of Saptaparna, Durva and Katukarohini (68) rubbing body with that is best for destroying all the stiffened parts. Bhang, Vaca, Sankhapuspi, Eranda Saptaparnaka (69) with Samantapuspi and Apamarga as well as Puskara - if all these are boiled in water and then if a bath is given with that, it at once brings all comforts. (70)

The leaves of the Nimba with ghee, cows' horn, ghee and honey - if an infant is given an incense of these, he is freed from all the faults pertaining to stiffness. (71)

The seeds of Apamarga, the root and fruit of Bilva, Aguru, Candana and the bark of Saptaparna; (72) these should be smeared (on the body); it destroys the trouble of all sorts of stiffness immediately, leave the infant by the offerings ceremony. (73)

So, that should be performed carefully. Tarksya (of Garuda), bear and boar - their pointed teeth and yellowish fragrant powder, Vaca (74) the jewels, iron and black garment should be worn by an infant. Oh Rama, in the first autumn after birth; (75) or in the month of Maha and Falguna, the piercing of ears (of the infant) should be done. Listen for all the planets now the good (praised) days that are mentioned. (76)

The fourth, the ninth and the fourteenth day of the month should be abandoned. The Nakshatra of sun, of Visnu, of Tvastr, Aditya, Pausna, As'vina. (77)

These are praised for the piercing of ears; also the Somadeva (the deity moon). In the morning a worship of Lord Siva and Kes'ava, (78) of Brahma, of Candra, Surya, the lords of directions of two Nasatyas, Sarasvatl, Brahmanas and cows (79) and of the

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elders should be done after a Mandala (making a circular shape) and offering there a comfortable seat and there the nurse should be seated wearing white garments, (80) well decorated. On her lap the infant should be placed appeased. It should be held well so that it cannot move, he should be gently pierced only once on the ears in the holes which are presented by nature; On which honey should be put. (81)

On the east, on the right side of the child the physician and other left side woman should put a thread dipped in oil having a needle. (82)

And then on the ear smeared with oil it would be an ornament. On the day piercing ears, (worshipping)

Brahmins, the astrologer and physicians, women whose husband are alive, friends and Brahmins should be worshipped. (83)

In the fourth month the child should be taken out from the house (for the first time) Saturday and Tuesday and the day which is empty should not be chosen. (84)

Fourth, Ninth and the fourteenth if empty. Aryama, Visnu, Hasta, Aditya, Pausa, As'vina (85)

Bhagya, Tvastr and Pusya - these constellations are praised for this ceremony. The worship of the protectors of directions, of moon and of sun, Oh Brahmin (86) of Vasudeva and of sky should be performed. A well decorated nurse, taking the child well decorated (87) should take him out of the house with the sounds of conches and blessings. Then the verse that are to be uttered on that occasion know from me, Oh Rama (88) "I give this as a deposit to moon, sun, protectors of directions, sky and directions may they always protect my child (89) whether attentive or negligent during day or during night may all the gods with Indra as their leader protect him from all sides". (90)

Then the worship of women, who have their husbands alive, Brahmins and friends should be performed with songs, dances and festivals. (91)

In the fifth month, he should be made to sit on the ground because all the praised planets are there and especially (92) the mars. That day which is vacant should be abandoned. Listen about the constellations, Oh Bhargava. The three Uttara, pertaining to

moon, As'vatha, having Sakra as the deity (93) of Prajapati, Hasta and pertaining to As'vin are praised. Oh best of Brahmins one should worship the god boar as well as the earth (94) worshipping on all sides the preceptor, gods and Brahmins and besmearing a portion of the ground and making a mandala (circle) there. (95)

He should be seated on the ground with the noise of conches and blessings. There are special verses also listen to that while I am narrating. (96) "Oh auspicious goddess earth, may you give him protection pertaining to everything, his long life and everything. Oh favourite of Lord Visnu, he is a deposit to you (97) during this life whatever obstructions are there, in the matter of longevity, health or money, burn them all completely quickly. (98)

You are the best mother of all beings, you are the desire accomplishing cow, you are ever young, unknowable and are saluted by all beings. (99)

You are the proper steadiness of all people. Oh mother, protect this child, give him your acceptance". (100)

After performing the ceremony of making him sit on the ground and giving food to Brahmins, according to one's capacity, festival told as before, should be done. (101)

In the sixth month, giving of grain food should be done on any day except on Tuesday and the day which is vacant should also be abandoned. (102)

Similarly, those constellations which are cruel and harsh should be given up. Usually at the end of Jyestha, it is praised. (103)

After worshipping Brahma, Sankara, Visnu, Sun, Moon, the lords of directions, earth and directions and giving rice, barely and pulse as oblation in fire (104) to all these gods and worshipping Brahmins and that child sitting on the lap of the nurse, in front of the deities (105-106) well decorated, should be given mixed with honey, ghee and gold in a vessel of bronze or gold, mixed rice boiled in milk. Then, Oh Rama, the verse of the lord of corn is told here. Then the nurse should put him who has taken food, down from the lap. (107 Then putting all the vessels, ladle etc. used for the sacrifice, before the deities, the weapons and the religious hooks, then the indicative signs should be observed. (108)

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The infant will earn his livelihood of his own accord first. By that thing which is touched by him, in the case of coming out of teeth, too, that will be indicated. (109-110), know from me the indicative signs of coming out of teeth of the infant, the teeth of the upper part come out first or if the child is born with a tooth, Oh Bhargava (111) that will mean some trouble

to the mother or the father or the child himself. I will tell about the appeasing ceremony in such case. Listen, (112) the child should be seated on the back of an elephant or in a boat. Oh Brahmin and if these are not available, in a nice seat made of gold, Oh expert in religions (113) and with all herbs, fragrant pastes, seeds, flowers and fruits with Pancagavya, jewels and flags, Oh Bhargava, (114)

Lord Brahma should be worshipped with Sthallpaka (a particular religious act performed by a house-holder to Brahmanas) (115) and here for seven days, food should be given on the eighth day, gifts should be given to Brahmanas, like gold, silver or cow or land belonging to one's self. (116)

If teeth come out on any other month except the seventh month, the (gifts to the Brahmins be given) on the eighth day. Now listen about the bath. (117)

Making him sit on an auspicious seat, he should be bathed with clay, roots, fruits, all herbs, all fragrant things, all seeds too (118) and he should worship on this occasion, fire, moon and wind and also those which are mentioned before as also the god of gods, Kesava. (119)

To these, oblation of ghee should be offered in fire with due ceremony. Then honour should be given to Brahmins and gifts also. (120)

Then the decorated child should be seated on the seat which has an umbrella on upper portion and should be bathed (121) with well developed seeds. A worship of children should be done and women whose husbands are alive, the Brahmanas and the friends should be honoured. (122-123)

When the fifth year commences, before Lord Janardan goes to sleep (i.e. before the Asaehi Ekadasi) abandoning the first sixth and eighth day as also the fifteenth, if it is empty and also Saturday and Tuesday the constellations of which are steady and that belonging to Yama should be abandoned. (124)

The group of sober the two moving Lagnas which make an angle of Nine degree, are good in this matter, but if the sober constellations are in the centre of the triangle, they are inauspicious. Otherwise they are auspicious for prosperity. (125)

The Muhurtas too of the constellations which are to be given up should be abandoned. In this way at the time well examined, the study should be started. (126)

After worshipping Hari, Lakshmi and the goddess Sarasvati, the best knowledge, the composers of short rules and specially one's own learning. (127)

Uttering the names of these same gods he should offer ghee. Here the worship of best Brahmins should be done by giving them gifts. (128)

Taking the child away with the hair of his head cut from the lap of the nurse. He should be put on the lap of the teacher well decorated. (129)

The teacher should be well educated, learned should wear white clothes and should be pious. Accepting that deposit, he should now, Oh Bhargava, (130) be seated with his face turned towards east should sit with his face pleased should teach that child sitting with his face towards the west. The child should, first of all bow down to the teacher. (131)

After worshipping the Brahmins, the elders and the deities, the nurse should be honoured by money and also the teacher. (132)

Brahmins should be satisfied by giving them gifts, since then he should not study on days when no study is enjoined (133) the two eighth days, then last two days of each fortnight, when he is not pure, the festival of Indra, earthquakes, eclipse (134) a day and night which are omitted, if a meteor falls, Oh Bhargava, if there is thundering of clouds untimely or if in the sky, no luminaries are visible (135) or if trees and the place where four road meets which are not safe for a movement, wild wind blows untimely in Caityavrksa. (136)

He should not study sitting in a carriage where a bullock is yoked or on the elephant or on a horse or in a boat. When dogs or fox are making terrible noise or when an ass is braying; (137)

Similarly when some musical instruments are being played or when there is any festival in the city. (138)

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Those who study at these times and places that I have mentioned, do not get knowledge or it may give reward in the form of enemies either in this world or in the other world. (139)

Here ends chapter 52 of the second part of the Vis nudharmottara Purana entitled "Balatantra" in the Upakhyana addressed by Puskara to Rama.

CHAPTER 53 Description of the Rohini bath that gives Sons

Sri Paras'urama said - Describe now the bath that gives a son and the vow to be done on the seventh day which gives a son and also tell about the vow of Kes'ava which gives a son. (1)

Puskara said - In Krttika the host and the priest both should observe a fast. In Rohini, they should take a bath. The host who is decorated with white garlands, Oh Bhargava. (2)

With the shoots of milky tree should worship five pitchers, possessed of Priyahgu and sandal-paste. (3)

He who is seated on a hip of Vrihi, should be sprinkled with those pitchers. He should, with faith, worship with fragrant objects, garlands and smearing Lord Visnu, Moon, Varuna, Rohini and Prajapati. (4-5)

Incense should be offered to Prajapati. Similarly the cart-drivers should offer before Prajadyaksa five bullocks, smeared with curds, with ghee and all seeds. Sacrifice should be offered to the deities, (6) wearing white garments and having control over his senses. He should give the preceptor a gift in the form of a cow, a nice pair of garments. (7-8)

Oh fortunate One, he may give according to his capacity to the Brahmins, gold or white cow or white bullock. Their hair, hoof and horn covering thrice (with a string) making a jewel should be worn then. (9)

If this bath pertaining to Varuna is performed by a man or a woman always, he or she gets sons and also desired things, great prosperity and very great fame. (10)

Here ends chapter 53 of the second part of the Vis nudharmottara Purana entitled "Description of the Rohini-bath that gives Sons" in the Upakhyana addressed by Puskara to Rama.

CHAPTER 54

The Vow of Saptami for a Son

Puskara said - In the bright half of the auspicious Margasirsa month, Oh best of Brahmins, one should carefully observe, being points, the seventh day which gives sons, (1) or a woman too may observe it with the same ceremony if she wishes a son. Listen to the ceremony, eating Havis'yanna (the food fit to be eaten during certain vows), bathing often, washing the hair too and sleeping on the ground performing the worship of Brahmins. (2-3)

On the second day, he should take a bath with water having the cows horn and then sitting on an auspicious place, he should make a mandala (circle) and on that he should draw a lotus having eight petals with nice columns. In the middle of its pericarp, he should worship the sun with red sandal-paste (4) and with fragrances, garlands and smearings as also with eatables, food, drinks, incensed lights. (5)

After performing worship thus, of him who gives all desired things, one who knows religion, should take meals at night and should not do any other work. (6)

Having his teeth working in the place of mortar and talcing this vow, for one year, when the vow is complete he should give gifts to Brahmanas according to capacity (7) and then the Brahmins should be fed with food, containing mostly three sweet things (Honey, Sugar and Milk) and should sleep once more on ground, on that night. (8)

„

This best vow which gives son and removes sin, has been narrated by me to you. It is considered as pleasing the Chief God and as killing all diseases. (9)

Here ends chapter 54 of the second part of the Vis nudharmottara Purana entitled "The Vow of Saptami for a Son" in the Upakhyana addressed by Puskara to Rama.

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CHAPTER 55

The Astami Vow for a Son

Puskara said—When the Bhadrapada constellation is over, on the eighth day of the dark-half, on that day, a man or woman desiring a son, (1) taking a bath in a lake or in water where there are Sarasa (birds) should perform worship of Vasudeva. Listen as to how that should be done. (2-3)

Giving a bath to the honourable Govinda, with ghee. He should then be bathed with honey, then with curds, then bathing him with milk; after that, are told, with all herbs, fragrances, all seeds and fruits too. (4)

After the bath he should be smeared with Sandal-wood, Aguru, Saffron, then with camphor and Oh Rama, with nice fruits. (5)

And with the seasonal flowers, Janardana should be worshipped. Offered incense with Aguru and after offering best eatables, (6) especially made, mostly of Gorasa and with Punnaga and other fruits, then with the utterance of Purusasukta, ghee should be offered in the sacrifice. (7)

Even a Sudra or a woman can offer by uttering the names of the God; to that God, revered by the whole world. Then small vessels full of barley grain and gold may be given. (8)

With a desire to get a son one should eat meals taking the names of good males. Likewise one who wishes to have a daughter should utter the names of women and eat what he likes. (9)

Then by that he gets as many sons (or daughters) desired and also everything is desired, he should offer Havi and decorate gods of that place. (10)

By this vow for a year, he gets desired things and many Sons and all the things cherished for. (11)

Though I have narrated this vow which is always pious, as a vow giving Sons, still people get everything desired by them by observing this vow. (12)

Here ends chapter 55 of the second part of the Vis nudharmottara Purana entitled "The Astami Vow for a Son" in the dialogue between Markandeya and Vajra in the Upakhyana addressed by Puskara to Rama.

CHAPTER 56

Treatment of Male Diseases

Paras'urama said—Oh lord, I want to listen to the Medical Remedies of males. Tell me about that because I have great doubt about that. (1)

Puskara said—Oh fortunate One, a man who is getting fever should observe a fast and then to protect his vitality he should be given a boiled soup of rice with husk and Savis'va after he has fasted. (2)

For pacifying his thirst he should be given cold water possessing Musta, Parpata, Kosira, Candana, Uddfpya, Nagara. (3)

When six days pass he should be given a purgative (the fault pertaining digestion should be made oily). (4)

Jlrnasastika, Nlvara, Raktasali, Pramodaka - these four are best and the things made of barley grain too, (5)

Mudga, Masura, Canaka, Kulattha, Samakunthaka, Adhaki's fruits and roots are good as soup for a man suffering from fever; (6) the essence of black and white Kavanti, Tittiraina, Kapinjala lava etc. and others like this, grow in forest, are best for one getting fever; (7)

Patola, Nimba with its fruits, Karkotaka, Katilla, Saka, Parpata should be eaten. When there is acidity, Dadima is good. (8)

If there is loss of appetite vomiting is praised and if (gas) is going upwards giving purgative (is praised), in leprosy Sadang void of Sunthi should be given as a drink. (9)

If liquid is oozing from that, Laja, barley, wheat, Sali, Masura, Mudga, Canaka and Powder of Samakusthika (10) and tasty wheat preparation should be eaten processed with ghee and milk. Also the Vrsarasa along with honey and sugar is beneficial. (11)

In dysentery eating of Sali is beneficial or any thing which does not cause motion and possessed of harsh plant of Kutaja. (12)

When there is enlargement of spleen, by all means efforts should be made to keep in control gas. Vastuka processed with ghee should be eaten with the milk of Vada, (13) cocks and peacocks are good and bitter, wheat and Sali for a patient of spleen disease; barley, wheat and Sali are good in eating. (14-15)

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Mudga, Kulattha, Kaula and the beasts and birds of forests with Patola, Nimba, corn, water, dried roots and salt, Matulunga's juices Jati, Hingu, Vrksa with savour sugarcane should be given as meals carefully according to the complaint. (16)

For one having leprosy, the water of Khadria is praised for drinking purpose. Masura and Mudgara for soup and old salis for eating, (17)

Nimba, Parpata, (two) sakas and the juice of Chagala, Vidangu, Marica, Sunthi, Kustha, Rodhra along with Sarjika (18) and a pad of Manahsila removes leprosy if pasted in urine. For one who is suffering from a urinary disease, cake of fried corn vaji then ground gruel of kind of kidney-bean etc., are good. (19)

Things prepared from barley grain, Mudga, Kulattha and old sali, the vegetables which are bitter and dry or bitter and green. (20)

Sesamum or Tilasigru; things from Bibhitaka and Ingudi and anything that is not causing motions is praised, (21)

Mudga,, wheat along with barley and any corn which is an year old, Svarasa of forest - these are told as proper to eat for a T.B. patient. (22)

He should be made to eat Savasa with Kulattha, Mudga, Kalabu and dried roots grown in forest or with soups which are oily, processed with curds and Dadima, well processed with Matulunga, juice, Draksa, Vyoja etc. (23-24)

The boiled drink or soup or juice processed in water with Dasamula, the fruits of Rasna and Kulattha removes the particular sound which comes out with breath. One who has got

swelling, may daily use a little portion (25) of barely, wheat and sali - all old or old boiled juices of Sidhu and Mrdvika should be drunk or he may eat Gudalavani along with Guda which is beneficial (26-27)

Citra and Vicitraka both remove the disease of Sangrahanl (dysentery); also old barely, wheat and sal! and juices got from things grown in forest (28) as also Mudga, Amalaka, Kharjura, Mrdvika and Badara. For a Nimba, Parpata and Vrsa (29) and watery butter-milk are praised. One who has heart disease should be given purgative carefully. (30-31)

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One who is wounded should drink laksa with honey and milk. (32-33) the barley grain or things made from that flesh, vegetable Sauvarcala and Sudhl - for them likewise the thick liquid of these, butter milk and wine is good. (34)

Continuous use of Musta grass and its pad with Citraka and Haridra that are made with barley grain, Sali, Vastukl and Suvarcalam. (35)

Wheat mixed with milk, sugarcane and ghee are praised when there is urine trouble and as a drink the thick liquid and wine etc. (36)

Laja first fried and then ground, grain, honey, sali and harsh flesh, egg-plant - the citraka tree are destroyers of vomiting and so a (good) fruit of the gourd, (37) or the sali's grain, water and milk, when they are hot only. The pills of Musta and guda, if kept in mouth destroy thirst. (38)

Things made from barley, soups dried Mulakaja, Vegetable Patola, Vetrasra remove the pain of stiffened thighs. (39)

The things prepared from old wheat, barley and sali should be continuously used with soups of Muktheadhaka and Masura, which are not grown on a bank but which are grown in forest, along with salt, ghee, grapes, sunthi amalaka and kolaja (40) sugar, honey, grapes and interior part of Dadima are light red like Sastika; wheat, barley and Mudga, Kacamacl, Vetrasva, Vastuka, Suvarcala, (41-42) water, sugar and honey are praised for the removal of the dried up gas. They are good in the diseases of nose also, if processed with ghee and, Durva. (43)

Oil or Dhatrlrasa in processed with juice of Bhrrigaraja does not prove good in all diseases pertaining to the main collar bone. (44)

Pouring of cold water and eating sesamum, Oh Rama, make the teeth strong and give good nourishment. (45)

The gargle of the oil of sesamum is the best thing for making teeth strong. The power of Vidanga and cow-urine destroy all worms. (46)

The dhatri fruits and ghee are the best pad for head and for destroying the diseases of head, oily and cold meal too. (47)

Oil syringe and urine are best for dropping in ears. For removing the pain in ear, pure oil should be dropped. (48)

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Mixing the sandal-paste whose tree is grown on a mountain, garland, Malati and Kalika if a pad is made, it removes the circle caused in a wound. (49)

Vyosa mixed with Triphala, Suruka and Rasanjana remove all the eye-disease. Similarly Rasanjana too. (50)

Rodhra mixed in ghee along with Kanjika and salt or pasted on a stone, destroy oozing of the eyes and is useful in all eye diseases. (51)

A pad with mountain - grown sandal-paste is praised amongst all the pads to be applied on outer surface for destroying eye diseases. Triphala should be continuously used (52) and one who desires longevity, milk and ghee processed in the juice of Satavara with honey and ghee are recommended, (53)

Kalavinka, Masa, Vrsa, milk and ghee and Triphala with Madhuka as said before, give long life (54)

Madhuka processed in iron powder removes wrinkles and grey hair; ghee processed in Vaca that which has already happened. So (55) if applied on neck it gives intelligence too and accomplishes all desires. The ointment prepared from Valga, Kalka and Kasaya is good. (56)

For those who have gas trouble, Rasna or the oil with Sahacara, it is praised. So for the wounds of which are not oozing. It causes ripe wounds burst and Nimbaslla is used for their healing. Its treatment should be with offering too. (57)

For those who are wounded, it is always beneficial for them to be protected from a recently delivered woman. (58)

The protection of one who is wounded is the foremost thing beneficial. When poisonous bite is moving the still poison should be given and when the bite of a serpent is steady, eating flesh is good. One who has a bite of serpent, eating flesh is good. Eating the leaves of Nimba is the medicine for one who has a serpent bite. (59-60)

Tying up is better than cutting, burning or draining of a wound. Vandhya and the root of a Karkotaka if prepared with the urine of a goat, pasted in Kancika if put in the nostrils destroys the effect of poison. (61)

If time has passed after the bite, his chest should be covered and he should be made to drink ghee. (62-63)

The petal of Tala or Nimba tree, hair, worn-out garment, barley and ghee - an incense of these is for one who has a bite from a scorpion or the Sikhipatra pasted in ghee or Arka's milk, the sprout of Palasa, a pad of these for one who is pained by the bite of a scorpion, the Krsna with Sirlsa fruit is good (64) or the pad of Tilaka and Arka plant and of Girikarnya and Sesamum. The drinking of sugar, honey and ghee is the remover of a poison of rat. (65)

The milk of Arka, sesamum oil of Palala and Guru in equal quantity by drinking these, he overcomes irresistible pain and is free from poison soon. (66)

By drinking the root of rice three times more than ghee, one gets over quickly the poison of serpent or insects even if it is very strong. (67)

Sandal tree, Padmaka, Kustha, Natambu, Uslra, Patala, Nirgundl, Sakhl Sailusa (a bilva tree) and creeper (Lata) remove poison and make one healthy. (68-70)

Oh Brahmin, sirovirecana and Gudanagaraka are praised for ailments pertaining to nose and for abdomen and Oh Bhargava, for the bite of a big bee, oil is the best remedy. If oily thing is to be drunk, oil (with water) is best. Ghee is best for creating perspiration, fire is best for stopping it. As a purgative Trivrddhi is best. For vomiting Madana is the best purgative : for abdomen, for vomit oil, ghee or honey. (71)

For leprosy Bala and Rasna in order is the best medicine. The diseases (of body and of mind) are believed to be born with man (72) pertaining to body are fever, leprosy etc., while anger etc. are mental. Incidental diseases are created on account of beating or so while hunger, thirst, etc. are natural. (73)

For the destruction of bodily and incidental diseases, always on Sunday Guda, ghee and salt with gold should be given to a Brahmin, (74) also incense and Oh expert in religion, one should please the Sun. One gets healthiness and all the things desired by the mind. (75)

One who always gives a bath with massage to Brahmins on Monday is also relieved from diseases. (76)

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On Saturday if one gives oil to Brahmins according to capacity, Oh fortunate one, his diseases are destroyed. (77)

For the entire As'vina month if one feeds Brahmins with Gorasa daily, Oh fortunate One, his diseases are destroyed. (78)

Likewise by bathing the Siva Linga with ghee and milk, one is relieved from all diseases. (79)

One who knows should bring forth Gayatri, the Durva plunged in three sweet things and purified with the blessings of Brahmins. He gets free from all diseases. (80)

The planet on account of which he is having the disease should be offered as an oblation by the ceremony of worshipping the planet and he is freed from the disease. (81)

Oh best of Bhrgus or he should perform the bath which increases good health. (82)

He should observe the vow of Visnu which bestows health. For the removal of mental calamities of one's own and of those who are his own, (83) he should approach the god of gods, Madhusudana, that lord of the world, who is, omnipresent, impossible to be seen by others and the best of men. (84)

By praying to him with (the utterance of) one thousand names of the lord, he removes all the disease, Oh Brahmin. (In fact) the human body is the store-house of elementary substances (Mahabhutas) and dirt; (85)

The defects are gas, acidity and cough. Listen to the minerals, Oh best of Bhrgus. Food ripened goes from the stomach in two ways. (86)

By one part it turns into excrement and by the other, it is changed in various fluids. The excrement is in fact dirt as stool, urine and perspiration; the defilings (87) as also the dirt of nose, the dirt of skin and the dirt of ears. And with regard to the other division, fluids that should turn in blood well. (88)

Flesh, blood from that fat, from fat bones are created, from bones the marrow of the bones, from that semen, virile and from that semen virile the fluid. (89)

Of all minerals the essence is the brightness. After knowing about the place, one's own self or one's capacity, time and one's own constitution (90) also the intelligence of the physician should

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one apply the medical remedies. For commencing a medical treatment, an empty day, Sunday, Tuesday and Saturday (91-92) and all harsh constellations should be avoided. After worshipping Hari, Cow, Brahmin, moon, sun, divine fire and after listening, this verse, one who knows should commence the medicine. "May Brahma, Siva, As'vin, Rudra, Indra, earth, moon, sun, fire and wind, (93) sages and the herbs, all the created beings protect you. 'As nectar for gods, elixir of life is for sages (94-95) or as food for elephants, this medicine is taken. That region which is ossessed of wind and phlegm where there are a number of trees and where there is plenty of water is known as AnQpa. The region here these things are absent is called Jangala. The region where there are few more trees is called Sadharana. (96)

The Jangala region has mostly acidity. Sadharana is supposed to be the middle type. The place where the wind is dry, cool and moving, where Pitta is hot, bitter and like liquid, (97) where sourness is steady which is oily and sweet is called Balasa. When all (the three Vata, Pitta and Cough) are in equilibrium, one gets healthiness but when they are otherwise, the result is otherwise. (98)

Those places which have these equal are sweet, sour and salty. Those which have cough, destroys gas. Those which are bitter, pungent and astringent and have Vata remove cough. (99)

Those which are sour, bitter and salty should be understood as increasing acidity. Those which are pungent, sweet and astringent remove acidity. (100)

They act according to their nature, Oh Bhargava, in winter, spring and monsoon in order. (101-102)

They are described as appeasing the accumulation and disturbance of acidity in monsoon, create perspiration at night time and in autumn also, appeasing accumulation and disturbance of gas and appeasing the accumulation and disturbance of cough respectively. (103-105)

A year is supposed to have twelve divisions in the form of different months. While according to other considerations, it is described in two ways one is taking and the other is discharging. Monsoon etc. are discharging seasons, autumn etc. three seasons -winter likewise is told to be the appeasement of accumulation and

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disturbance of acidity. (106-107) Sislra etc. are taking seasons -the three seasons the Grisma being the last have discharged gentle but taking much, monsoon etc. three seasons. Oh Rama increase the four Gorasa and in order the pungent, astringent and bitter. (108)

As the night becomes long, the strength gets increased and when nights become short, that strength too gets decreased. (109-110). With regard to that food eaten - during day time, at night and likewise that cough, acidity and gas get excited in the beginning, middle and end respectively. (Again) when excited, they all come together and when not, they get calmed down. (III)

All diseases are created either on account of too much eating or on account of not eating and by suppressing their speedy manifestation. (112)

Two portions of the stomach should be filled with food and one portion should be filled with water and one portion should be kept vacant for gas etc. (113)

The medicine which is for detecting the disease should be opposite to its remedy. It should be done as I have narrated. (114)

The part upper to the navel and the part lower to the navel also of anus and buttocks are told as the places in the body for dwelling of strength, acidity and gas. (115)

In fact, these go everywhere in the body specially gas. In the centre of the body is heart, the place for Manas, as it is said. (116)

One whose hair is thin and few, who is unsteady, very talkative and in whose stomach acids are uneven, who flies in sky in dreams, is said to have a constitution where gas is dominant. (117)

Whose hair gets untimely who is furious, perspiring heavily, who likes sweets, who sees bright things in dream is known as one having a constitution where acidity is dominant, (118) whose body is stout, whose mind is steady, who has nice children and whose hair is not falling, who sees in dreams white things and water, is one having a constitution where cough is dominant. (119)

People are called either Tamasa, Rajas or Sattvika according as they have gas, acidity and cough more. (120)

By the separation into components on account of eating, of stale and cold things and by hard work, by taking bad food and by grief gas increases in the body. (121)

One who eats things causing burning and very warm and who walks very fast, his Pitta gets increased and also during the fear, Oh' Brahmin, (122) cough increases of those who drink much water, who eat irregularly and who sleep on ground and all of those who eat very little. (123)

All human diseases are created on account of Vata, Pitta and Cough. One who knows should first find out the indications and they try to cure them. (124)

The indication of the diseases pertaining to gas are the breaking of bones, astringent taste in mouth, the mouth getting dry, yawning, horripilations. (125)

The nails, eyes and head turning yellow and pungent taste in mouth, thirst, burning and acidity are the indications of a disease pertaining to Pitta. (126)

Idleness, wetting, fatness, mouth getting sweet taste and having an appetite for hot things are the signs of a disease pertaining to cough. (127)

Oily and warm meal, comfortable in bed, friends and talks agreeable, massage, taking oil are mentioned as pacifying gas, (128)

Lakes, step-wells, rivers, cool moon rays, the smearing of sandal-paste by doing all these quickly, the disease is pacified, also the main thing is mind's happiness. (129)

Oh Rama, know the only one secret namely for appeasing all the diseases - the devotion towards the lord of lords Visnu which gives all desired things to a man. (130)

Here ends chapter 56 of the second part of the Vis nudharmottara Purana entitled "Treatment of Male Diseases" in the dialogue between Markandeya and Vajra.

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CHAPTER 57

Satabhisasnanavarnanam

Rama said—The first and second days are good for the remedies of health. Now tell me about the vow of Visnu too, which gives good health. (1)

Puskara said - In Dhanistha the householder should be given a bath holy to Varuna. (2)

Hundred pitchers should be prepared with conches, pearls and water. He should sit on the auspicious seat and take a bath with these. Then putting on an unused garment; (3) he should worship Kesava, the moon, Varuna and the constellation of Varuna carefully with fragrances, garlands and smearing (4) with incense, lights, salutes and grain. He should then give oblations to the desires mentioned before (5) with all the herbs and ghee with proper rites according to capacity. He should (give) gift a pair of clothes to the preceptor, a pitcher filled with juice and gold. (6)

Gifts should be given to Brahmins according to his capacity regarding money, the offering should be encircled thrice with the leaves of Sami and Salmali and with the topmost part of the Bamboo (7) that destroys all diseases. Vegetables, fresh garlands, all kinds of grains, a pair of garments should be quickly put before Varuna and should be offered to him with fragrance and incense. (8)

One who performs that rite pertaining to Varuna, continuously with bath and gifts in a proper way, all his diseases are cured and one who is bound gets released. (9)

Here ends chapter 57 of the second part of the Vis nudharmottara Purana entitled "Satabhisasnanavarnanam" in the Upakhyana addressed by Puskara to Rama.

CHAPTER 58

Arogyaditlyya

Puskara said—On the second day of the bright half of Pausa, taking a bath with water having cows horn, wearing white garment, when the sun sets, (1) worshipping the new moon with

fragrance, garlands and smearing with incense, lights, salutes and also with grains; (2) with curds, best corn, Guda and salt, worshipping the Brahmins and worshipping the moon. (3)

This worship of moon should be as long as he does not set, he should have in his meals things mostly of Gorasa and should sleep on the ground. (4)

Then, when a year is complete, Oh best of Brahmins, he should worship the new moon and also the Brahmins. (5)

He should gift a pair of garments, pitcher with juice and gold to a Brahmin and then worshipping him, he should complete the vow. (6)

By this vow, Oh expert in religion, in this way, he destroys the disease and gets, according to his desire, all happiness, wealth and prosperity, Oh best of men (7) or the best thing, he gets by this vow is the entire religion. By repeating this vow, a man gets all the desired things there is no wonder. (8)

Here ends chapter 58 of the second part of the Vis nudharmottara Purana entitled "Arogyadvitlya" in the Upakhyana addressed by Puskara to Rama.

CHAPTER 59

Arogya pratipanna

Puskara said—When a year is complete on the fifteenth day, he should observe a fast, he should worship lord sun prepared on a lotus with colours, (1) with white fragrant paste, garland and with white sandal-paste, also with the tortoise - incense and a light with ghee, Oh Bhargava, (2) with cakes of sand, curds and best grain in abundance, with white rice, with sugar, salt and ghee, (3) with milk and white fruits by satisfying fire and Brahmins, worshipping that lustre of the earth, in the fourth portion of the day; (4)

That best man should eat first a thing containing ghee and he should not eat any other fluid except ghee. (5)

He should eat only once and then should not eat once more. He may drink water if permitted by the Brahmins. (6)

Doing thus for one year and then doing the thirteenth worship of the god of gods, on that day, (7) he should complete his

auspicious vow, Oh Rama, and he should give pitchers to Brahmins with gold and garments. Oh best of Brahmins, (8)

By this vow, he destroys his disease. One who worships with this vow, the main god of earth, he gets health, best reward after death, best fame and a number of enjoyments. (9)

Here ends chapter 59 of the second part of the Vis nudharmottara Purana entitled "Arogya Pratipanna" in the Upakhyaana addressed by Puskara to Rama.

CHAPTER 60 Vow of Healthiness

Puskara said—On the last five days before the completion of the bright-half, Oh Rama, he should worship with which ceremony lord Visnu, listen to that. (1)

Cow-urine, cow-dung, milk, curds and ghee, he should take a bath with each one on the 11* day etc. one by one. (2)

He should take a bath from the water of a well, lake, river, lotus-pond and with the water where Sarasa birds are found one by one and after the bath should worship Lord Visnu. (3)

He should bathe the god on days one by one with oil, juice of sugarcane, honey, milk and ghee, Oh Bhargava. (4)

He should prepare smearing the fragrant, wood-us'ira, jatiphala, camphor and sandal-paste. (5)

He should prepare one group with faith on days in order, the flowers, which are grown in water, which are frequent and white. (6)

On the days in due order, he should offer ghee of a cow for a lamp which is black, bright-red, brown and white. (7)

Similarly on days in order he should offer the eatables of black-gram, Mudga, Kalapa, leguminous seed, gram and sesamum. (8)

He should also offer in order molasses, gur, unrefined sugar, candied sugar and sugar. (9)

He should prepare, according to the order of the days (for offering), the wood of milky tree, firewood, grass, sesamum, white mustard and ghee. (10)

He should offer in fire, uttering the names of God Aniruddha, Pradyumna, Samkarsana and Vasudeva (11) and on the last day with Om. And he should give gift to the Brahmins according to the order of days, iron, lead, copper, silver and gold and at night he should take in his meals mostly things made of Gorasa and should abandon oil. (12-13)

The space in front of the god should be cleansed. He should worship for five days with songs, instruments and prayers. (14-15)

By doing thus for an year, he gets rid of all diseases. For taking this vow, he enjoys in Visnu world (Visnuloka), Oh Son of Bhrgu, I have told you this best vow. (16)

This best vow is blessed, it brings fame, destroys enemies, gives good luck, removes sin, is pious, gives long-life, nice reward (after death) and removes all obstructions. (17)

Here ends chapter 60 of the second part of the Vis nudharmottara Purana entitled "Vow of Healthiness" in the Upakhyana addressed by Puskara to Rama.

CHAPTER 61

Description of Duties of King

Puskara said—After doing the best vow of the duties of a King, he should adopt the division of people. He should appoint people for most important works, less important and ordinary works. (1)

He should appoint an officer of the village. Then another officer of a group of ten villages, then an officer of a group of one hundred villages and then an officer of the region. (2)

Their divisions and sub-divisions should be in accordance with their duties. And they should be always examined through spies. (3)

When there are any disputes in the village, the officer of the village should settle them. If he fails, he should narrate it to the officer of ten villages. (4)

That officer should take measures, if he also fails he should narrate it to the officer of one hundred. (5)

That officer of one hundred villages (if necessary) should narrate it to the boss of the region and he may narrate it to the King (if necessary), when all fail, Oh Rama, the King, who has all powers, should take due measures. (6)

By all means, the King must protect the province. Oh expert in religion, he gets money from the province well protected. (7)

Only that King is capable of destroying enemies, who has money. When attacked by the enemies, only one who has money gets release. (8)

Only a King who has money is able to bear even a long war. A wealthy king can divide the enemies though they are very violent. (9)

The life depends on grain and the entire subject and that depends on wealth. A wealthy man ,can perform religion and a wealthy man can get desired things. He who has money gets friends; he who has money gets relatives; (10) he who has money is considered brave in this world; he who has money is considered to be a learned man. (11)

One who has no wealth and who is not intelligent, all his efforts become futile like a small river in summer. (12)

An outcast and a poor-man have no distinctive fruit in the other world too. Because people do not accept gifts from an outcast and a poor-man does not give, (13) the wife also does not obey the words of a man who has no money. And nobody brings to light his merits. (14)

Relatives too turn their face away from a man who has no money just as the birds from a tree which has no flowers or fruits, Oh Brahmin, (15) some consider poverty and death as equal, but in fact owing to the mockery which is made of a poor man, I think death is better. (16)

Treasury is the root of the tree in the form of Kingdom, therefore he should make efforts to earn that, but he should do that with right means; never with wrong ones. (17)

With the wealth obtained in a wrong way (their prosperity) gets obstruction and that obstruction goes on expanding till those wicked ones are destroyed. (18)

Oh best of the brave, even if these wicked people do not get quickly the reward of the fruit gained by wrong means on account of good deeds done in former birth, (19) still when the former done good deeds are exhausted then on account of this sinful action, they are destroyed from the root itself along with their sons, money and relatives. (20)

For those Kings who harass their people, various torments have been mentioned in hell for thousands of years. (21)

The King should always consider himself as having the same duties as a pregnant woman, as she, leaving aside her own happiness, brings happiness to the child in the womb. (22)

Just like that pregnant woman, a King should always act. He should bring happiness to the people rather than looking to his own happiness. (23)

For him whose subjects are well-protected, what is the use of penance or sacrifice? Well protected subject is heaven for him and like his own house is the heaven. (24)

He whose people are not protected, his house is hell. A king gets on sixth part of the good or bad deeds (of the people). Religion, Oh fortunate one, is always ready to protect his (25) prosperity, but Oh Bhargava if that religion is not protected, he reaps all sins. (26)

That king does not get any portion of the merit (of the people), while the people protect a king in calamity if he is religious minded. (27)

Therefore a king should protect his people in the matter of religion getting wealth and desired things. He should protect the subjects which being harassed by happy or wicked people or by people who have gained favour of the King or by thieves, (28-29) especially by Kayasthas (i.e. people whose fathers are Ksatriya and mother a Sudra), being protected from the fear of these, the subject remains his (i.e., faithful to him). If this subjects are not protected, they become meals for them (wicked). For protecting noble People, the King who has control over his organs, should kill the wicked; (30) just as a farmer (uproots) the useless grass. He should take the gift (as tax) as enjoined in the scriptures; it is his religious livelihood. (31)

A king, though prosperous, should not leave that. All the aspects of taxes, are the gift (for him) enjoined by the scriptures. (32)

For a King, punishment is good for him rather than polite conduct and that is his livelihood. He accepts all taxes and hence a King is known as God (Prabhu) - having all powers. (33)

If he finds an old treasure, he should offer it to the god Visnu and a King who wishes to observe religion, should give that money to Brahmins. (34)

If a Brahmin finds an old treasure, he may take away the whole of it. A Brahmin is called the lord of the entire world, (35)

If a Ksatriya, Vaisya or Sudra happens to find an old treasure, he should inform the King and the King, after accepting it (36) should give 1/2 or 1/8 or 1/16 part in due order of the caste, Oh Brahmin, that is known as the cause of religion. (37)

Those Ksatriya etc. after getting (their portion) should share it with the Brahmins and afterwards with what remains, he may enjoy the pleasures of sex enjoyment (Kama) or wealth (Artha) informing the King about that. (38)

The King whose prosperity is known to his people is a (real) King. One whose wealth is kept secret, for him hell is his house. (39)

One, who says for a (found) treasure that it is really mine, the king should take away, if he is not a Brahmin a share equal to 1/24th or 1/2 or 1/6. (40)

The Ksatriyas, Vaisyas and Sudras Oh Bhrgunandana (41) if they tell a lie should be fined the 1/8th part of their money. The property, whose owner is not found, should be kept in the treasury for three years. (42)

Within that time the owner should take away that and after that the King should take it away. One who says 'this is mine' inquiry should be done with due method. (43)

Then after giving evidence of appearance and the quantity of money etc., the owner deserves that thing. One who cannot give assurance about time or place (44) or the appearance or size of the thing lost, should be fined equal to its value. The King, should take

his share as mentioned above of the treasure, from a thing lost and found afterwards. (45)

The property inherited by a minor should be kept (safe) by the King as long as he finishes his study (and performs Samavartana ceremony) or grows up from his childhood. (46)

In the case of those women whose sons are minor, who have no other family-members, who are widows, faithful to their husbands and who are afflicted, the protection (of the property) should be undertaken likewise. (47)

If the relatives take away (property) of those who are alive, then a religious-minded King should punish them with the fine with which he would do a thief. (48)

The property stolen by thieves of all the castes should be given to them just as much as it is from his own treasury, without holding it. (49)

Then quickly he should search out the thief and the King may collect it from the officers appointed for protecting (people) from thieves. (50)

If one's money is not stolen and he declares that "it is stolen" the King should take away his wealth and should drive him out of the territory. (51)

The King should not give away that thing which the servants have found while moving about and brought home, but he should make investigation in the matter. (52)

The King may take as tax $\frac{1}{20}$ part of the money earned in business in his own region. Now know about the business with foreign countries, while I tell you. (53)

In that matter, the King should fix the share as tax after knowing about the loss, expenditure and the distance in journey. Oh best of Brahmins, (54) he should arrange in such a way that the traders get advantage, so that the merit of the King in his own place may not get cut. (55). After subtracting the expenditure and the levy to be given during journey, Oh Brahmin, $\frac{1}{20}$ share should be taken, if they do not give that they should be fixed. (56)

In every direction, the King's place for collecting tax should be only one. One who oversteps this, his money should go to the King. (57)

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The King should let go the high taxation of the messengers, Brahmins, people going as per the order of the King, of women and of mendicants. (58)

The King should not tax on the thing which is broken while bringing it to the market. And when the tax is heavy that which is destroyed owing to the fault of the servant, he should get it repaid by that servant. (59)

If that thing is destroyed owing to some ill-luck, then it goes to him to whom the things belongs. From the owner of grain $\frac{1}{6}$ * share and from the cowage grain $\frac{1}{8}$. (60)

The king may take for the purpose of sacrifice as it suits with place and time. The king should take his share as a king, from beasts and gold. (61)

Of fragrant herbs and their juices of flowers, roots and leaves of fruits, vegetables and grass of the utensils of leather, bamboo and stone, he should take only $\frac{1}{6}$ * part as tax; from the Brahmins - the same way. (62-63)

The king gets greater benefit from them by the benefit of religion troubled owing to hunger. (64)

A king in whose Kingdom, a learned Brahmin is troubled with hunger, his kingdom is ruined by famine, diseases and thieves. (65)

After knowing about his knowledge and mode of leading life, he should fix his operation. He should protect him always just as a father (protects) his own son. (66)

Being protected by the king, whatever collection of merit he makes by that the longevity of the king increases, as also his wealth and nation. (67)

The architects should do one work of the king during one month and those who earn their livelihood with bodily labour only remaining faithful to him, (68) so prostitutes who have taken a bath and besmeared their bodies and decorated themselves by removing their coverings, one should serve the king by going thrice round the king with his limbs covered. (69)

Here ends chapter 61 of the second part of the Vis nudharmottara Parana entitled "Description of Duties of King" in the Upakhyana addressed by Puskara to Rama.

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CHAPTER 62

Care of Women in the Harem

Puskara said—Religion, money and fulfilment of desires are the main aims as it is said. The king should enjoy these by protecting them from one another. (1)

The tree in the form of wealth, roots in the form of religion, give nice fruit in the form of desired things. The tree in the form of these three aims gives fruits only by protecting it. (2)

One should always enjoy desired things which are not obstructive of religion because if the root is cut, the tree and fruit both are destroyed. (3)

Of one who does not enjoy things, his religion and wealth are fruitless. Just as for getting fruits cultivation of the soil is done by one carefully. (4)

One who desires enjoyments should cultivate the attitude for religion and wealth, Oh Brahmin, the climax of desires is women who are richly endowed with religion and love. (5)

For the treasures of jewel's, are valuables, splendours, the vocal music, instrumental music, sweet eatables, drinks and garlands, (6) ornaments, fragrant things, all these are for them. People perform with great hardships even penance for that. (7-8)

People visit holy places very difficult to be reached. People give up their lives on the battle-field and wealth which is even more than life given to Brahmins by people who wish to go to heaven. Oh Rama, know that money is the cause for getting heaven too. (9)

It is women who conquer people by casting unsteady glances from the corner of their eyes. For him is destruction and destruction, who does not enjoy these ladies (10) before whose moon-like face looks down, only his birth is fruitful and wealth and wishes. (11)

Under whose thumb are the young ladies with their unsteady side glances, they should be enjoyed but not beyond a limit by a king who wishes to win. (12)

By not enjoying them at all, the birth is futile and by enjoying them too much, a number of calamities befall. The strong three Pillars are told with regard to the body of the people. (13)

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Eating, enjoying sex and sleeping pervade the entire world. By not enjoying them totally or by enjoying them too much (14) in the body of man is created very horrible group of disease. In the matter of woman, faith, too much attachment and cruelty should be abandoned. (15)

They should not be given rights. They should be made well distinguished with ornaments, garments and things of eating. (16)

Their likes and dislikes should be specially known. A woman does not prove faithless towards people whom she loves. (17)

The women who have disregard, have killed a number of people by device. If what she says is not accepted, she does what is hated by (the man). (18)

She keeps friendship with the enemies and when arrogant, becomes proud, rubs her face when kissed or does not pay regard to gifts given; (19) goes to bed before him and after sleeping awakes after him, if touched she shakes her limbs or stops the lover with a little smile (20) with her face turned, she disregards her hips. (21)

When he looks at her, the colour of her face changes, disregards his friends also and in the matter of women liked she remains indifferent. (22)

Though knowing well about the auspicious time, does not decorate herself. Thus behaves a woman who does not love him. Now know about one who is attached to him, while I am telling. (23)

Only on seeing him, she is pleased and looks on the other side; when looked at (by him) turns her fickle eye-glances elsewhere (24) and still casts her eyes back (at him). She is unable to keep them away completely. She expands her limbs, even the secret ones. Oh Bhargava. (25)

Similarly she makes efforts to hide that organ which is not fit to be shown. And on seeing him, she embraces or kisses a child. (26)

When he talks with her, she honours the words and if when he touches her, she with her limbs horripilated though pained remains agreeable. (27)

She makes requests only for those things which he can easily bring and even if she gets little, she is much pleased. (28)

Only if she is called by her name, she is pleased and considers it a great favour. Even if he sends fruits, marked by the nails of the fingers, (29) she accepts them, putting them on her chest with respect. She as if, besmears the limbs with nectar by embraces. (30)

She goes to bed only when he is asleep and wakes before him. She touches many times the thighs when he is asleep she kisses him, (31) knowing her as attached (to him), a man who has dignity should cherish for her. He should give her food as desired by her and friendship. He should take interest in her dolls (which she takes to be her daughter). (32)

One who wants to accept a small girl should give her toys also and when she grows up, he should attract her by giving fragrant things and garlands (33) and by giving garments or ornaments when her youth goes away. Even a small girl loves nice play and the old one (likes that). (34)

A young lady who is eager for sexual enjoyments should be considered as loving both. One should never boast of his one self with women. (35)

They are very jealous, of a man who thinks too high of himself. He should neither visit them (frequently) nor should keep himself away totally. (36)

Because by both these, their eagerness (for him) is destroyed. Ladies should be pleased always by agreeable enjoyments put before them well and with fragrant things, skilful men and with sexual desires. (37)

In this way, one who always accepts well the minds of ladies has no obstructions whatsoever and by getting these women, he always remains without any competitor (in that matter). (38)

Here ends chapter 62 of the second part of the Vis nudharmottara Purana entitled "Care of Women in the Harem" in the Upakhyana addressed by Puskara to Rama.

CHAPTER 63 Bhojyakalpana

Rama said—Oh best protector of religion, I want to hear from you about the varieties of eatables and their fragrances. (1)

Puskara said, the varieties of eatables are narrated in five types. The things to be eaten, to be swallowed, to be licked, to be sucked and to be drunk. (2)

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This division is understood by repeated study. Listen to my words in that matter. The fragrance of the boiled herbs, whose water is pungent and of old grains cleansed, (3) is destroyed quickly. The mustard oil is best for purifying vegetables. (4)

When flesh is turned hard, it can be softened with water, wet of ginger coming in contact with the corrosive of ocean, the bones offish get melted. (5)

The milk of Palas'a, gets ripened with pebbles. And by its contact with the powder of Kapittha and with well prepared ghee (6) it becomes fragrant and also with barley grain burnt and put in it. The gruel becomes sour by its contact with water where lotuses grow. (7)

Gur etc. are purified by its contact with milk. And the colour of Arhsumati becomes like ruby. (8)

Oh fortunate one, of drinks of any kind or anything else desired, if it tastes sour, its sourness can be destroyed by its contact with corrosive. (9)

If a thing has become tasteless or more salt has been put in it, it will be possessed of nice juice, if pills of sand are put in it. (10-11)

If flowers and fruits have been watery, the melted things become nice with their contact with the corrosive of grain. The fragrance, colour and juice in drinks should always be made in accordance with time, place and one's capacity. (12)

The grain should not be cooked at very heavy heat or at very low heat, so that water substance in it should not be very much or very little as I have already told you. (13)

Here ends chapter 63 of the second part of the Vis nudharmottara Purana entitled "Bhojyakalpana" in the Upakhyana addressed by Puskara to Sri Paras'urama.

CHAPTER 64

Gandhayukti

Puskara said—Cleansing, covering, evacuating, promoting, cooking, giving it burning incense and giving it (fragrant) incense keeping it intact these eight are told to be the auspicious eight works. Preparing water with the shoots of Kapittha, Bilva, Jambu,

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amra and bljapuraka, if anything is cleansed, then it is pure. But if these are not available by clay in which water is not seen, the purity may be obtained. (3)

If that is not available, Oh Brahmin, it should be done with the water possessed of Musta grass, when the thing is dried many times after washing it with water containing five types of shoots and if it is washed many times, it is called Vamitam. Boiling the thing in the water having five types of shoots again and again, the thing should be made having no water, its powder should be made. Then pasting Haritaki with the water having five sprouts, then with an agreeable thing which is not astringent, it should be promoted once. And then if the dried form is cleansed that is called Vireka. (7)

Then with some perfumed thing like saffron or so, it should be promoted, that is known as Bhavana. (8)

The things should be promoted with water having five shoots and also with water having the sprouts of pippala tree and then, Oh "ama (9) into vessels made of clay and which are covered with lay it should be cooked with fire having no smoke. (10)

Then they should be again and again boiled in a manner that smoke comes out as long as only the juice remains. This I have narrated as the fifth process of cooking. (11)

Then the promoted thing should be pasted so that it becomes a tenacious paste when the thing is tenaciously pasted, it is known as Bodhanam. (12-13)

Then the thing should be worshipped in the beginning with Pathya, then in two big oyster-shell with sandal-paste and Aguru, then with camphor and musk, it should be incensed. This is Vasana which I have narrated to you. (14)

Then carefully making pills as desired, with the flowers of Bakula or with any other fragrant flowers, if that is dried in shadow, it is kept and known as (15)

Vasana. It is the eighth auspicious Karma. After doing this Karniastaka one should take Vaca, just similar to a ball or the Musta or Saileyaka or Oh best of Brahmins. (17)

This group of eight works, which is auspicious pertaining to fee thick fluid substance of flowers, should not be done elsewhere

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by one who knows. The yupas should be raised with due ceremonies with substances not cleansed. (18)

The incenses should not be done with things which are not refined, with proper ceremony. (19)

Now I shall tell you about some Yogas, listen to them, Nakha, Kustha, Dhana, Mansi, Prtka, Saileyuka, Jala, (20-21)

Kumkuma, Laksa, Candana, Aguru, Nata, Sarala, Devakastha, Kaipura, Karti, Bola, Kanduraka, Guggula, Srinivasaka, Sarjarasa—these are the twenty one articles of incense. (22-23)

From the group of these twenty-one, any two things as desired should be taken and should be mixed with Sarja. Nine should be mixed with Pinyaka and honey, these become fit to be used as incense prepared as per one's own desire. (24-27)

The upper portion of Jatiphala, the oily saffron, Granthiparnaka, the wood of Tagara grown on mountain, betel (Tambula)

Tagara, Mansi, Sarava and Kustha - These nine things should be taken. Taking from these as one likes, one should perform bath with musk which is for the enhancer of cupid. The bath should be possessed of the fragrance of lotuses, oil and saffron. It must have the fragrance of Jati flower and should be with half of Tagara. (28) It should be young and gold looks like flowers of Patala; It should have Bakula flowers, should have attractive fragrance similar to that. (29) Aryaka, together with Kuttipada and with a lotus-stalk with Dvikesara Venupada acts like a Kunda flower. (30)

Madanaka is possessed with Sailapadārtha, Manjistha, Tagara young two nails of a tiger are Nakha. (31)

By putting Gandha Patra the nice gandha oil is obtained. The oil is that which is pasted from sesamum perfumed with flowers. (32)

Like the Vasanapuspa, it becomes acute in smell. Musta should be taken at night after processing as stated before. (33)

Anything else that is to one's liking may be anointed as before, after taking up candana etc. in process and in Vamana. (34)

Discarding Vireha, the rest of the processes should be got done. Then only, O Knower of Dharma, Varnaka becomes endeared to the three worlds. (35)

Dyers should process white cloth and garments with very delicately pounded stuff of cardamom (Ela), Lavanga, berry (Kakkola), Jatiphala and camphor. (36-37)

Separate perfume scenting the mouth should be prepared by mixing Jatipatra, camphor, fine saffron, whitish Mrgadarpa, Kakkola, Ela, Lavanga, Jati and Kus'aka, Drkpatra, Trutimusta, Latakasturika. (38)

Thorns of Lavanga and Falapatra, bitter fruit of Jati together with Karsi-Kanda should be pounded. (39)

With this powder a fine quality Khadira should be properly measured and mixed in equal proportion and liquid extracted from Sahakani, fine tablets should be prepared. (40)

When these fine smelling tablets are placed in the mouth, they also destroy the diseases of the mouth. After first washing carefully with water of lotus-petals, (41) one should take this smeller on the mouth endowed with substances in the tablets. The bitter wooden-brush smell with cow-urine for three days. (42-43)

O Rama! like betel-nut causes good smell in the mouth. The equal quantities of bark of cinnamon tree and suitable medicinal diet combined with half the portion of sandal (when) placed (in the mouth), lead to a delighting smell in the mouth like that of pepper better. (44)

Katuka fruit, bark of small cardamom, vyadhi-patra, wine extracted from fragrant root, should be mixed in equal proportion, together with doubled amount of prati, kakkola and saimya (should be pounded and) mixed in Shasirasa and smelling leaves should be made. (45)

When this valued Karnapatra is placed (on the ear) the varied diseases of the ear calm down. (46)

Here ends chapter 64 of the second part of the Vis nudharmottara Purana entitled "Gandhayukti" in the Upakhyana addressed by Puskara to Rama.

CHAPTER 65 Duties of a King

Puskara said—In this way, the king should protect women. He should never trust them except for getting a son. (1)

He should not sleep in the house of a woman at night (because) they show only artificial faithfulness. The protection of the prince should be done by the king. (2)

He should always get protected his religion, money and Kama and final bliss through the preceptors, skilfully and should teach him the science of weapons too. (3)

He should be made to do labour with the chariot, horse and elephant. He should be taught the fine arts by his trusted men who do not flatter him without reason, (4) under the pretext of the protection of the body, he should appoint body-guards for him. He should be allowed to mix with angry, greedy or insulted people. (5)

He should educate him in such a manner that when he is possessed of youth, he may not be dragged away by worldly objects of enjoyment for his happiness. From the path followed by noble people and which is very difficult to tread. (6)

If it is not possible to make him virtuous, by his own nature, he should be confined to a place, unknown to others, which has all comforts; (7) a family, where growing sons are not disciplined, destroys quickly. So, he should appoint well behaved persons only for all responsible services. (8)

In the beginning, they should be employed in small matters and then gradually in responsible matters too. A king should abandon hunting, drinking wine and gambling. (9)

Oh tiger in the Bhrgu family, by enjoying these, many kings have been ruined; the definite number of them cannot be known. (10)

He should especially give up sleeping during day-time and entering in aimless discussions. He should not be harsh in his speech nor in finding people. (11)

The king should abandon abusing others when they are away from his sight. He should abandon both the types of evils pertaining to money. (12)

One evil is pertaining to many other evil is arising on account of money. Uprooting Prakaras and levelling of castles (13) and other miscellaneous things are known as the evils of money. Gift to an improper time and gift to an undeserving man (14) are called the evils arising out of money, also commencing a wicked deed, desire (of evil things), anger, pride, thinking too high of one's own-self, greed and exultation (15) the group of these six should be conquered by a king, it is said. After conquering these, he should conquer his subordinates. (16)

After winning the subordinates, he should bring under his control the citizens. After conquering them, he should win the outward people. (17)

The outward people are of three types - one who is his equal, one who is just in his vicinity and one who has friendship owing to some cause. The former mentioned in order is more important. He should always pay attention in their matter. (18)

Those who have become friends owing to some cause are of three types, a friend of his father, a friend of the grandfather and a dependent of the enemy, Oh fortunate One, (19) still the most important is the dependant : the king, the minister (amatya), people, army, castle, (20) treasury and a friend. The kingdom is described as having seven departments. The king is described as the root of the kingdom having these seven departments. (21) as these departments are rooted in him, he should be carefully protected. He in his turn should protect the six departments. (22)

If any fool happens to be disloyal to these, the king should immediately kill him. (23) ?

The king should not be mild, a mild one is always defeated. He should not be cruel also because people get agitated towards a cruel one. (24)

A king who urges for both the worlds should be mild at proper time and cruel at proper time, so that he may get happiness in both the worlds. (25)

The king should abandon joking with his dependants because servants insult a king while he chit-chats and laughs (now and then). (26)

The king should give up all the vices for the good of society, he may keep artificial vice. (27)

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People cease to love a king who is proud and whose mind is always agitated, thinking that it is very difficult to serve him. (28)

A king should speak with a smile with everybody. That fortunate one should not frown even at people natural to him. (29)

Oh best in religion supporting people, the king should have high targets. The entire world comes under the control of a king whose targets are high. (30)

The king should take quick decisions in all matters because the aims of a king are ruined definitely if he is dilatory. (31)

A dilatory king in partiality, pride, thinking much about one's own self, in fraud, in wicked deeds and in speaking harsh, is praised. (32)

Oh best of Brahmins, a king should keep his consultations secret. For him whose consultations do not remain secret, calamities are sure. (33)

The king whose projects are known only when they are completed and not when they are started, gets the entire world under his control. (34)

The kingdom has its roots in consultations, hence the king should always protect that well, lest that may be splitted. (35)

The consultation done by the experts in consulting of self-controlled people brings happiness. Owing to consultation being split, a number of kings are ruined. (36)

The inner self can be known as per outward appearance, gestures, the style of walking, movements, words spoken and the alterations of eyes and face. (37)

The king whose inner self cannot be detected by clever people gets the entire world under his control always, Oh Son of Bhrgus. (38)

The king should neither make consultation with only one person nor with many. The king may consult with many, but that should be one by one. (39)

The counsellor should not bring to light the consultation (done with him) to other counsellors. Hardly sometimes, even one man of all men, is trustworthy. (40)

The counsellor should take a decision with the help of only one wise man. The (proper) decision may be got by depending on other's intelligence. (41)

If the matter is well-decided of the king, he should honour the Brahmins and those sages of the three Vedas. (42)

He should not honour those fools who take interest in false scriptures, they are the thorns of the world. He should always serve Brahmins, who are aged, pious and expert in the Vedas. (43)

He should learn instruction (in his duty), always with a humble mind, from them and he will bring the entire world under his control, there is no doubt here. (44)

Owing to want of humbleness, many kings have been ruined along with the circle of their dependants and owing to humbleness even those who were living in forest, regained their kingdom. (45)

He should learn three the Vedas from Brahmins who are learned in that and also the eternal science of politics and metaphysics and commercial undertakings from the world. (46)

Day and night, he should practise Yoga for conquering his organs of sense. Only he who has control over his organs is able to control his subject. (47)

The king should perform many sacrifices with ample gifts. For the sake of religion he should give things of enjoyment and wealth to Brahmins. (48)

He should accumulate the offerings from astrologers, friends and nation. He should be faithful to the scriptures in this world and should behave with people like a father. (49)

Those Brahmins who have returned from the preceptor's house should be honoured. This treasure of the Kings in the form of Brahmins is inexhaustible, it is said. (50)

Neither the thieves nor the enemies can take it away and it does not get destroyed. Therefore the king should give inexhaustible treasure amongst the Brahmins. (51)

The king while protecting his people when invited by his equal or superior or inferior, should not show his back on the battle-field remembering well his vow as a Ksatriya. Not showing his back on

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the battle-field, the protection of his (52) subject and the service to Brahmins - this is the best blessed thing for a king. (53)

He should likewise fix livelihood for and take care of the things required and the things already obtained of the helpless, aged and widow (women). (54)

Especially the arrangement of castes and As'rama should be done according to that. Those who have slipped down from their duties, should be once more united with their own duty. (55)

At proper time, the king should himself bring in the Asrama, soil, utensil and meals, disregarding the honour (given to him). (56)

He should inform about all his works, his kingdom and his self too to the sage, with effort and should worship him like a god. (57)

People should recognise the two types of intellect - straight-forward and crooked. The wicked who are well recognised then, should not be resorted to (58) his weak-points should not be known by the enemy. He should in fact know the weak points of the enemy. Like a tortoise he should conceal his Angas (seven departments with the kings and limbs with tortoise) and should protect his Vivara (Flaw with the King and solitary place with tortoise). (59) Those who do not deserve to be trusted, should not be trusted. Those who are truth-worthy should not be trusted beyond limit. On account of too much faith fear is related and it cuts even the roots. (60)

He should create trust in the enemy's mind too in the matters which are already settled. He should think over matters (attentively) like a crane and should show heroism like a lion. (61)

He should pounce upon like a wolf; He should rush like a rabbit. Similarly the king should bite strong like a pig. (62)

Like a peacock he should be having various outward appearances. Like a blind man, he should be a staunch devotee (having faithful attendants like those very attentive with the blind man). He should be sweet-speaking like a parrot or a cuckoo. (63)

He should be suspicious like a crow and he should live in a place not known (to others) and should not touch an eatable .or a bed which is not examined nor touch garments, ornament or any

other thing. Oh best of men he should not plunge himself amongst a crowd of people or in a water-reservoir which is unknown. (65)

Nor should he (mix) with men who are not tested before by his trusted men. He should not mount a vicious elephant or an arrogant horse likewise. (66)

He should not go to a woman, who is not known to him, nor should he visit an auspicious place; nor should he sit on an unsteady boat, nor on one whose pilot is not pre-examined. (67)

Those enemies who win over his land, should be brought under control by conciliatory means. (68)

The king, while protecting from all sides his nation, should make arrangements in such a way that the people do not get weak on account of their being not looked after well. (69)

A king, who, on account of delusion, weakens his kingdom by not supervising it well, in no time loses his kingdom and life along with his relative. (70)

Just as a well-fed calf getting strength, becomes fit to work; similarly the nation, Oh fortunate one, if well-fed, does big works. (71)

A king who benefits and protects his nation, is made strong and gets nice reward. (72)

The king who protects well gold, grain and land always give to his own people and to others also like a father or a mother. (73)

Those who hide themselves to keep some secret, should always be divided well and should be given things they like and should continuously be given rewards likewise. (74)

All those works depend upon fate and valour. Out of these two, fate cannot protect his people in this way, gets the best love of the people, wealth originates from love of the people and owing to wealth the other world is also attained. (76)]

Here ends chapter 65 of the second part of the Vis nudharmottara Purana entitled "Duties of King" in the dialogue between Puskara and Rama.

CHAPTER 66 Adhyaya of Purusakara

Rama said—Tell me, what is superior between fate and valour. I have a doubt in this matter and you are fit to solve the doubts likewise. (1)

Puskara said—That which is known as fate is one's own deeds done in the former birth, know that. Therefore, valour has been considered supermost here by wise people. (2-3)

The fate which is disagreeable can be made void by valour. The good done in the former birth by those who are possessed of auspicious behaviour and who always prosper, how could it bring reward in the absence of valour? (4)

Oh king, in this way, a nice reward is gained only with deeds (of valour) in this world. People obtain desired fruit by valour. (5)

A man who is not valourous, does not understand what is fate. Therefore fate gives fruit only to him who does good deeds. (6)

Oh Bhargava, with the help of wealth valour gives reward at proper time. Fate, valour and time, Oh best of men (7)—these three mingled together bring reward for a man. Fruits are successfully obtained only when tilling and rain both join hands. (8)

They too are manifested only when time ripens and never at improper time. Therefore, people should perform valour accompanied by religion. (9)

Even if in this world, he experiences calamity, in the other world the reward is definite. Neither idle people obtain things (desired) nor those who rely upon fate only. Therefore by all means efforts should be made for valour. (10)

The Goddess of wealth chooses only those men by searching them out carefully, who have given up idleness, who believe in fate and who exert effort, Oh best of Brahmins. Therefore one should always try for coming up with effort. (11)

Here ends chapter 66 of the second part of the Vis nudharmottara Purana entitled "Adhyaya on Purusakara" in the dialogue between Rama and Puskara.

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CHAPTER 67 Saraavidhi

Rama said—Oh you, possessed of lustre, tell me about the means beginning with conciliation. Oh Son of Varuna, tell me about their characteristics and application. (1)

Puskara said—Oh Rama, best of people, conciliating, dividing, punishing (2) remaining indifferent, fraud and stratagem these, Oh Bhargava, are seven applications to listen to, while I am narrating. Conciliation is two-fold - right or false. (3)

There false results in abusing good people, it is liked only by wicked people. Those virtuous men cannot be brought under control by that type of conciliation. (4)

Those who come from a very lofty family, those who are straight-forward, those who are firm in religion and those who can control their organs, cannot be won by such conciliation. Hence in their case false conciliation should not be applied. (5)

One should describe the nobility of the family and the good conduct as it is in fact - that is right conciliation. Similarly these two and the description of only that which has been already done. (6)

By this device only one's own nature of welcoming good deeds will be made known. In this way, religious-minded people should be brought under one's control. (7)

Though it is told in the scriptures that devils can be brought under control with conciliation, still that applied in the case of wicked people does not bring benefit. (8)

A man who speaks about conciliation is taken as very eager for reconciliation by people, who are wicked; hence that should be abandoned in their case. (9)

Those who come from a spotless family, who are treated as straight-forward, who are firm in religion, truth-loving and humble and those who are lofty, wide with pride always, are known as people who can be won by conciliation. (10)

Here ends chapter 67 of the second part of the Visnudharmottara Purana entitled "Samavidhi" in the dialogue between Rama and Puskara.

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CHAPTER 68 Performing Bheda

Puskara said—Those wicked people who have got angry with each other, who are feared and insulted -for these people should be divided into various groups. (1)

Those who are afraid of the enemy owing to a particular fault, should be divided by one who can protect them from that fault. (2)

One should be given hope by those who are his friends and one should be shown fear by others who are his enemies. In this way, he should subdivide them, who are already divided and thus bring them under his control. (3)

Those who are united are difficult to bear even for Indra except dividing; hence experts in politics praise the means of division and rule. (4)

Dividing can be done by his own self (directly) or it can be through someone else. After examining both, I feel that division is good when it is through someone else. (5)

Those who are divided have been split looking to their own purpose, by experts. They are not described as split by those who work for the king (directly). (6)

Pertaining to a king, there are two types of agitation. Agitation in one's own circle and agitation in outward circle. Out of these two, agitation in one's own circle is more harmful and results in the destruction of the king. (7)

The wise have described the arrogance from the Samantas as outward agitation; while agitation from the queen, prince, commander of the army, Oh Brahmin, (8) from the minister, minister's sons and the sons of the king is described as agitation in the inner circle and that is horrible for the king. (9)

Even if a very serious agitation has been created in the outer circle, Oh fortunate one, a king, with his heart clean, can win the enemies quickly. (10)

But a king, though he may be similar to Indra, is ruined on account of inward agitation. Therefore the inner agitation should be carefully and with effort examined (11) and a king desirous of victory should create anger between the other two parties by

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applying 'division'. Likewise he should, with effort, protect a division of his own self with his relatives(12). Even though owing to his prosperity, the relatives are always jealous to him, still, with a well-balanced mind, he should (13) please them by offering them gifts and honour, because division with them is dangerous, one who is not a relative, does not oblige. One who is not a relative does not care for affection. (14)

Therefore the king should divide his enemies through their relatives. (15)

Enemies, though many, are possible to be killed on the battle-field by a small army, if they are divided. So those (kings) who know the science of politics should create division between the enemies through people who are well united with them. (16)

Here ends chapter 68 of the second part of the Vis nudharmottara Purana entitled "Performing Bheda".

CHAPTER 69

Danavidhi

Puskara said—Out of all the means giving gifts is the best, it is said, because owing to gifts giving only in a proper way, he conquers both the worlds. (1)

Oh Rama, there is no one who cannot be brought under one's control after he is given gifts. Oh Rama, similarly one who gives gifts never happens to see any calamity at any time. (2)

One who gives alone, is able to divide his enemies who are united. Even though those people who are not greedy, who are deep like the ocean (3) do not accept (the gift given to them), still they get a soft-corner (for the giver). The gift given by others, elsewhere, create a soft corner in the mind of people other than those to whom the gift is given (4) with effort, people give best g'fts, because giving gifts brings best prosperity and is the best beneficial thing. (5)

One who gives gifts alone is loved in this world like a son. Oh best of men, those engaged in giving gifts, not only win this human

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world; they win the heaven which is very difficult to conquer and which is the abode of divine beings, Oh Rama. (6)

Here ends chapter 69 of the second part of the Vis nudharmottara Purana entitled "Danavidhi" in the dialogue of Rama with Puskara.

CHAPTER 70

In Praise of Danda

Puskara said—Those who cannot be made loyal with any of these three means, should be brought under control by punishment. Punishment is the best thing which brings in control (others). (1)

The king who is wise and has good assistants, should according to the scriptures of law, conduct them well. (2)

If they are not well-conducted, that can harass even the gods as also those living in forest because they are told to do so (on account of their third As'rama); so also ascetics, who have no belongings of their own, Oh expert in religion. (3)

In one's own country and in a foreign country the experts in law should employ punishment after proper pondering, everything is firm because of punishment. (4)

He may be a student or an ascetic or may be of any caste or he may be worthy of worship or a great elderly person, but if he does not remain firm in his duty, Oh Rama, he is not unpunishable by the king. (5)

A king who punishes those who are innocent and does not punish those who deserve punishment, is deprived of his kingdom here and goes to hell. (6)

Therefore the king with humbleness should conduct the affairs of punishment as told in the book of law, with a desire to do good to the people, (7) where punishment personified, having dark colour and red eyes, moves without any fear; people never have delusion, if the leader is impartial (looks well). (8)

If punishment does not protect the infants, the aged, the afflicted, ascetics, Brahmins, weak people and women, they may be eaten away like of a fish. (9)

If punishment may not protect good's demons, serpents, siddha men, beasts and birds, they may cross over their limits. (10)

If punishment resides in the power of Brahmanas, in all weapons, in all places, where wrath is united with valour and also in a firm determination, (11) even gods who possess (means of) punishment with them are honoured while those who have no such punishment with them are not worshipped; neither to Brahmins, nor to Brahma, nor to the sun, nor to the head of manes do people, who have finished their works, offer sacrifice. (12)

They worship Rudra, Fire, Indra, Sun, Moon, Visnu and other deities, who keep weapons (for punishment). (13)

Punishment rules over all people, punishment alone protects them. (14)

Punishment remains awake when all are asleep. The wife has known punishment as a religion. On account of the fear of punishment by the king, sinful people do not commit sin. (15)

Others (do not commit sin) because of the fear of the stick of the god of death and owing to the mutual fear too. In this way, in this world, where success is to be obtained, everything remains firm on account of punishment. (16)

If punishment may not protect, then all will be plunged in utter darkness. Therefore it brings under control those who are worthy of that and punishes those who are arrogant. (17)

On account of controlling and punishing, wise people have called it Danda. All the gods, when they were afraid of Danda, lord Siva appointed the child (Kartikeya) as the commander of the army in the sacrifice for a fixed share. Better to place a child in the army than getting afraid of him. (18)

Here ends chapter 70 of the second part of the Vis nudharmottara Purana entitled "In Praise of Danda" in the Upakhyana narrated by Puskara.

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CHAPTER 71 Rama Vakyadhyaya

Rama said—Brahma created the king for the purpose of conducting punishment (Danda), for the protection of all beings, after taking the share of the gods. (1)

Owing to lustre, nobody is able to look at him, hence in this world the king is the master like the sun. (2)

Because people are pleased at his sight because of his element of pleasing to the eyes, he becomes the moon.(3)

Because he pervades, at his will, the entire world owing to the spies, a king becomes in this world the god wind. (4)

When the king captures those who are guilty he, in this world, always, becomes Yama, (5) when the king surpasses the angry people, at that time, he though not wishing so, becomes fire. (6)

When the king gives gifts of wealth on all sides, for giving away then he at that time becomes Kubera, the best of Gods. (7)

When he plunges the whole world like the pouring down of the streams with money then the king is called Varuna, by the experts in politics. (8)

With his mind having the strength of forgiveness, he supports the entire world of subjects, without distinction, Oh knower of religion, the king becomes a real king in this sense, (9) when on account of his supremacy, he protects on all sides all people; then he becomes at that time, the king of Gods - Indra, who is compassionate to all the beings, the power of enthusiasm, the power of consultation and the power (10) as a master, these are divine powers. Four powers are told of Visnu. (11)

Of one has no lustre like Visnu, how can he be able to protect people, Oh king? Three powers belonging to him are from Visnu. (12) (Rama said—)

I want to listen as it is to the proper implication of punishment, what type of the policy for punishment should be fixed in his own region? (13)

Oh brave one, by conducting punishment in what manner is a king connected with religion and fame with wealth and desired things? Tell me all these, Oh Son of the Lord of Varuna. (14)

Here ends chapter 71 of the second part of the Visvakharmottara Purana entitled "Rama Vakyaadhyaya".

CHAPTER 72 Levying of Punishment

Puskara said—Oh Rama, listen to the conducting of Danda (punishment) in one's own region in the case of kings by conducting which in proper manner, the king attains to heaven. (1)

The three barley grains are to be as Krsnala (the Gunja berry). That five times will be a Masa and if there are sixty Krsnalas that is narrated as Karsardha (Half of Karsa, Karsa = a weight of gold or silver equal to sixteen masas) (2). Sixteen Masa means a Suvarna, it is told and four Suvarnas are known as Niska. Ten Niskas means a Dharana, (3) such is narrated as the measurement of copper, silver and gold. The Karsa of copper is known as Karsapana by the wise. (4)

Two hundred and fifty Panas are known as first Sahasa; five hundred Panas are called Madhyama and one thousand Panas are known as Uttama. (5)

The money got as inheritance by a child should be protected by the king as long as that child returns home after completing his studies or as long as he becomes a grown up man. (6)

In the case of the issue of a harlot and who has no (noble) family, the protection should be in the same way. In the case of women devoted to their husbands, in the case of widows and in the case of distressed women also. (7)

If her relatives take away that (money), while these women are alive, a king who is religious-minded should punish them with the punishment fit for a thief, (8) that money whose owner is not traceable, should be kept in custody by the king for three years. During that period the owner should take it away. After that period, the king may take it. (9)

One who says (for a property) "this is mine" should be tested in due manner, the owner deserves that property after giving a proof of its appearance and size (number). (10)

If one cannot give proof of the lost property in connection with true time, place, appearance and size, he deserves a fine equivalent to that (property). (11)

The property which is stolen and then got back, should be kept <*s it is. Those who have stolen, should be captured and should be killed with (the help of) elephants. (12)

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If one says falsely that 'this property is mine', that should be taken away by the king and $\frac{1}{8}$ * of his own property should be taken as fine. (13)

One who is not robbed by the robbers and still says "I am robbed" and if that is given by the king to him, he should be fined that much. (14)

He who denies the thing (though he has got it) or who gives false statements about it, both these do not know religion and hence should be fined double that money denied by them. (15)

A religious-minded king should kill the people of last three castes if they give false witness, Oh fortunate one, but a Brahmin should be driven out (of the state). (16)

One being intelligent enjoys a deposit without the permission of the owner, the king should fine him in a way that the original capital does not get violated. (17)

One who makes a request for a deposit or one who begs for the thing after putting it as a deposit, both these should be punished like a thief or should be made to give a fine double (of the original). (18)

If a man takes away the money of another man under (the pretext of) presents, he should be killed along with his helpers in public with various types of slaughter. (19)

One who borrows something for use and does not give it back in due time, should be caught and forcibly made to give it back and should be fined Purvasahasam (i.e. 250 Panas). (20)

If a man, owing to being unknown (with the fact) sells away thing belonging to another man, then he is not guilty till he comes to know the reality; (after that) he deserves to be killed like a thief. (21)

One who does not impart knowledge or any fine arts, after taking money (previously) should be fined and the entire money taken by the king who knows religion. (22)

When a Brahmin is to be fed, the neighbour should not be fed (first), he should be fined a gold Masa, one cannot go away (unpunished) if he does sinful deeds. (23)

If a Brahmin is invited and if he has accepted (that invitation) and then without any reason, if he does not go, he should be made to give 108 Damas (Dama Fine). (24)

After promising gold, if one does not give it, the king should fine him. (25)

A servant, though he is not sick does not accomplish a work allotted to him owing to pride, should be fined eight Krsnals and should not be given his due salary. (26)

One who drives out a servant at an improper time, should be fined that much. If one after promising seriously to a group of villages or the region, breaks the promise, on account of greed should be driven out of the country. (27)

After purchasing a thing or after selling a thing, if one regrets about it, he should, within ten days, take another thing similar to that or give (another thing similar to that). (28)

After ten days have passed, neither taking nor giving (is allowed). And if one takes or gives still he should be fined by the king six hundred Panas. (29)

One who gives a daughter who has some defect (in marriage) without informing, the king himself should fine him ninety six Panas. (30)

One who though his daughter is not a virgin, says that she is a virgin owing to jealousy, should be fined one hundred Panas, for not informing about the fault of the girl. (31)

One who, after showing one girl to the bridegroom gives another girl (in marriage), the king should fine him Uttama Sahasa (i.e. one thousand Panas). (32)

If a bridegroom marries a girl without informing about his own defect, she should be considered as not married even though she is married and he should be fined two hundred Panas by the king. (33)

After promising a girl to one man, if he gives her to another man, the king should fine him Uttama Sahasa (i.e. one thousand Panas). (34)

After taking an advance payment or even after making a verbal consent, if a couch of so, owing to greed, is sold elsewhere, then the seller deserves 600 Panas as fine. (35)

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The tax should be borne by the seller, he should give away the money taken in advance and he should be punished double the price of the thing. That is the fixed religion. (36)

If the purchaser gives a part of the price and then does not give the remaining money, he should be fined 500 Panas. (37)

A servant who commits fraud with the master after taking food and salary from him, should be fined 100 gold panas by a king, who knows how to protect the ownership. (38)

If he doesn't stop from that after paying the fine, he who has been marked out by the master, should be tied with iron chains and should be made to do his work. (39)

On all sides, the measurement of the village should be as much as four arrows can reach. The measurement of a city should be double or triple of this. (40)

A fencing should be prepared above which a camel cannot look and holes should not be made there through which dogs or pigs can go inside. (41)

If the corn which is going up (that fencing) is eaten by buffaloes or other animals, the king should not fine the caretaker of the animal for that matter. (42)

Manu has said that a cow that has delivered within ten days if the delivered calves and the animal are given for a sacrifice, whether they have a guide or not, should not be fined. (43)

For animals other than these the protector deserves a fine of 1/10th of the ruined portion. (44)

If the farmer who owes the field is dead and the protector does not protect but gives (crop) to (the cows etc.) who are seated, he deserves a fine double (of the crop ruined); (45) when the farmer is dead and owing to enviousness, if it is done, the fine should be ten times. On finding a house, a pond, a garden, or a farm, if one takes it away he should be fined 500 Panas and if this is done unknowingly, the fine should then be 200 Panas. (46)

At the time of building the boundary line, if one gives hints by gestures to the man-building that, his tongue should be cut. (47)

One who knows about (previously) by giving money or makes a promise he should be fined 1000 Panas (Uttama Sahasa) - Manu has said so. (48)

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And also those sinners who violate the boundary already made, (49) should all be separately fined 250 Panas (Prathama Sahasa) by the king. A Ksatriya deserves a fine of one hundred if he abuses a Brahmin. (50)

A Vais'ya deserves 200 and Oh Rama, a Sudra deserves to be killed. A Brahmin should be fined 50, if he harasses a Ksatriya, (51) in the case of Vais'ya 25, and in the case of Sudra, who is lowest, it should be 12. If a Vais'ya (harasses) a Ksatriya, 250 (Purva Sahasa). (52)

A Sudra deserves the cutting of his tongue (for harassing) any Ksatriya. If a Ksatriya harasses a Vais'ya he should be fined 50. (53)

In the case of a Sudra 25; by that the religion is protected. If a Sudra harasses a Vais'ya he should be fined 1000 (Uttama Sahasa). (54)

A Vais'ya, if he harasses a Sudra, deserves a fine of 50 and if one harasses a man of his own caste, likewise the fine is said to be 12. (55)

If censure is done during a controversy, that (fine) will be double. If a Sudra (who is born only once) abuses a twice-born with cruel words, his tongue should be cut because he is born in the lowest caste. (56)

If he, out of jealousy, adopts a name or caste of these (twice-born) a hot iron - dart ten Ahgula long should be dug on his face (Arigula = 8 barley corns). (57)

If he gives instructions about .religion, which is the duty of Brahmins, the king should pour boiling oil in his mouth and ears. (58)

If one speaks false in the case of one's learning, country, caste, work or anything pertaining to his body, the king should impose on him a fine of 500. (59)

A Vais'ya, who abuses by putting a charge of sin on a man of two upper castes, a fine of 100 (and others, i.e. 500) in due order should be imposed. (60)

All of them should be fined double because they cheat the Wng. Those who, in the beginning, give promise to abide by the 'law and then mutually violate it (61) saying I uttered this to him

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out of love or out of carelessness, I will not say so in future, One who says so should be fined half of the (legitimate) fine. (62)

If one addresses a one eyed man, a lame man, or a blind man, as he really is, he should be fined 250. (63)

If one puts an accusation on one's mother, father, elder brother, father-in-law or preceptor, he should be fined 100 and also one who does not give way to his preceptor. (64)

One who does not give way to others, who deserve to be given way, except the preceptor, should be fined Krsnala for the removal of that sin. (65)

That limb of a Sudra should be cut which he harasses in a twice-born, immediately, without thinking (more). (66)

One who, on account of pride, spits on ground, his two lips should be cut by the king - or if one urinates (in public) or who passes gas (from his anus) (67-68) or a low born, trying to take an important seat of a high-born should be driven out of the city making a sign (on his face), that limb of his may be cut, if he catches them by hair; his two arms should be cut without thinking. If (he pulls) the legs, penis, neck or the scrotum (69) or removes the skin or brings out blood he should be fined 100. (70)

One who breaks the bones should be killed and one who cuts a limb, should be deprived of that by the king. (71)

One who assaults, should be made to give the expenditure, incurred for complete cure. Those who kill a bull, elephant, horse or camel, should be kept with hands and feet of those who kill a bull, elephant, horse or camel should be cut into half. (72)

For the slaughter of an animal, small animal or a deer, the fine should be double. Similarly, the fine should be 50 in case of beasts and birds. (73)

In the case of worms and insects, one masa of silver should be the fine. And its proper price should be given to the owner. (74)

When those who have their owners die...for others only the fine. One who cuts a tree which is possessed of fruits, should be fined a gold coin. (75)

The fine should be doubled, if (that tree is) on a land-mark, on the road, on the border or near a water reservoir. Even if a tree

which gives no fruits is cut, the 500 (Madhyama Sahasa) should be the fine - it is stated. (76)

If a bush, a creeper plant or a creeper (is cut), a golden Masa (should be the fine). Even if grass is cut without any reason, Kars apana should be the fine. (77)

If one beats a beast, he should be fined 1/3 of the Krsnala and, Oh Rama, in the case of tree etc., he should be made to give the cost in accordance with the place and time. (78-79)

That (cost) should be given to the owner, while the fine as told should be given to the king. When an animal worthy to be yoked on account of some fault does harm to a washer-man, the owner should be fined. The animal is Apta, not the Apta should be the pretext for fine. The driver deserves the fine. (80)

Similarly one who says "please protect me" (i.e. one who says sorry) should not be fined; (81) while knowingly or unknowingly, he who takes away the money of another, he should satisfy the owner (of the money) and then should give fine to the king. (82)

He who takes away the rope and the pitcher from a well or breaks that place from where water is distributed to travellers, he should be fined one Masa and should put it well. (83)

If a man takes away corn from ten pitchers or even more than that and in the case of other such, a fine eleven times (the cost) should be imposed. (84)

If one takes away gold or silver or valuable garments of noble people, especially of women and also the valuable jewels, deserves to be slaughtered. (85)

For taking away big animals, garments and herbs, the king should impose a fine, after knowing the time and importance of the deed, (86) in the case of cows and the places of Brahmanas, if important works are destroyed too - one who takes away a horse should have his legs cut half. (87)

For taking away cotton thread of horses...cow-dung, gur, curds, milk, butter-milk, water, fruit (88) the vessels of Bamboo, salt, all earthen vessels, or of ash, (89) wine, the flank of an animal, oil and ghee, flesh, honey and anything originated from an animal. (90)

Of other things like these flesh, cooked rice and all other cooked food, the fine should be double the cost of that thing. (91)

In the case of flowers, unripe corn, bush, creeping, plants and creepers whether they are little grown or full-fledged, the fine should be five Masas. (92)

In the case of ripened corn and vegetable roots and fruits, whether the attendant is there or not, (one who steals away) should be fined 100. (93)

With whichever limb, a thief does harm to people that very limb should be seized by the king for repudiation. (94)

A Brahmin who is travelling on the road and whose maintenance is exhausted, if he takes two sugarcane or two (Mulas) or two things of tin or two hogs or fruits of their weight (95) or a handful of any type of grain, Oh Bhargava, vegetable or anything by which he can buy that vegetable, is not considered sinful. (96)

Manu has said that any thing of herbs, roots or fruits or similarly wood for cooking or grass for cows feeding are not theft. (97)

The flowers grown on an enclosed ground which does not belong to the temple of god and taken for the worship of god, if taken from the farm of others does not deserve a fine. (98)

A man is never, touched by sin, if he kills an animal possessing horns, nails or fore-teeth if it rushes for his slaughter. (99)

He may be a preceptor, a child or an old man, or a Brahmin well-learned, still should be killed without thinking if he is an Atatayl (a performer of great serious sin) and rushes (with an intention to kill). (100). No fault comes to a man who kills an Atatayl either in public or in private; wrath deserves wrath. (101)

One who takes away our house or farm or goes with the desire of sexual relation with his wife, who sets fire, or gives poison or rushes with a weapon uplifted (102) or who employs magical spells with bad intention or who is back-biting about the king -these are called Atatayls by those who know religion. (103)

One should not speak with a woman who is another man's wife, in a holy place, a forest house, on the river bank, he will be seized by doing so. (104)

One should not talk with women, about the topics which are prohibited; for prohibited talks deserve a fine of gold (coin). (105)

This rule is not for those women who are self-dependent. They are well equipped with men and they keep contact with them in private. (106)

There may be some similarity - one may speak (with a woman) while applying magic (on her) or with maid-servants or with women ascetics. (107)

One who betrays a girl who does not have sexual desire, deserves to be killed immediately. If he betrays a woman who has such desire he should be fined 250 (Prathama Sahasa). (108)

A beggar or a woman or an actor, if he enters though prohibited should be fined 200.(109)

A man who is appointed there for conducting the thing should be fined as one who goes to another's wife, as also he who gives him that opportunity. (110)

If a man sometimes forcibly betrays the wife of another man, he should be sentenced to death; women should not be taken as guilty. (III)

If a girl has menses, three times in her own house, she should not be fined if she chooses herself her husband. (112)

After giving (in marriage) a daughter if one taking her with him go to a foreign country, he should be killed, because he is a thief, stealing a girl. (113)

When one attacking one's wife dead when without wealth, he is not at fault (of theft), but he should fine him highest with wealth. (114)

If a girl loves a man of upper caste, she should be given to him only. But if she loves a man of lower caste, she should be kept in the house tied. (115)

If a man of lower caste goes to a girl of an upper caste, he should be killed; similarly a girl of an upper-caste cherishing for a man of lower caste. (116)

A girl who does not respect her husband being proud of her relatives (on father's side), should be made to be eaten by dogs, by the king, in place where many people have gathered. (117)

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A woman who is of loose character and is betrayed by a man of her own caste, should be kept in the house with all her right seized with dirty clothes remaining alive only with her body. (118)

A woman betrayed by a man of a caste upper than her own, should be punished by shaving her hair. And for one month she should get only ten mouthfuls of grain with her clothes dirty. (119)

If a Brahmana, Ksatriya or Vaisya goes to a Ksatriya woman, Vaisya woman or a Sudra woman, in order he should be fined 1000 (Uttama Sahasama). (120)

If a Brahmin goes to a Vaisya woman or a Ksatriya to Sudra woman they should be fined Madhyama and Prathama respectively. If a Vaisya goes to a Sudra woman, he should be fined. (121)

If a Sudra does not go to his own caste woman, he should be fined 100 by the king. If a Vais'ya does not go to his own caste woman, double; Oh Rama, a Ksatriya three times (122) a Brahmin four times. This is prescribed for those protected or unprotected both; (123)

Mother, Mother's sister, Mother-in-law, the wife of maternal uncle, the father's sister, the friend of father's brother or his pupil, sister or her friend, (124-125) the daughter of one's sister and the wife of the king - these women are told as those who cannot be approached (with a desire of sexual enjoyment). If a man goes to them, his penis should be cut and then he should be killed. If one goes to the wife of his brother, he deserves fine as before slaughter too. (126)

If one goes to an out - caste woman or a woman of a disgusted class, he deserves to be killed. One who enjoys sexual intercourse with animals other than a cow, (127) should be fined Pana and her grass and water. And if the best man goes to a cow he should be fined a gold coin. (128)

One who goes to a harlot, should be imposed a fine equal to the money he gives to that harlot. A harlot owing to greed takes the fee and goes elsewhere. (129)

One who takes a harlot telling the name of one man for another, for another man's purpose, that man should give double fee and a fine equal to three times. (130)

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Fine for him would be gold Masa. Oh Rama, One who brings articles of enjoyment, but does not give to her, should be made to pay double fee. (131)

And the king too should fine him double, by that the religion is not harmed. If many go to a single one, all of them deserve double fine. (132)

All separately, Oh Rama, should be fined double of Pana. Neither mother nor father, nor the priest, nor the sons of him who is fit to do sacrifice (133) should be fined 600. Fallen elders may be abandoned but not the mother. (134)

Mother is superior to others because she keeps him in her womb and nourishes him. (And) those who play with false dice should be deprived of Sandansa. (135)

One who continues study on a day which is prohibited for the study, should be fined three Karsapanas. The teacher should be fined double because of his disregarding the usage. (136)

If the study is ended at the time of growing corn, the fine should be a Krsnalaof Gold. One 's wife, son, slave, pupil, brother (having both the parent's same) (137) should be punished with a rope or a cane on the back but never on head. (138)

If one strikes in any other way than this, he will get a sin equal to stealing. Or he who plays with dice or gambles - which are banned, (139) either in private or in public should be fined according to the desire of the king. The washer-man should wash the clothes on a surface which is smooth. (140)

If he does not do that, he should be fined a gold Krsnala. Those who torture the people, Oh Rama, are as if Devils, (141)

Those who take advance money from people who have got some work to be done and afterwards do not accomplish the work, should be driven out of the state after taking away all their belongings. (142)

Those appointed for their definite works, do not accomplish the work of people, who are pitiless, whose minds are cruel, who create obstructions in all works, who are proud (143) on account of money's warmth, should be deprived of all their belonging by the king. Those who created a forged grant or decree and

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who misinterpret the constituent element of the state (seven limbs). (144)

One who kills a woman or a child or a Brahmin or who keeps friendship with those who are fit to be killed. The minister or the judge who renders the work otherwise (145) the king should take all his belonging and drive him out of the state, one who kills a Brahmin, one who drinks wine, who steals, who enjoys the bed of his preceptor (i.e. who enjoys with the wife of his preceptor/Gurupatni). (146)

All these should be each separately found out who are performers of big sins. Such big sinners should be killed, but if one is a Brahmin, he should be driven out of (147) his own country, after printing a mark (on his face). Now listen to the marks - if one enjoys the bed of the preceptor for sexual desire should be marked. If wine is drunk the banner should be hung outside a tavern. (148)

If he has stolen, a dog's foot; if he has killed a Brahmin, demons; nobody should talk with such persons, nobody should call them and especially nobody should mix with them. (149)

Oh Rama, they should be abandoned by the people of caste, by friends and by relatives and the king himself should take their wealth (150) and should throw that fine away in water offering it to Varuna. A religious-minded king should not kill a thief, except one who has stolen-property in his possession. (151)

But if a thief having stolen property in his possession is caught with all his tools, he should be killed without thinking. In the city, those who give food to the thieves, (152) who give them vessels or a place to live in all these too should be killed. Also those who try to corrupt the officer of the region on all sides. (153)

Those who remain indifferent, when there is killing (or striking) should be immediately punished like thieves. Those who happen to see people swooned on the road, being harassed by thieves, etc., (154) do not go to their help according to their capacity, should be driven out of the state along^ with^all their dependants. Those who steal the treasure of the king, also those who make friendship with those who are averse to the king, (155) who instigates to rebellion in the case of the enemies, should be slaughtered by various types of killing. Those thieves, who steal the belongings of the king by breaking the chasm (156) should be

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hanged to death after cutting their arms. One who destroys a lake should be killed by drowning them in water. (157)

One who takes water from a lake which is already prohibited or if he adds water to it, should be fined Purvasahasa. (158)

Those, who break through the granary or the armoury or the temple, these sinners who do sinful acts should be immediately killed. (159)

One who throws on the main road, dirt (impure things) even when there is no difficulty should be fined a Karasapana and should be made to clean that dirt. (160)

If one is in trouble or an old man or a pregnant woman or a child should be questioned and that thing should be cleansed, that is the proper situation (of law). (161)

If one gives false medicine, he should be fined Prathama Sahasa i.e. 250—if he gives false medicine to a male, he should be fined Madhyama and if to a best man, Uttama Sahasa. (162)

Those who break concurrence of the stick of the flag or the idol, they should give a fine of 500. (163)

If those materials which are without any flaw are made defective or are broken or a gem is pierced, the fine is Prathama Sahasa. (164)

One who makes a smooth thing rough or do that with respect to its price, also, that man deserves a fine of PQrva Sahasa, Madhayama or Adhama. (165)

All the punishments should be inflicted on the main road, so that wicked sinners can be seen experiencing pain. (166)

One who breaks a castle or who splits ditches, who breaks the gates, should be immediately driven out of the city. (167)

In the case of magical spells applied in magic, the fine should be doubled. If a seed which is not ripened is sold or a good seed related to gods is sold, the seller should likewise be fined. (168-170)

One who breaks the line dividing two places, should be killed cruelly. A sinful goldsmith who adulterates all things should be tQrn to pieces with arrows by a king because he does injustice (to the people). Those who take the money of merchants and then °struct it with wrong value the king should separately fine all of

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them 1000 (Uttama Sahasa). One who ruins a thing or sells a substitute of the thing (171) should be fined Madhyama Sahasa and he who commits a fraud, a fine of Uttama Sahasa. One who abuses the religious scriptures, sacrifice, penance of the country (172-173) as also the deities and virtuous women, deserve Uttama Sahasa fine. If many give cruel punishment to a single man, the fine should be double. The thing which is taken away by force should be returned and a fine double of that. A Brahmin who remains neutral should be driven out of the territory. (174)

Garlic, onion, a pig, domestic cock and all these animals (having five nails), are allowed. Brahmins who eat other than these (175) should be driven out of their own territory. A Sudra should be fined a Krsnala if he eats that which is not worth eating. (176)

For a Brahmana, Ksatriya and Vaisya four times, three times and twice respectively. One who gives inspiration for violence should be fined double. (177)

And he who says 'I will pay and inspire one (for violence) should be fined four times. One who does not give a thing which he has promised or who breaks a house which is sealed, (178) the king should impose a fine of 50 Panas, to both of them. In the case of those who are not worthy to be touched. 50 Madhyama Sahasa and Ardha Sahasa to one who commits a fraud. (179)

One who deprives animals of their manliness, who destroys the foetus of a slave girl, who feels in the ceremony pertaining to gods, or manes, a Sudra or an ascetic; (180) after accepting the invitation, one who does not go, all these should be fined 100 Kars apanas by the king. (181)

One who throws a substance in a house which creates trouble (for those living in the house) should be fined a Ksnala. When there is a quarrel between a father and son, those who out of jealousy and remain (only as witness) should be fined. (182)

One who does fraud pertaining to the fixation of the beam or balance or the weights or does fraud in the case of coins and who does business with these, should be fined Uttama Sahasa. (183)

A woman who gives poison or sets fire to or kills her husband, elder or her own child, should be disfigured with regard to ears, arms, nose or lips and should be killed with bullocks. (184)

Those crooks who burn farm-house, village, forest or veil or who go to the wife of the king (with a sexual desire) should be burnt with straw-mat fire (strong fire). One who writes the royal order less or more (than) what is (185) dictated, who let go an adulterer, or a thief should be fined (Uttama Sahasa). (186)

One (= Brahmana) who spoils a Brahmana by feeding him with a thing which is not proper for him to eat, should be fined Uttama Sahasa, such a Ksatriya should be fined Madhyama, Vaisya, Prathama and a Sudra half of that. (187)

One who sells a thing which is on the body of a dead person, one who beats his preceptor, one who mounts a royal vehicle or a royal seat should be fined Uttama Sahasa. (188)

One though conquered by proper method still thinks - I am unconquerable should be once again conquered. When he comes forward and then should be fined double. (189)

If one invites (for fight) one who is un-invited, the inviter should be killed and also he who runs away when accused, from the hands of a staff-bearer. (190)

That money should be paid by the staff bearer who is void of valour. If it is on account of the fault of a servant, he should pay that fine of the servant. (191)

Again one who is being carried for imprisonment for. punishment or for restraint, if he runs away while on the way, the fine should be eight times. (192)

When any dispute is not settled, when one removes one's nails or hair that man deserves a fine of Madhyama Sahasa. (193)

If one forcibly releases the handcuffs of a man fined or the man who is to be killed, in case of a man sentenced to be killed, he should be killed and if he is to be fined, a fine double (than formerly imposed should be levied). (194)

Those polished people whose dealings are not clean, should be fined double. If they do it knowingly, 30 times the fine should be levied and that should be thrown into water, (195) when little fine is to be imposed, if more is imposed and when big fine is to be imposed, if little is imposed, the less or more fine should be paid from his own house. He who deserves to be killed should be killed

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rather than (196) setting him free. But he should never kill a Brahmana though he has committed sins. (197)

If a Brahmin is worthy of being killed, he should be driven out of the state, with all his money untouched. There is no other sin greater than the slaughter of a Brahmin. (198)

By all efforts, he should keep away from killing a Brahmin. A king who punishes men who are innocent and does not punish men who are worthy of punishment, gets defamed in this world and goes to hell. (199)

After knowing about the guilt, the guilty man and the time, the king should, with the permission of the Brahmins, fix the punishment for those who are fit to be punished and who do not perform the pacification of their sins. (200)

Here ends chapter 72 of the second part of the Vis nudharmottara Purana entitled "Levying of Punishment" in the Upakhyana addressed by Puskara to Paras'urama.

CHAPTER 73

Prayas'citta

Rama said—A king should inflict punishment on those who do not perform atonement (for their sins), so tell me about the method of atonement. (1)

Puskara said—The wise have prescribed atonement for those sins which are done without intention. But as the Vedas prescribe, I think, it can be for (those sins too) which are done at the will of the doer. (2)

There is no doubt that the sin gets pacified by atonement. Of those who do not atone it, it is pacified by the punishment made by the king. (3)

Those who do not perform atonement and who are not punished by the king too obtain hell and are born as animals. (4)

Even if they get a human body, they are like animals; therefore atonement must be performed for removing the sin. (5)

One should never eat the food of the king, an angry man or an afflicted man, as also the food of a man who has invited him if his foot is touched by his food knowingly. (6)

If it is touched by a great sinner, or if it is kicked by a bird initially uncooked food and that touched by a woman in menses (7) (one should not eat) the food of a group of people, the food of a harlot, of enemies and also that which is disgusted, of a cruel thief, of an usurer or of a singer (8) of one who is initiated (for religious ceremony) of a miser or one who is in fetters, of one, who is sinful (cursed), of a eunuch, of a woman with loose character or of a hypocrite; (9) of a physician, of beasts, of a cruel man, of one who eats food left by one 'after finishing eating, which is not worshipped and hence useless, contains flesh, of the woman who has neither sons nor husband, (10) of a enemy, of a slave, food which is very

hot, which is not visible of those who are back-biters and false-speaking men, of people who sell weapons, (11) of a washerman, of a cruel man or in whose house there is a paramour, of an actor, of a weaver, of one who does not remember the good done to him by others; (12) of a younger brother who marries before his elder brother, of a wicked man, of a bard, of a rogue; Of a son born in adultery while the husband is, of a widow's bastard and also of him who is under the thumb of his wife, (13) of a blacksmith, of a man of wild tribe, of one who goes on stage, of a goldsmith, of a washerman; (14)

Of one who has falsely become an ascetic, of one who sells oil, of an outcast by a Brahmin without invitation. (15)

Out of all these, the food of any one, if eaten unknowingly, he should fast for three days. And if it is eaten knowingly, he should do penance, of semen, virile and without urine. (16)

If one eats knowingly the food of a great sinner or of one who is impure owing to a death in the family or of a cobbler, a Brahmin should perform the Krcchra penance. (17)

If he happens to eat the food of an outcast or a man of the lowest caste, he should do Candrayana. Or if he eats the food given within four days after the death of a man and also food that is smelt by a cow (18) or the food left by a Sudra or left by a man of low caste, of a woman recently delivered, he should perform Taptakrchhra for the appeasement of that sin. (19)

After eating a Brahmin's food when he is not pure, a Brahmin should observe Santapanam, after eating the food of a Ksatriya who is not pure, Krcchra is mentioned. (20)

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Likewise after eating the food of a Vais'ya when he is not pure, he should observe Taptakrchhra. Similarly when a Sudra is not pure and he happens to eat his food, the Brahmana should observe Candrayana. (21-22)

Because by eating the food of a man who is not pure, he also becomes impure, Oh Rama, impurity remains as long as that man is purified. After the impurification period is over, he should observe Candrayana. After eating the food of the best of Brahmins, when he is not pure, he should fast for one day. (23)

After drinking the water from a well in which an animal is dead or if it has been united with any impurity even once, a Brahmin should fast for three days. (24)

A Ksatriya in such a case should observe two days fast and a Vaisya a one day fast. If a Sudra eats at night, he is purified by eating the five sacred things obtained from a cow. (25)

Even after eating dirty things and even after drinking impure drinks a Brahmin remains impure as long as the food remains inside (the belly). (26)

If a Brahmin happens to eat the stool or urine of a bird, boar, donkey, camel, cow, bile of a monkey, he should observe Candrayana. (27-28)

After eating dried flesh and mushroom grown on land and food which has been put on a butcher's house, unknowingly, he should observe the same vow. One who eats the raw flesh of a pig or a camel, of a cow or a bile of a monkey or of a crow or of a cow, a man, a dog, a camel and who eats the five nailed (animals) (29) and by eating the flesh of an elephant, he is purified by the Taptakrchhra. After eating a domestic cock or mushroom, he should observe Candrayana. (30)

If a hair or an insect falls (into the food) he should drink Brahmasuvarcalam. And in the food given in honour of the manes, if uncooked food is eaten, he is purified by observing Taptakrchhra. (31)

If that food is well cooked, he should fast for three days after eating it. During the time he observes a vow, if he happens to take wine, flesh, Oh Bhargava, (32) garlic, a red variety of garlic onion or alcoholic drink or anything which smells like garlic, Oh best of men, (33) he should observe Candrayana for a month; also if he

eats raw flesh. The red fluids of a tree and of those trees which are grown in a dirty place. (34) Selu, the milk of a cow that has calved, within seven days, poison, the clay possessed of cough, a quantity of baked cakes and milk. (35)

Except the milk of a cow, buffalo and a she-goat, all other milk should be given up. The milk of these also if ten days have passed after delivery (?) (36)

While she is eating impure things, when she is menstruating, if her calf is dead, her milk should not be taken. All sour things except curds should not be taken. (37)

Those which are with nice flowers and fruits and also which have corn, goose with spread feet, which have red trunks; (38) which are completely dry, crested, having a goad - these should not be used. A kind of quail and a Vartika, Tittira (Franoline), a Catarka bird and a peacock can be eaten. Others are prohibited amongst (39) the birds. A rabbit, a frog, a sinew (chord), a rhinoceros, a tortoise (40) are known as eatable. The five-nailed animals are worthy of eating, others should be given up. A kind of fish (Pathina) red fish and those whose mouths are red may be eaten. (41)

The wise have considered the deer (Rajiva = a kind of deer) a long with the scale at upper portion also (animals) other than these should be abandoned as also those that move in water. (42)

If these are eaten, Oh Rama, one should fast for three nights, if he happens to eat Cakravaka bird, frog, swan, Tittibha (= a kind of bird), Madgu (= a kind of aquatic bird). (43)

A raven (or snake), a parrot, a vulture (or a cock), a Catarka bird, a Sarika (a kind of a bird), an Indian crane, a falcon or a she-crane, he should fast, for six nights. (44)

Likewise he should observe a fast, if he happens to eat flesh from a slaughter-house. Also (if he eats the flesh of) a goat and sheep and spotted antelope, the small buffalo. (45)

He may eat Rahku (= a kind of deer), Arikura (= a kind of spotted deer) and black antelope, Gavaya (similar to a bull), after eating the flesh of others, he should fast for three days. (46)

That which is made from barley grain or wheat or things made from milk, which is red, which possesses six kinds of spices,

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which is fried and whatever is possessed of oil (47) except these if anything stale is eaten, one should fast for a day. If on account of delusion, water is drunk from a wine-cup. (48)

He should drink the milk found in a conch-like flower. And if the wine kept in the wine-cup is drunk, he should drink that for seven nights. (49)

And if that wine is left by a Sudra after drinking, he should drink it for five nights. If a student (who has to observe celibacy); happens to shower his semen virile in dream, (50) he should take a bath, worship the sun and say this Vedic mantra - thrice - let my once more...etc. If a Brahmin extinguishes the Agnihotras fire according to his sweet-will, (51) he should observe Candrayana for a month and Virasana too is good (for him). The slaughter of a Brahmin, drinking wine, stealing and going to the wife of his preceptor (with a sexual desire) (52) are narrated as great sins, as also friendship with such people, speaking untruth with people of high dignity and back-biting, pertaining to the king, (53) false accusation of the preceptor - these are equal to the killing of a Brahmin. Giving up the study of the Vedas, abusing the Vedas, giving false witness, killing one's friend, (54) eating food and other such which are prohibited, these are the six sins equal to the drinking of wine. Taking away a deposit, taking away a servant, horse or silver (of others), (55) is considered equivalent to the theft of land, valuable gems and gold. Pouring one's semen virile in a lady of one's own family or in maidens or in ladies of low caste (56) or in the wife of a son, of his friend - these are considered equivalent to going to bed of the preceptor. The slaughter of a cow for performing sacrifice for one who is not to do sacrifice, enjoying sexual enjoyment with a woman who is another man's wife, selling his own self, (57) abandonment of the preceptor, mother or father, of one's study or one's sacred fire (in the house of a Grhastha) of one's own son and a younger brother who has returned (from the house of the teacher) and marries before his elder brother (58) giving their (i.e. to husband and his wife) acceptance and performance of sacrifice for them, spoiling a maiden, usury, not observing the started vow, (59) selling of a lake, garden, wife or one's own child, not getting the sacred thread at

the proper prescribed time, the abandonment of one's relatives, teaching after taking money, (60) learning from a teacher, who

takes money and selling a thing which is not worthy of sale; establishing rights over all the mines, starting big machines. (61)

The herbs which are poisonous, one who lives on the income of his wife and begging, falling trees which are not dry for the sake of burning, (62) commencement of any activity for one's own sake, eating the food which is censured, not keeping the sacred fire, theft, enjoying women who are not v/orthy to be approached (for sexual intercourse), (63) the killing of a woman, Sudra, Vais'ya or Ksatriya - atheism - these are sins. Creating pain to a Brahmin, smelling the wines which are prohibited to be smelt; (64) crookedness, sexual intercourse with a male - these are narrated as sins which deprive him of his caste (i.e. his Brahmanism is lost). Also the slaughter of a dog, donkey, camel, deer or elephant and of a goat or sheep, (65) of fish,^ serpent, mongoose - should be known as making a man (varna-Sankara) (= of mixed caste). Taking money from those who are sinful, trade, doing the service of a Siidra (66) and telling lies, these should be taken as making a man unworthy (of honour), killing worms, insects, birds, taking a food of a man who goes to another woman (who is not his wife, for sexual enjoyment). (67)

The stealing of fruits, fuel and flowers, absence of firmness, being fickle-minded - all these sins which have been narrated separately, (68) with which vows removed well-know that. One who has killed a Brahmin, should live in a forest making a hut for twelve years, (69) worshipping Lord Siva there; he, for his self purification, should beg and should be a target for his enemies who are possessed of weapons, at his own will. (70)

Or with his head downwards should put one's self in the fire having offerings three times or he may perform the As'vamedha sacrifice or the sacrifice of a bull, which leads on to conquer heaven.(71)

Or he may perform the Abhijit or Vis'vajit or he may do the sacrifice Trivrta (Agnistoma) or he may walk a hundred yojanas while muttering any of the Vedas; (72) or for removing the sin of killing a Brahmin, he, eating very little and bringing the organs under his control, may gift away all his belongings to a learned Brahmin; (73) or money enough for livelihood or a house with all the implements - with such vows a Brahmin can remove his great sins. (74)

One who has performed the subsidiary sin, killing a cow (or so) should eat barley grain for a month or one who has committed sins may live covering himself with that skin (of the cow). (75)

At the fourth Prahara, he should eat very little and that too without salt and for two months, he, with control over his organs of sense, should bathe himself in cow-urine. (74)

He should follow the cow during the day and should drink water standing with his face upwards. Serving them and saluting them, he should do Virasana during night; (77) when they are standing, he should stand too, when they are walking, he should follow them, when they are sitting, he should sit, having self-control and having no jealousy (in his mind). (78)

If a cow is afflicted or frightened by thieves, a tiger, etc. or has fallen down or fallen into a mine, he should bring her out of that by all efforts. (79)

He should not think of one's own protection, before protecting the cow, with all the strength in sun, rain or too much cold or when there is a cyclone. (80)

If a cow is eating in the house, farm or threshing floor of his own or somebody else's, he should never call her or when she is suckling her calf. (81)

He, after completing the vow, should give to the Brahmins, learned in the Vedas, one bull and eleven cows; if that is not available he should give away all his belongings. (82)

If by tying (with a rope) or by obstructing or by yoking, a cow dies owing to pain, he commits a sin as per the reasons (of the death). (83)

He should do one Pada in the stable, if tied, two padas, if yoked, the penance may be without Pada. If dead, all Padas should be performed. (84)

If she is dead in the forests or castles or in any uneven caves, one Pada is told. (85)

If the cause of death is some obstruction, the half should be done, if she is restrained or is carried (very far) or obstructed or yoked to a cart (86) or if partly tied up, she dies in a river,

two Padas should be done or when many are killed on account of being tied or obstructed. (87)

If a physician gives wrong medicine, he should observe the vow pertaining to the cow, twice or when her horn is broken or any bone is broken or her tail is cut. (88)

Barley water should be drunk as long as she becomes all right. If a cow is killed by many, owing to bad luck, (89) then all of them separately should do one pada for that killing. While examining the cow with some machine the foetus falls down (90) and in that if the cow dies, nobody is at fault. He should give herbs and oily food to the Brahmins. (91)

If, while that is being given, a cow dies, there is no fault of the giver. Those who have committed subordinate sins should also observe the same vow. (92)

For becoming pure Avakirni Vrata or the Candrayana should be done on the seventh part of the day on the place where four roads meet. (93)

According to the ceremony enjoined for Pakayajias, he should silently perform sacrifice during night time. After offering oblation

to the fire with due ceremony, then 'Samit..... ' this Vedic mantra

should be chanted. (94).

He should pay oblation, with ghee, in honour of the wind, Indra, preceptor and fire. If a Brahmin, while observing a vow knowingly releases his semen (95) the experts in the religion and truth-speaking people consider that as an attack on the vow. For the successful accomplishment of that, he should put on the skin of a donkey (96) and should beg from seven houses, repenting of the deed done by him. Living on the food got from them, depending on time (97) and ejecting from that purifying ablution thrice, he is purified within a year. And by unknowingly killing a foetus, he should perform the vow which is laid down for killing a Brahmin. (98)

The Ksatriya or a Vaisya doing sacrifice with a woman in her courses or by speaking false as a witness or by entering in controversy with elders, (99) by taking away a thing deposited or by killing a woman or a friend or, by drinking wine, owing to delusion, a Brahmin should drink the wine called fire, (100) when the body is burnt with that, he is released from that sin or he may drink cow-urine which has colour of fire or may drink water, (101) milk, ghee till death or cow-dung or liquid of that. Or he may eat

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small particles of corn (from the cow-dung) for one year or may eat oil-cake once at night. (102)

For removing the sin caused by drinking wine, he should put on clothes made of the bark of trees, put on matted locks of hair (Jata), should keep a flag and should purify thus himself from wine. Then he is considered to be sinless. (103)

Therefore a Brahmin or a Ksatriya or a Vaisya should not drink wine. The wine should be understood as of three types Gaudi, Paisti and Madhvi - that of Gur, that obtained from rice or some grain and that which is with honey. (104)

Just as one, similarly all these wines should not be drunk by Brahmins; wine, intoxicating drinks, flesh and wine-food of Yaks a-demons and ghosts (105) should not be eaten by a Brahmin, who eats the oblation offered to Gods. Madhvlka liquor, distilled from the flowers of Madhuka tree, got from sugarcane, the wine of the fruits of jujube tree, of dates, of fruit, (106) the juice of grapes, the wine made of grapes-kind of intoxicating drink and created from coconut - these ten types of wines should not be drunk by a Brahmin. (107)

A Brahmin whose Brahmanism is plunged at least once in wine, his state of being a Brahmin goes away and he becomes one (like) a Sudra. (108)

Now I shall narrate about the fixed rules about the theft of gold. A Brahmin who steals gold or who abuses the king (109) should declare his deeds and say "You please punish me" taking a club (in hand) he himself should give it to the king (110) and being killed by that once he is purified of that theft. Or a Brahmin is purified even by penance. One who wishes to remove the sin caused by the theft of gold by penance, (111) that Brahmin should put on the garments of the bark of trees and in the forest he should observe the vow which a killer of a Brahmin observes. One who goes to (enjoy) the bed of his preceptor should confess it and sleep on a bed of iron (112) while embracing a burning (female) image made of iron. Then he is purified by death or he, by cutting his penis and the bag containing the testicles and holding them by hand, should go into the south-western direction, straight till he (113) falls down. Or with his limbs moving like a swing, wearing garments of bark, with his beard grown he may live in the solitary

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forest (114) perform attentively for one year Prajapatya, Krcchra and for three months should repeat the Candrayana controlling his sense organs. (115)

Or, for the removal of the sin of enjoying the bed of his preceptor, he should live upon the soup of barley grain, fit to be offered in sacrifice and doing some work which is undignified for his caste; (116) he should perform the Prajapatya Krcchra, which is very painful even if he has no inclination for it. In honour of Sankara pertaining to his Krtayas he should (offer) the dark spot of the moon even though he does not like that. (117)

And for three days, he should torture himself with dirty things, Vi of the killing of a Brahmana is prescribed for the killing of a Ksatriya. (118)

In the case of a Vais'ya, it is $1/8^*$ and in the case of a Sudra, it is $1/16$ the part without intention. If a Brahmin kills a Ksatriya (119) he should give one thousand bulls and cows for purifying himself or he may carefully, with control over his sense organs, perform the vow of Brahmahatya for three years wearing matted locks of hair. (120)

After killing a Vais'ya who is engaged in his own occupation,

he should live far away from the city under a tree and observe his

atonement, for one year and should give one hundred cows. He

who kills a Sudra may perform the same vow for six months (121-

122) and may give a bull to a Brahmin or eleven cows which are

white. After killing a cat or a mongoose, a blue jay (casa) or

from(123) a frog or the alligator (sinew) or an owl and crows, he

should observe a penance similar to the killing of a Sudra. He

should drink milk for three nights or should walk one yojana. (124)

He should touch the water from a flowing (river) or should

chant the hymn Trivrtta. A Brahmin for killing a serpent should

give a sharp-pointed stick of iron. (125)

If he kills a boar, six heaps of husk, Somaka beans or a pitcher full of ghee, a basket full of sesamum if the Tittira bird is killed. (126)

If he kills a parrot, a calf two years old or that same, if he kills a Kraunca bird, or a swan, a Balaka, an Indian crane and Peacock. (127)

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If a monkey or a falcon or a small bird touches him he should give a cow to a Brahmana. He should give a house, if he kills a horse or five black-bulls, if he kills an elephant. (128)

If he kills a goat or a sheep which is not two days old or kills a donkey one year old or after killing a deer if he eats raw flesh, he should give a milch cow. (129)

After killing a camel that does not eat raw flesh and that is young, he should give a Krsnala (a coin), a bow with the string, a calf etc., separately for purifying himself. (130)

For beating a woman of any of the four Varnas, not knowingly, spiritual punishment will be in accordance with the caste especially for the three upper classes. (131)

If the woman dies or does not die, he should observe the vow for killing a Sudra. If the penalty for slaughter of serpents etc., is not possible to perform with money, (132) a Brahmin should perform the Krcchra one by one for the removal of the sin. If he cuts fruit bearing trees, he should chant the hymn a hundred times. (133)

If he destroys bushes or creeping plants or creepers or the spreading creepers with flowers or if he kills living things that have bones (134) or even many who do not have bones, he should perform the vow of Sudrahatya. (135)

From the sin of killing those not possessed of bones he is purified only by Pranayama (= the exercise by breathing). Those things which are born in grain etc. and those born in liquid (136) or created in fruits or flowers (if they are killed) eating ghee is the means of purification. The herbs which are grown in wood or grown naturally in the forest, (137) if they are cut without any reason, a Brahmin should go to a cow for one day taking a vow (of drinking only milk); with these vows, the sin originated from the killing should be removed. (138)

Now listen to the method of the vows which removes the sin of theft. If a Brahmin steals grain or money knowingly (139) from the house of a man of his own caste, he is purified by doing Krcchra for one year. If he takes away men (servants) or women or a farm or house, the water of a well or a water reservoir then its purification (140) is got by Candrayana. It is said, by stealing small things from another's house, (141) he should do Santapana

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jKrcchra for purifying one's own self for removing that (sin). If articles of food are stolen or a vehicle or a seat (142) or flowers, roots or fruits then the purification is of the five things obtained from a cow. For the theft of grass, wood or trees or of dried corn or gur (143) garments, of leather, flesh, for three nights he should fast. Also of gems, pearls, red gems, of copper and of silver. (144) (For stealing) the things of iron, bronze and stone for twelve days he should eat only particles of grain. For (the theft of) things made of cotton, silk or wool or those having two hoofs or one hoof, (145) of birds, fragrant things and herbs and ropes, he should drink only milk for three days. A Brahmin should remove his sin for stealing by vows like these. (146-147)

The sin got on account of approaching women (for sexual intercourse) who are not worthy to be approached, should be removed by the following vows. He should observe that same vow which one observes for enjoying the preceptor's bed, for pouring his semen and virility in other types of (creations, i.e. animals etc.) also for pouring it in the wife of a friend's son, in maidens or in women of outcast, one's father's sister, one's own sister, sister's daughter or mother. (148)

For going to the mother or brother's daughter, he should observe Candrayana. These three should not be approached, married by a wise man of relatives (149) those who are married to his father and those who have married in a caste lower than her own. If a man pours his semen in women, who belong to a type other than human or in a menstruating woman or in animals, (150) he should perform the Krcchra' Santapana or after enjoying intercourse with a man or woman. (151)

He should take a bath with clothes on at day time in a carriage where oxen are yoked. By enjoying an outcast or low caste woman or by eating with her or by accepting from her, (152) but if done intentionally, he becomes that (Candala etc.). A woman who is spoilt by another, should be kept by her husband restrained in a single house (153) and should be made to perform that vow which is enjoined on a man who enjoys the wife of another. If invited by a similar man if she gets spoiled again, (154)

Krcchra Candrayana purifies her. It is said—that which a Brahmin observes if he enjoys a low-caste woman (155) if he (= a brahmana) eats the food given by these, while begging, he should

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remove (that sin) by chanting the verse continuously for three years. This is the atonement narrated for the sinners of all the four castes. (156)

Now listen to these atonements pertaining to keeping relation with those who are fallen. One who keeps relation with a fallen man, he himself falls after a year. (157)

For performing sacrifices, for teaching, for giving gifts, for speaking, for drinking, eating and sitting with him (a Patita) a man should observe that vow only which is concerning that type of sin done by him for which he is considered fallen, (158) so that he may be purified from the sin of keeping contact (with the fallen man). A fallen man should be offered water, with all his relatives up to seventh day (159) (as if he is dead, though he is alive) on an inauspicious day in the evening in the presence of those who know (the cause of his falling), the priest and the preceptor. Always a maid servant should offer a pitcher full of water as if he is dead. (160)

If they sit near him for days and nights, they are not purified along with their relatives. Therefore one should keep away from speaking or sitting with them, (161) giving of the inherited property to them or going on social visit to them and if he is the eldest son (in the family) that share to be given to the eldest, should not be given to him and the money

which is to be given to the eldest (162) may be given to the younger one who is virtuous. After doing atonement, a new pitcher full of water (163) they should get from him only and then after taking bath in a pious water reservoir putting that pitcher in water and entering into their own house, (1674) they should perform all the works pertaining to relatives as before. The ceremony should be the same in the case of fallen women too. These Patitas (fallen) should be given clothes and food and drinks and they (165) may stay near the house, but with those sinners (who have not done atonement and hence are not purified). No relation should be maintained, (166) but if they have performed the atonement they should never be condemned. With those who have killed a child or/and those who have forgotten the good done to them by others even if they have purified themselves according to religion. (167)

One should not live also with those who have killed a man who has come for refuge to them or have killed a woman. Those

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Brahmins who do not utter the Sun verse according to the proper ceremony (168) should be made to observe three Krcchras and should be once more given the sacred thread with the proper ceremony. Those Brahmins who do work which is not enjoined on them, should do atonement. (169-170)

Those Brahmins who are abandoned and do that work living amongst them, are purified after giving away the money which they have earned by doing a censured work or by recitation of mantra or by Penance chanting three times the mantra, being well-attentive and performing 1000 GayatrIs. (171)

And after drinking milk in the cow-stable for one month, he is relieved of the sin got by earning money by a wrong work. When he returns from the cow-stable who has bowed down to them emaciated owing to fasting. (172)

People should question him - Oh gentleman, what do you wish? Speaking the truth to these Brahmins he should give grass to the cows. (173-174)

Then he should be accepted in a pious place which has of cows. After performing a sacrifice of one who is not given the sacred thread or big magic, he is purified by doing Krcchra with three (verses), if a Brahmin abandons a man who has come to him seeking protection; or if he disregards the Vedas(175) that sin gets removed, if he eats very little for one year. If he is bitten by a dog, fox or serpent of his city or by any that eats raw flesh (176) or by a cow, horse, camel or boar, he is purified by doing Pranayama and by eating at every sixth meal

and chanting the Vedic mantra, (177) performing Sakala (a school of Rgveda) sacrifice always is the thing which purifies a sinner. If a Brahmin knowingly mounts a vehicle to which a camel or a donkey is yoked (178) he is purified, if he bathes naked and does Pranayama or he should put his body in furious water without beginning or end (179) and should jump out of it with clothes and then by embracing a cow, he is purified. If he violates the daily rites as told in the Vedas (180) or if he does not observe the vow of Snataka (= one who has finished his study and taken the necessary auspicious bath), the atonement is observation of a fast. If he contemns a Brahmin or if he addresses his elders in an insulting tone, (181) he should take a bath and then observing a fast for one day, he should please him bowing down to

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him. If he happens to strike them even with a straw or if he ties them on the neck by a garment (182) or if he defeats them in discussion, he should bow down to him and should please him. With an intention to kill a Brahmin, if he assails him with weapons or injures him, he goes to hell for one hundred years and one thousand years (respectively). As many (drops of) blood as the dust takes of a Brahmin (183-184) for that many thousand years the doer goes to hell. On assailing, he should perform the Krcchra and for injuring he should perform Atikrcchra. One in whose house a Candala man resides without being recognised, then he should make atonement for that when he is recognised after sometime. Or Candrayana is the best purifying thing for a Brahmin. (187)

In the case of (living in the house) of Sudras, Prajapatya (is the purifier) and everything else according to that Gur, Saffron, Salt and all other grains (188) should be brought near the door and should be burnt and the vessels made of clay should be thrown away. (189)

For other remaining articles their purification has been narrated. One who has taken his cooked food, should do the half Krcchra. (190)

Those who eat dried food, should do only a quarter (of Krcchra); Lord Manu has said so. If they are made to descend into a well then those Brahmins, who are spoilt only on account of touching (191) are purified by observing a fast and by eating five things obtained from a cow. A Brahmin who without intention, eats while touching a Candala (192) should perform Candrayana or Taptakrcchra. In case of those who are born from the mixture of castes like the Candala and others who are condemned, (193-194) for eating or drinking their things, a Brahmin gets purified, after six nights. After eating the left-over of an outcast, the twice-born who drinks water unknowingly in the vessels of a well of an outcast (195) should perform Santapana Krcchra while a Sudra should fast for a day. If a rejected man touch a Brahmana or if a Brahmana is touched by a dog or a Sudra (196) he is purified after fasting for a night and eating the five things obtained from a cow. If a best Brahmana is touched by a rejected man, he also becomes rejected. (197)

For that he should take a bath three times and should take food at night keeping control over speaking, if touched by a Ksatriya he should take a bath at night. (198)

If touched by a man of his own caste and if some impure thing touches him, he should fast for a day and night and is purified by Pancagavya. (199)

When a Brahmin is travelling on the road and if the forest is without water and when he has with him cooked food, if he discharges urine (200) he should not put that article (cooked food) on ground, but should put it on his head and after doing the purification in due manner and sitting properly, (201) he should sprinkle that food and keeping it up should show it to the Sun. If the Sun is not there, to fire or to a goat. (202)

After abandoning three mouthfuls from that food, the remaining is considered pure, so for those travellers who are taken away by Mleccha or thieves in a forest. (203)

I shall now tell you about the atonement for purifying (the sin obtained) from eating things which should not be eaten. When they return to their own country according to their castes, (204) a Brahmana after doing half Krcchra, should get sacred thread once more, a Ksatriya at the end of one quarter (deserves sacred thread), a Vais'ya half of that when half done (205) and a Sudra only after doing a quarter and after giving gifts is purified. A woman in menses, if touched by another woman of the same caste who is in menses, (206) is purified by observing a fast for a day and a night, is purified (completely) by taking a bath. One who, after passing urine, goes on the road without doing purifying deed and forgetting that, if he drinks water, (207-208) he is purified if he observes a fast for a day and night and takes

Pancagavya (A twice-born) after discharging urine and without purifying the self, if he takes food owing to delusion, he is purified if he drinks barley liquidised for three nights. Those who have abandoned five Mahayajnas (= duties of a house-holder) or who are fallen from asceticism, (209) who have come back without any future hope (i.e. a Brahmacari, returning without studying) for them purification is being narrated now. They should be made to observe three Krcchras or Candrayana. (210-211)

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He should be once more given to the purificatory rites, like Jatakarma and others. If a shoe or any impure thing like a puppet or cow-dung touches his mouth, then the Pancagavya is the purification. On selling of seeds or earning livelihood with dark blue things (= the work of a farmer (212) a Brahmin falls by wearing a dark-blue thread (bathing, giving gift, penance, sacrifice, repeating the Vedas and giving oblation to manes). (213)

All his Mahayajnas are futile if he accepts Sutrasutra. When a black-blue or red garment is worn on his body by a Brahmin, (214) he after fasting for a night is purified with Pancagavya. If a black-blue wood is broken by the legs of a Brahmin (215) and if blood comes out, he should observe Candrayana. The ground where a NIIa thing is sowed, is always impure. (216)

The limit is still twelve years (it remains impure of a low caste) after that it becomes pure. If a woman in menses is touched by an outcaste (217) on the fourth day when she is pure, an atonement is her purification. She should observe fast for three nights and eat Pancagavya; (218) if a woman in menses is touched by a man abandoned, she should not eat till she becomes pure. (219)

An outcast and Candala happen to touch the smoke issuing from the pyre on which a dead body is being burnt or if he touches a woman who has recently delivered, the man who touches a dead body or a dog becomes pure immediately by taking bath. (220)

By touching a bone which is oily, a Brahmin becomes pure by taking a bath. If the bone is not oily (he is purified) by sipping water or embracing a cow or by looking at the Sun. (221)

He is not degraded, if he is touched by the muddy water of a highway. He should smear his body with clay and water and then get purified. (222)

If he has vomit, he should take a bath in a solitary place and drink ghee; by that he is purified and he is purified only with a bath after shaving. (223)

A twice-born, who eats sitting in a row with those who are considered fit for a row, is purified by fasting for a day and a night and taking Pancagavya. (224)

If a Brahmin takes food when the sun or moon are eclipsed, he should observe Candrayana. A student (Brahmacarl) if bitten by a

dog, should drink milk for three days at evening time; (225) a householder for three nights and an Agnihotrl for one day. If the bite is above the navel then that (fasting) should be double. (226)

If the bite is on the arms, it should be three times and if on the head, it should be four times. One who is dead with a knot (= one who is given capital punishment) or has committed suicide - if his dead body is touched by a Brahmin, sometime (227) purification from that is obtained by Taptakrcchra always. One who commits suicide by a rope like that, (228) if his funeral rites are done by a Brahmin, he is purified by doing Taptakrcchra. If any impure thing has entered in any organ (229) he gets purified by fasting for a day and a night and taking Pancagavya. The twice-born should be purified by these vows which I have described. (230)

Those sins which are not confessed and shown out, should be made well by uttering mantras and performing sacrifices and by confessing (to someone) by repentance, penance and study. (231)

A man who has committed a sin, is relieved from the sin (by these) and others by giving gifts. As a man performs a religious act by himself but does not make it public, (232) so he is gradually relieved from that sin. One should remember it (afterwards), after doing a sinful act and if so he is relieved from that sin. (233)

As his mind goes on censuring that sinful deed, so gradually his body is relieved from that sinful act, (234) "I will never do that again" a man should try to put that Oath in practice, when he has no other work, thinking in his mind that deeds done here ripen after death. (235)

He should always do good deeds mentally, verbally and by doing it actually, whether done knowingly or unknowingly a deed which is wicked, he is relieved from it, if he does not repeat it. (236)

By performing those deeds his mind gets pleased, he should do penance i.e. serious efforts for that till his mind gets satisfaction. (237)

Properly thinking about the importance or unimportance of things, I have narrated to you how to reach the blessed state, if in those deeds the mind does not get determined, then (that should be done) with (the help of expert Brahmins or by any clever man) (238).

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Here ends chapter 73 of the second part of the Visrmdharmottara Purana entitled "Prayas'citta" in the dialogue between Markandeya and Vajra.

CHAPTER 74

Rahasya Prayascitta

Puskara said—This is the atonement according to proper ceremony which relieves one from Sin. After this, know from me the atonement (of sins) which are kept secret. (1)

The best Brahmins with their sense organs in control are released from the sins after one month by repeating in mind (= not loudly), the Purusasukta (2) and sixteen Pranayamas and if done daily, purifies a man within one month even if he has killed a foetus. (3)

Chanting the Kautsa and the hymns addressed to Vasistha, of Lord Siva and the Suddhavati mantras even a drunkard is purified. (4)

After uttering even once the Vamlya and Sivasahkalpa mantras, one becomes spotless from (the sin of) stealing gold in a moment; (5) and also chanting the Purusasukta, one who has committed, (the sin of) going to the bed of a preceptor is relieved. (6)

One who does not want to atone for the sins-great or small—should for one year chant the hymn - and those related with it. (7)

After accepting (the gift of one) who is not worth accepting or after eating the food condemned, if a man chants Taratsamadlyam for three days carefully (8) and Somaraudra of the fire, he gets purified in the matter pertaining to the truth or he may take a bath in a flowing water-reservoir and should chant Paryasyam - hymn thrice. (9)

The sinner should utter the group of seven verse - "Adva

rasanam... " If he has committed some secret sin, he should live

on begged food for one month. A Brahmin, if he offers ghee in fire for a year with (10) the verse pertaining to Sakalahoma or if he desires, he is able to remove even a very great sin by uttering "Vamana... ".(11)

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That Goddess named Drupada is established in the Yajurveda going round three times under water, a man is relieved of all sins. (12)

One who has performed a Mahapataka (= great sin) should carefully remain away from a cow, well repeating the Pavamanlya hymn, he becomes pure by begged food (13) or attentively repeating thrice the Vedic hymn in the forest, he is relieved of all sins, purified by three liberating mantras. (14)

He should carefully fast for three days - Then he is relieved of all sins by chanting thrice the sin removing mantra (15) just as the As'vamedha sacrifice removes all sins, similarly the Aghamarsana hymn removes all sins. (16)

Even if he kills all the three worlds or takes food from anywhere, if a Brahmin is possessed of the Rgveda (= knowledge of Rgveda), he never obtains sins of any sort. (17)

Repeating well the Rgveda hymns or being well attentive to the Yajurveda or with Sama songs full of mysteries, he gets free from all sins. (18)

Just as by falling in a great lake, a lump of earth is destroyed, in the same way all the sins are destroyed if plunged in the three Vedas. (19)

The root of all (religious things), the Rgveda hymns and the mantras of Yajurveda and various Sama songs - these three Vedas should be known. One who knows them is called Vedavit (= one who knows the Vedas). (20)

The root of all is the 'Om' comprising of three letters, in which the three Vedas are established, which are very deeply secret; who knows this Om, knows all the Vedas. (21)

The repetition of the Vedas daily according to one's capacity is equal to the performance of big sacrifices, which destroy immediately the sin obtained by Mahapatakas. (22)

Just as burning fire within a moment turns to ashes all the fuels, similarly a man who knows the Vedas burns sins immediately with the fire (23) of knowledge. Those who, with devotion, go (for protection) to the Lord Vasudeva, the Lord of the whole world and the main root of the entire world, they shaking away all their sins, become in this world awfully like the moon and sun. (24)

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Here ends chapter 74 of the second part of the Vis nudharmottara Purana entitled "Rahasya Prayascitta".

CHAPTER 75 Saucavidhi

Rama said—Tell me about purification from the impurity of death and birth, Oh lord; tell about the purification of materials also. You know all as they are, (1)

Puskara said—For the Sapindas people of the same line, the impurity pertaining to death is told for ten days. For Brahmins, the same for birth too, Oh best of Bhrgus. (2)

A Ksatriya after twelve days and a Vaisya becomes pure after a fortnight. Similarly a Sudra becomes pure after a month, Oh Son of Bhrgu. (3)

Oh best of Bhrgus the purification of the wives and the maid-servants is according to their husbands and when the boss dies, it is Yautuka. (4)

In the case of Ksatriya, Vaisya or Sudra, they are purified in order after six, three and one day and a Brahmin immediately; when the boss is a Ksatriya, there is nothing to be thought about here. (5)

When the boss is a Vaisya or a Sudra, a Ksatriya is similarly pure (immediately) and after six and three nights (a Vaisya and Sudra respectively), when (the boss is a Sudra, a Sudra after six and a Vaisya likewise (i.e. immediately). (6)

In the case of the death of an infant, whose teeth have not appeared, purification is immediate. In the case of a child whose Cudakarma ceremony has not been performed, the purification is after a night, it is said; (7) similarly for one whose Upanayana ceremony is not performed, the purification is after three nights. After that (= after Upanayana) the relatives get pure after ten days. (8)

In the case of those who are younger than three years, the purification is after five days. If three years are already completed after that, purification is after twelve days. (9 If six years are

completed, the purification is after a month. In the case of females, whose Cudakarma is not performed, the purification is after a night. (10)

Similarly the relatives are purified after three days in the case of girls whose Cudakarma is done. In the case of married girls there is no impurity told on her father's side. (11)

If she has delivered a child in the house of her father, the purification (of the members of the family) is after one night. A woman who has delivered becomes pure after ten nights - not by any other ways. (12)

If a girl, though married, dies in her father's house, her relatives are purified after three days, there is no doubt. (13)

That girl, who, without being married, comes in menses in her father's house and if she dies that impurity is never removed.

(14-15)

When people living in other countries listen to the death or birth of a family-member, he becomes pure when the days remaining out of first ten days are over. If ten days have already passed he is considered impure till three nights. And if a year has passed he is purified by taking a bath only. (17)

Likewise when the maternal grandfather dies or the preceptor dies or when sons who are not aurasa (= of his own blood) die or wives gone to others (though married to him) (18-19) or the wives which belonged to some other man (before marriage), purification is after three nights. When the king dies in the city in which he lives, as also when the maternal uncle or father-in-law dies or when the wife or sons of the preceptor or a Brahmacari student, the impurity is for one night as also when a man who had given a gift of grain to him dies. (20-21)

When there is miscarriage purification is considered after as many nights as the month of the pregnant woman. This is about all the castes without any distinction. In case of a Brahmana of one's own family, a Brahmana is purified after ten nights, a Ksatriya after twelve, a Vaisya after a fortnight and a Sudra after a month. Oh Bhargava, (22)

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Oh Bhrgu for those who have committed suicide by burning in fire or drowning in water or for those who are fallen or killed by lightning or weapon, there is no impurity. (23)

A virtuous woman(devoted to her husband), a man who has taken some religious vow, a celibate student, those who have been initiated for a religious ceremony of the king and those who are busy doing royal work are described as having no impurity. (24)

If one follows a dead body voluntarily, whether he belongs to the same caste as his or to some other caste, after taking a dip in water along with worn clothes and after eating ghee, he is purified. After sexual intercourse or after taking the smoke of cemetery, an immediate bath is prescribed. (25)

The purification is after ten days, in the case of birth or death. There is no ceremony to be performed for becoming pure and there is no sin in accepting gifts (given on these occasions) of men, animals or corn. (26)

Here ends chapter 75 of the second part of the Vis nudharmottara Purana entitled "Saucavidhi" in the Upakhyaana addressed by Puskara to Rama.

CHAPTER 76 Pretanirharana

Puskara said—A Sudra should never carry (to cemetery) the dead body of a twice-born. A twice-born should not carry the dead body of a Sudra - both commits sin (by doing that). (1)

Those twice-born who carry the dead body of a Brahmin having no relatives, obtain the fruit of sacrifice for each step from the beginning. (2)

One who gives wood for the burning rite of a helpless dead or who puts fire to that wood in public, gets victory in war. (3)

After placing fire in the pyre, doing Apasavya, keeping the sacred thread, rest on right shoulder of a dead relative and after going round the pyre, all his relatives should take a bath. (4)

Three handfuls of water should be offered to a dead man and after stepping the foot on the stone on the gate, they should enter the house. (5-6)

Then they should throw rice in fire attentively and chewing nitnba leaves, should sleep alone on the ground. They should carefully eat only that which is bought or got. They should

not eat flesh and should not approach wife (for sexual intercourse) (7) and should offer likewise a Pinda to the dead everyday, as long as impurity continues. But when that is gone, (8) they should shave the beard and should take a bath with white mustard and sesamum and should change their clothes and worship Brahmins, Oh Rama. (9)

When an infant who has not got teeth or when it is fallen down from the womb, neither the burning in fire ceremony should be done, nor the rite of offering water. (10)

Oh Rama, collecting the bones should be done on the fourth day. After the collection of bones, touching the family members is enjoined after shedding tears with the relatives of the dead. One should (11) take a bath with clothes on after the collection of bones, one who takes a bath, gets purified after that, (12) says the Vedas. The dead man benefits if the bones are thrown into the water of the Ganges. (13) •

The Ganges, the girdle of heaven, has been brought down from heaven on the earth only for the plunging of bones of great Sons of Sagara. (14)

Oh best of Bhrgus, all the sons of Sagara had been in hell, (15) but were made to attain the imperishable heaven by Bhaglratha with very hard penance in former days by drowning (their bones) into the water of the Ganges. (16) ..

Oh Rama, as many bones of a man as are dip into the water of the Ganges, for that many thousand years, a man enjoys himself in heaven. But for those who commit suicide or who are fallen, no rite as such is enjoined. (17)

Still their (bones) too if plunged into the water of the Ganges, it will be beneficial to them. Whatever is given to the fallen, a funeral rite or a handful of water, (18) that dead man does not get it, it gets destroyed in the sky. But those who want to favour a fallen dead (19) may perform a sacrifice to Narayana; by that he gets that favour. God Visnu who keeps (in his hand) a Conch, a wheel, a club, has no birth, no death. (20)

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That lotus-eyed is without destruction, hence the thing offered to him does not perish. Anything given in any manner to the God of Gods Janardana (21) should be considered as imperishable. The only worthy place is He; He is called Patra (= Protector) because he protects us from others (enemies). He who saves a falling man is only one, that god, the killer of (demon)

Madhu, (22) whose valour and strength is not measurable, who is very lustrous, who destroys fear and sin. That dignified one is Hari, he is fit to be worshipped by even those who have been spotted with hundreds of sins. He, that Vasudeva, gives heaven to people. (23)

Here ends chapter 76 of the second part of the Vis nudharmottara Purana entitled "Pretanirharana" in the Upakhyana addressed by Puskara to Rama.

CHAPTER 77 Preta-Kriya

Puskara said—When the period of impurification is finished he should take a bath attentively, he should feed the Brahmins who have taken a bath, who are well-decorated, applying fragrant substances and nice clothes, (1) who are well-seated with their faces towards the north and who are well-attentive. (2)

They should all utter mantras simultaneously in the vicinity of the food left by them. One Pinda should be placed. His name and the name of his family (Gotra) should be uttered, being well-attentive. (3)

When the Brahmins have finished their meals and after they are honoured with money gifts, when undestroyable water has been offered along with the utterance of the name and the family names, (4) a piece of land four Ahgulas wide and twelve Ahgulas long should be made. Also three (furrow) or trenches should be made. (5)

In the vicinity of these trenches; three fires should be made ablaze, for the moon, fire and Yama attentively. (6)

Then the oblations should be offered well, three to each and the offering of Pinda should be performed as before separately. (7)

It should be poured with curds, honey and flesh, if there remains place in the middle, then more than that, should be done (8) or all this may be completed within twelve days. If there is an additional month during that year, (9) then at the time of the twelfth funeral rite that pertaining to the additional month also should be done. (10)

When one year is over, the funeral rite should be performed for the deceased similar to the usual Sraddha and after that to his three ancestors. He should offer, being well-attentive, four Pindas hereafter giving the discharged or the land equal to that. (12)

The Pinda of the recently deceased should be mingled with the other Pindas, Oh Bhargava. Similarly the vessel of the deceased should be mixed with the other vessels (13) with regard to all the three, this rite should be done separately. For a Sudra too this rite is enjoined but without mantras. (14)

For women this rite should be performed without reciting mantras and the annual Sraddha should be performed every year as long as he is alive according to the same ceremony with devotion and attention. (15)

As long as one year is complete, food and a pitcher of water should be offered to the deceased with devotion every day. This should be done by the relatives; one should not lament while doing this and should not do anything (for the dead) while lamenting. (16)

Here ends chapter 77 of the second part of the Vis nudharmottara Purana entitled "Preta-Kriya" in the words of Pus kara addressed to Rama.

CHAPTER 78

Consolation of Relatives

(Bandhava Samasvasanam)

Puskara said—Those whose relatives is dead should be consoled by wise relatives with words full of religion. Listen to me about those and others. (1)

In this supportless time, which goes on passing always, I find no created being, whose existence is permanent. (2)

The sandy streams of the Ganges, when the rain is falling, may be possible to count, but not the ancestors who have passed away. (3)

With every creation, fourteen Indras are destroyed and also the fourteen Manus, the chiefs of the whole world. (4)

Many thousands of Indras and the demons have been destroyed by time - what to talk of human beings? (5)

Many Rajarsis possessed of all virtues, the gods and sages have been destroyed by time. (6)

Those who are so strong can be the cause of destroying the entire creation. In this world, they too are dragged away by time, it is difficult to get a victory over time. (7)

Attacking all the time leads that to the other world. It looks neither at the deeds nor at the man, then what is the use of lamentations? (8)

Death is the fixed thing for everybody who is born and rebirth is the fixed thing for a man who is dead. In this matter, which is difficult to be removed, there is no help in this world. (9)

When people by lamentations can do no benefit to the dead, therefore one should not lament but should do deeds (which benefit the departed soul) with effort. (10)

For his help, his good deeds and bad deeds go with him, what

good can be done by the relatives whether they lament or not? (11)

The deceased cannot stand near, when the relatives are impure

but he comes near the same relatives when they offer Pinda and water. (12)

Before Sapindikarana the mingling of the deceased is known as Preta (gone for), hence food and water-pitcher should be offered to him who has gone to the world of Pretas. (13)

One who has reached the world of the manes, enjoy the Sraddha food which is like nectar, therefore when the deceased reaches the world of manes, his Sraddha should be performed with effort, (14) whether he becomes God or he goes to a place of torture or in the class of animals or so, he gets, the human birth (finally). If Sraddha is offered to him, by his own relatives, (15) it is definite that if Sraddha is done, it benefits the deceased as well as the relatives who perform the Sraddha. Hence Sraddha

should always be performed, leaving aside lamentation which is useless. (16)

The relatives of the deceased should do this much only. A man who laments after the deceased does not do good to the self or to the departed. (17)

Seeing that the world does not lament (forever) and also seeing the relatives passing away, people should perform only religious deeds for help. (18)

When it is not possible for people to go after the deceased relative, except for the wife whose husband is good, (19) only religion follows him wherever he goes. Indeed when these three worlds are worthless, perform only the religion. Do not delay; (20) what is to be done tomorrow should be done today and what is to be done in the evening, should be done in the morning because death does not wait to see whether he has completed his work or not. (21-22)

He may be busy with his farm, market or house or he may have his mind gone anywhere else, catching hold of him like a she-wolf in forest goes away taking him. When life and works are exhausted forcibly it carries the man away. (23)

He, whose time (for death) has not ripened does not die even though pierced by hundreds of arrows; he whose time has ripened does not live even though he is touched by only the tip of Kus'a grass. (24)

Neither medicines nor mantras, nor sacrifices, nor repeating silently the holy verses protects a man approached by death or old age. (25)

When even by a thousand remedies, the evil which is coming, is not possible to be prevented, what is the use of lamentations? (26)

Just as a calf recognises the mother in thousands of cows, similarly the deeds done at former time find out the performer (of those deeds) definitely. (27)

Before, beginning, all things were unmanifested, they have been manifested in the middle (from birth to death) and after death they merge in what is manifest, what is the use of lamentations in this matter? (28)

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Just as in this same body, a man gets boyhood, youth and old age, in the same way there is the chance of getting another birth, a wise man has no delusion in this matter. (29)

Just as a man puts on (a new one) abandoning the garment formerly worn, similarly a man gets a new body according to his deeds. (30)

Weapons don't cut it, fire does not burn it, water does not drown it, wind does not dry it (= the soul). (31)

This (soul) is impossible to be cut, impossible to be burnt, impossible to be drowned, impossible to be dried. It is eternal, omnipresent, steady, immovable and constant. (32)

It is not perceivable, it is unthinkable, it does not go with modifications, therefore knowing it (of this type), you do not deserve to grieve. (33)

A few look at it as if it is an astonishment, others talk about it as if it is a wonder. Another man listens to it, as if it is a surprising thing. But even after hearing about it, nobody has known it. (34)

Here ends chapter 78 of the second part of the Vis nudharmottara Purana entitled "Consolation of Relatives" in the Upakhyana addressed by Puskara to Rama.

CHAPTER 79

Dravyasuddhi

Puskara said—The vessel which is made of clay can be purified by ripening it in fire once more, but a clay vessel cannot be purified even by ripening it in fire once more, if it is touched by wine, urine, stool, spit, pus or blood. (1)

A vessel made of copper or gold or silver though touched by these (2) can be purified by heating it afterwards. Otherwise (i.e. if touched by any dirt other than these) it gets pure only by water. The purification of vessels made of copper, lead and tin can be done by sour water (3) and of bronze and iron vessels, by caustic soda-pearl, gems and red gems can be purified by washing (it with water). (4)

All the vessels other than these and those of stone, vegetable, rope, root, fruit and bamboo (can be cleaned) in the same way by

scrubbing (and washing). Vessels pertaining to sacrifice (are cleansed) (5) by putting them in fire with hand. Those which are oily can be cleansed with hot water. (6)

The purification of beds, seats, vehicles sword-shaped implements used in sacrifices, winnowing basket and cart by heaping together (and beating) also of straw and fuel (7) by throwing them. The cleansing of houses by rubbing off and on the floor within a moment by cleaning it (sweeping). The cleansing of garments by rubbing them well in water. (8)

The cleansing of too much corn is said to be by the sprinkling of water, cleansing of trees should be known by nice wind always. (9)

Those which are compact can be cleansed by sprinkling and of wood (can be cleansed) by cutting. Those made of white mustard (can be cleansed) by levigated powder and those of horn, teeth too (can be cleansed) by levigated powder and those of horn, teeth too (can be similarly cleansed) (10) with the hair of a cow, of fruits, of leaves, of bones and of horns. The

thick fluid substances (of trees), gur, salt, (11) sunflower, saffron, wool, cotton, likewise, the purification is obtained by sprinkling, the lord has said so. (12)

Water which is underground and water is behind stones, if it is void of colour, smell or other kind of juices, is pure. (13)

Water in the river and such others is pure, expanded things put in the market are pure. The mouth of a horse and a he-goat are pure. (14-15)

A cow is pure except her mouth. A cat and dog are never pure; a bed, a wife, a child, a garment, a sacred thread, a kamandalu if one's own, are always pure; others are never pure. The mouth of women, calves, birds and dogs (16) are always pure in the case of sexual enjoyment; so oozing milk, tree and hunting (respectively). A woman in menses is pure on the fourth day for her husband. (17)

She is pure on the fifth day for rites pertaining to Gods and manes. After passing urine or stool one should take a bath and then desire to eat. (18)

After eating, sneezing, sleeping or drinking he should dip himself in water or should rinse water (coming on the main road and should change the clothes). (19)

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After passing urine or stool a wise man should purify himself with water taken out (of well etc.), so that the stickings and smell may disappear and he should make purification with clay. (20)

In the case of passing urine five (times) clay. On the organ of generation two times are told. On one hand, twenty times and on two, fourteen times. (21)

After cutting nails, clay is enjoined three times. Three times on each leg by those who desire to be pure always. (22)

This is the way of purification for a house-holder; for a student, it is double and for those who live in a forest (third Asrama), it is three times and for those who are ascetics (in fourth Asrama), it is four times. (23)

Clay should be that much by which third part of the front hand can be filled; the cleansing of the vessels of glass is by water only, (24) with coconut of glittering borders and with white sesamum of silken clothes.

The cleansing of a thing made of the hair of a deer is said to be by water with lotus-axis, of flower and sandal-paste purification is by sprinkling. (25)

The hair on the body can be cleansed by white mustard likewise. Oh foremost in the Bhrgu family purity of all people is told by clay, water and smearing fragrant pastes. (26)

Here ends chapter 79 of the second part of the Vis nudharmottara Purana entitled "Dravyas'uddhi" in the Upakhyana addressed by Puskara to Rama.

CHAPTER 80

Varnadharmas

Rama said—"You know everything connected with castes and Asramas. "Puskara said—Not hurting anybody, speaking the truth, sympathy for all creatures (1) visiting holy places, giving gifts, celibacy, absence of jealousy, the service of gods and Brahmins and elders. (2)

Paying respect to all religions, worshipping Gods and Manes always honour for the king, having eyes in the form of good scriptures, (3) kindness, will power to suffer pain, having faith (in

God) - this is religion common to all which I have narrated to you, Oh best of Bhrgus, (4) performing sacrifices through the Yajamana, giving gifts and teaching, the acceptance of gifts and studying- these should be the duties of a Brahmin; (5) giving gifts, studying and performing sacrifices with due ceremony - these have been mentioned as the duties of a Ksatriya and a Vais'ya. (6)

For Ksatriya protecting the subjects on all sides, is the special duty. Agriculture, the protection of cows and trade are told for a Vais'ya. (7) (The duty) of a Sudra is serving all the

twice-born and also all artistic works. Brahmana, Ksatriya, Vaisya - these three castes are twice-born. (8)

Their second birth should be considered the tying of the Maunji girdle. There, at the time of his (second) birth, by tying the Maunji girdle of Brahmana, Ksatriya and Vaisya, his father is the preceptor and mother, the mantra of the Sun (Savitrl). (9)

By their mere existence (first birth) are equal to Sudras as long as they are not born in Veda (second time), Oh Rama, after that they obtain the state of being twice-born. And in all works pertaining to God (they get a right). (10)

Here ends chapter 80 of the second part of the Vis nudharmottara Purana entitled "Varnadharmas" in the Upakhyana by Puskara to Rama.

CHAPTER 81

Sankara-Dharma

Puskara said—When there is an Anuloma marriage, the caste of the child is considered according to the mother, but a son of a Brahmin lady born as a result of Pratiloma marriage is a Sudra (in fact) a Candala. (1)

A magadha is that son born of a Vaisya father (and Ksatriya mother). The son of a Sudra (by a Vaisya woman) is called Ayogava, born of a Vaisya mother by Pratiloma marriage, by Pratiloma marriages thousands of (low people are born). (2)

The marriage should be with the same caste, neither with superior nor with inferior. The work of a Candala is to kill those who are sentenced to death. The work of a son of a Vais'ya married to a Brahmin woman is the things (3) pertaining to women and its

protection. The SQta's charioteer's son of a Ksatriya by a Brahmana woman works as a driver of chariots. The work of a Pukkaru (a son born of a Nisada by a Sudra woman), is hunting. (4)

The work of the Magadhas is praising (the King). The work of Ayogava is appearing on stage and living by the fine arts. (5)

Sutas (charioteers) do get Upanayana (other purifying rites) and also the performing of sacrifices for others. The duty of a Candala is to live outside the town, to wear the garments of dead bodies (6) and not to touch others. One who is beautified by giving away his life for the sake of a Brahmin or a cow (7) or for the cause of a woman or a child - that becomes a cause for purifying people. By the mixture of the castes of the father and the mother these tribes have been told, (8) whether known or not known but (the caste) can be known by one's own behaviour. Meanness and cruelty are always seen in front and idleness. (9)

These signs suggest a man's birth from low parents and a man gets the character of his father or mother or of both of them. (10)

It never happens that a man of low origin does not manifest his nature. Though a man born in a prominent family, if there is a mixture of castes (responsible for his birth), (11) the man manifests that character more or less where such destructive people born of a mixture of castes (varna Sankara) are born. (12)

That country along with its people is destroyed, if a son is born to a Brahmin by a Sudra wife, who is very virtuous, till the seventh man in the line (is born) the caste becomes high from low. (13)

A king, during his time of ruling, should protect from all sides this terrible mingling of castes (Sankara) because by having these horrible mixing of castes, countries along with the king are destroyed.

Here ends chapter 81 of the second part of the Vis nudharmottara Purana entitled "Sankara-dharma" in the Upakhyana addressed by Puskara to Rama.

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CHAPTER 82 Apad-Dharraa

Puskara said—A Brahmin should earn his livelihood by his own work (i.e. by work allotted to him by the Sastras) as told before. His livelihood may be as a Ksatriya only afterwards (i.e. only if he cannot live by Brahmanavrtti). (1)

If it is not possible to live by any of the two, he may do the work allotted to a Vais'ya, a Brahmin, Ksatriya and Vais'ya should abandon the work of a Sudra. (2)

A Stidra should especially abandon the work of a Brahmin, as long as he is alive. He may do the middle types of work. (3-4)

If a Brahmin or a Ksatriya happens to live by doing the work of a Vais'ya, he should not sell iron weapons, poison, flesh, somarasa, perfumes, milk, honey, curds, ghee, oil, flesh, gur, kus'a grass, intoxicating drinks, blue things, lac, salt and even animals. (5)

Never should he sell sesamum, cooked food or gorasa; the juices should be destroyed by juices and odour by saline. (6)

Grain should be made from grains and sesamum seeds from the same seeds. A Vais'ya or a Ksatriya should abandon the livelihood of a Brahmin. (7) (A Brahmin) immediately falls by selling flesh, lac and salt. A Brahmin who sells milk becomes a Sfldra after three days. Oh best of men, if he sells the remaining things in the market, (8) a; Brahmin becomes a Vais'ya after seven nights. (9)

Those things which get dried up very soon, which are movable and which are tender are praised for trade. He should abandon a day which is empty (without any Tithi). (10)

Even if he earns livelihood by lending money, he should take two per hundred; if he takes more than that, he gets the sin of a thief (i.e. which a thief gets). (11)

First day of the month, 12th, 6th and unmoving constellations should be abandoned for lending money always. After putting aside the share of the planet Saturn, (12) the Lord of Agriculture a°d land, he should lend money. The Dhruvas of the moon, Mitra, Vayu, Pusan, Asvina, (13)

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Vasu, Sravana, Citra, Visakha and Mula and Risy and Punarvasu are praised for the commencement of agriculture. (14)

At the time of beginning agriculture, an empty day should be avoided. Tuesday should be abandoned and also Saturday. (15)

For auspicious time, he should have the constellations as they are mentioned or he should do that in the early morning, the time which is praised for all works. (16)

He should worship the lord boar (incarnation of Visnu) as also the serpent sesa and the earth also; the god of rain Indra, Sun, Wind and lord Moon (17) has also a ploughshare, a pair of bullock with fragrant paste, garlands and grain. Then he should perform the sacrifice pertaining to god fire - in a well burning fire. (18-19)

He should offer an oblation of ghee to the gods as mentioned. After offering oblation, he should worship Brahmins by giving gifts with due ceremony. (20)

He should plough the land sloping towards east or north with the resin of a Sala tree first. A wise man should utter that hymn

three times (21) with the hymn "Ya ausadhayah..... " he should

make seed purified with mantras (having special power). A man having auspicious signs should sow it making that seed touched with gold and water. (22) (The plough) should be drawn by bullocks, whose faces are turned towards the east. The sowing of seeds is praised along with the sound of conch and blessings. (23)

While I am narrating, listen to the mantras to be uttered at the time of sowing the seed. Bow down always to Prajapati, Kasyapa and Devala. (24)

The Goddess may always bring prosperity to me in the matter of seeds and wealth. On this occasion he should feed the Brahmins and the farmers. (25)

At the time of collecting too, the aforesaid time is praised, the worship of gods and manes should be done there too. (26)

He should wear new clothes and be smearing the body (with fragrant paste) and wearing white garlands with his face towards the east, he should take food in a vessel made of gold or silver. (27)

On this occasion too he should feed Brahmins and farmers. Oh best of Bhrgus, in matters pertaining to agriculture, especially Phalayajna should be performed. (28-29)

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This sacrificial post has been placed in the middle by cultivators with a desire to crush. So he should carefully offer grain or gift for the sake of grain. The cultivators get merit by performing the sacrifice after breaking open the land, cutting the herbs and killing worms and ants; there is no doubt about this. (30) Eight cows for removing the sin (occurred by using plough), six cows for those who want to earn livelihood, four cows for cruel and two cows for those who have killed a Brahmin. (31)

In this way crossing over the difficulties and giving money-gifts with whatever he has earned by that rite, a wise man should perform the atonement. (32)

One's own religion (= duty enjoined by Sastras) though having some flaws is better than the religion of others though well fixed. Death, while performing one's own religion is good. (Following) other's religion is dangerous. (33)

One may earn livelihood by picking grain (fallen on the ground) or may earn livelihood by Anta (by cultivating the land) or may earn livelihood by limited or by very scanty means or may earn livelihood by speaking truth and lie (at different times). But he should always abandon living the life of a god. (34)

Here ends chapter 82 of the second part of the Vis nudharmottara Purana entitled "Apad-dharma" in the Upakhyana addressed by Puskara to Rama.

CHAPTER 83 Description of the Purvasatfhasnana

Rama said—Tell me about the desire - goaded deeds by which trade gets clean. By doing what one can get abundant crop? (1)

Puskara said—Oh expert in religion, the priest who has observed a fast in Mula constellation should perform this ceremony always of (the farmer) who has fasted and who wants to get success. (2)

When Uttarasadha constellation is there, he (= priest) should make the Yajamana bathe with his face turned towards the east, With four pitchers possessed of the roots of sugarcane, conch and Pearls, (3) possessed of available gems, gold and which are Possessed

of roots of those (trees) growing out of season, Oh Son ofBhr gu, (4) with other new (pitchers) he should worship God Vis

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nu having in hands a conch, a wheel, and a club, as also Purvas adha constellation, water, Varuna and Moon, (5) with fragrant paste, garlands, salute, incense, light and corn, Oh Brahmin he should offer ghee to all those speaking their names. (6)

With his body covered with a blue cloth, he should throw in water carefully, Oh Rama, blue clothes and various milks, (7) mixed beverage, wine, other intoxicating drinks of various kinds, white garlands and should give incense with a conch. (8)

The bone of a whale fish (a fish of enormous size), the bone of a crocodile and conch and pearl - these should be covered with gold and then that jewel should be worn. (9)

By doing this, one gets success in trade, there is no doubt here and has no trouble while travelling in a boat or in the forest. (10)

Oh Rama, here blue clothes and gifts are praised as also conch, gold, silver and pearls; (11) all this is enjoined for the priest, the performer and the Brahmins. On this occasion, he should feed the Brahmins with best and well purified food. (12)

One who always obeys the rules about these constellations, performs this act carefully, has never to turn away from benefit just as river form the path leading to the ocean. (13)

Here ends chapter 83 of the second part of the Vis nudharmottara Purana entitled "Description of the Purvas adhasnana" in the Upakhyaana addressed by Puskara to Rama.

CHAPTER 84 Mula-Snanavarnana

Puskara said—The learned priest who himself has observed a fast, should bathe the householder, who has faced in Mula constellation with his face turned towards (the eastern) direction. (1)

He who has taken bath with two strong pitchers filled with Durva, Kusa grass and the leaves of Sam! tree should worship the lord, the killer of Madhu demon, (2) as also lord Siva, with Varuna, Mula and moon, with fragrant paste, garland, salute, incense, light and corn. (3)

He should offer ghee to these same, uttering their names, Oh Brahmin - Then wearing yellow clothes, keeping his face in the direction mentioned should take a bath and then offer oblation to Nairti, keeping his knees on the ground (4-5) with fish, gruel, hog, having wine and Krsara with them. Then along with eighteen flowers and five roots, one who knows, should wear on his head, the gem also having gold in it. (6)

After performing the entire rite he shall get much benefit in agriculture. Here he should give gifts too and fruits and roots. (7)

He should gift yellow clothes, gold and silver also and should give food as they like to the Brahmins. (8)

Doing all this without fail, one who performs a bath in Mula constellation always, Oh leader in the Bhargava family, gets nice farming as desired by him - there is nothing to be thought here. (9)

Here ends chapter 84 of the second part of the Vis nudharmottara Purana entitled "Mula-Snanavarnana" in the Upakhyana addressed by Puskara to Rama.

CHAPTER 85

Description of Sarhskaras

Rama said—I want to hear from you about the path of religion, tell me because, Oh fortunate one, you alone know all religion with due rites. (1) *

Puskara said—The first sixteen nights (after the menses) is called the Rtukala for women (= time proper for conceiving); (first) three (nights) are condemned. After that one who wishes to have a son should go (to his wife) on even nights. The Vedas say so. (2)

Similarly on odd nights one who wishes to have a daughter should go to his wife. Those conceived on even day which is extended (= Vrddhi Tithi) are praised, they are fair looking, (3) have long life, are religious-minded and they get wealth. The Garbhadhana ceremony to be performed after menstruation, to ensure, conception is to be done. (4-6)

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Those who are wise should first touch and then enjoy. In the 6th or 8th month (after conception when the Simantonnayan ceremony is performed all these three Garbhadhana, Puri Savan and Simantonnayana are to be done for one who wishes to have a son, the constellations which are of male gender are praised. Aditya, Pusya, Savitra, Saumya, Mula along with Vaisnava all having male gender names are told and Svati as the seventh, Tuesday should be abandoned and an empty day too, (7) wise people should perform the ceremony of Jatakarma before the navel string is cut and when the impurity (resulting from birth in the family) is over. Namakarma should be done (8) or Oh best of Bhrgus, Namakarma may be held on any auspicious day having good signs when planets are sober and firm. (9)

There too Tuesday and an empty day should be abandoned. Name should be determined according as it goes with the caste and it should have even letters. (10)

For a Brahmana the name should have something auspicious. For a Ksatriya it should be connected with strength.

For a Vaisya, it should be connected with wealth and the name of a Sudra should be disgusting. (11)

The names should end with Sarma, Varma, something pertaining to Money and Dasa according to the (four) castes or the name should be given following the tradition of the family. (12)

The name of girls should be easy to speak, tender having clear meaning, attractive, Oh fortunate one, it should not have difficult letters (or odd number of letters), when the name is already given to the child one should worship, (13)

Lord Visnu, who keeps club and should say - "Oh Fortunate God," this child is your son. (14)

A pupil, a servant, a slave and lord Visnu all these are worthy to be divided with others. They should always have auspicious division. (15)

Then he should worship Brahmanas according to the proper ceremony. He should give excellent food to Brahmins along with gifts. (16)

Oh Bhrgu's son, after that Cudakarma (removing hair for the first time), should be done in accordance with the family tradition. Here tender and swift and mobile constellations are praised. (17)

An empty day should be abandoned for this and the days when sun or moon is eclipsed. There too, especially worship of Vasudeva should be done. (18)

The ceremony of sacred thread should be done for a Brahmin in 8th year counting from conception of a Ksatriya in the 11th year counting from conception and of a Vais'ya in the 12th year from conception. (19)

That time which is praised for removing hair (Cudakarma) is praised here too. The constellation as also said there and the auspicious days too the same. (20)

The last limit for Upanayana is 16 years for a Brahmana, twenty two years for a Ksatriya and twenty four years for a Vaisya. (21-22)

The Upanayana ceremony should not be later than this, all these three if not given- Upanayana till this limit. If given at 20 years, they are called fallen from Savitrl, Vratya and Vratyastoma in order. The girdle is mentioned as that of Munja tree and bilvaja (in order of castes). (23)

The garment of these boys who have taken the vow should be the skin of a deer or tiger and the sticks are laid down as of Parna, Pipala and Bilva in order of castes. (24)

The height of these sticks should be reaching hair, forehead and shoulder according to the order of the castes. They should be straight and with bark, not burnt in fire too. (25)

The upper garment and the sacred thread should be of cotton, silk and wool in due order. The boy (who is given sacred thread) uttering the word 'Bhavati' in the beginning, in the middle and in the end (of the sentence) according to his respective caste, (26) should beg first time from there only from where he is sure to get it. The God Vasudeva should be especially worshipped. (27)

He is the lord of organs, lord of vows and all powerful who Amoves all obstructions. The preceptor should begin teaching the three Vedas to him on planets adjudged as proper, (28)

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without learning the three Vedas, he cannot be fit for Veda. One who knows should perform the sacred Samskaras for women only once. (29)

That is a Samskara for the body, she is born only once. The Samskaras up to tying the girdle should be done by the father, tying the girdle etc. should be done by the preceptor. (30-31)

Oh Chief of Bhrgus, all these rites should be performed in the Laukika fire looking to one's own Veda. And in all these Samskaras, worship of that immeasurable Janardana should be made. (32)

Here ends chapter 85 of the second part of the Vis nudharmottara Purana entitled "Description of Samskaras" in the Upakhyana addressed by Puskara to Rama.

CHAPTER 86

Description of Student-hood (Brahmacarya)

The preceptor should after doing the Upanayana, first of all teach him about purification and then conduct fire-worship and worshipping the Sun (Sandhya). (1)

He (the student) should carefully get up early in the morning, should take bath, should offer oblation in fire and then should approach the preceptor humbly and should salute him. (2)

He should touch the left foot of the preceptor with left hand and the right foot with the right hand proclaiming his own name. (3)

And after getting the permission of the preceptor, he should begin his study making Brahmanjall (= sitting in a particular position), humbly looking at the face of the preceptor. (4)

At the time of the beginning, the Vedic study and at the end of that he should utter Om and he should abandon studying carefully on the days, which are forbidden for study. (5)

Then he should begin his begging duty amongst Brahmins, according to proper ceremony. He should not beg from the family of his preceptor and should eat (the begged food) only after his permission. (6)

One who eats with his face in east gets long life, One who eats with face in the South gets fame. One who eats with his face in the

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\\Vest gets prosperity and one who eats with his face in North gets truth. (7)

He should, with devotion and giving pride, do what is beneficial to the preceptor and what is liked by the preceptor. After performing the last salute to the Sun (Pas'cima Sandhya) and after worshipping the fire (8) and after saluting the preceptor, he should act up to the words of his preceptor. He should abandon honey, flesh, applying collyrium (in eyes), eating meals in honour of manes, music and dancing, (9) injury (to others), scandalising others and especially that which is vulgar. He should carefully always wear the girdle, the skin (of a deer or tiger) as the lower garment and have his stick. (10)

If they are torn throwing them in water, he should wear another such once again. One who has taken to perform some religious rite, should not pass urine - as long as the vow is not complete. (11)

When that is over, he should observe vow, he is purified after three nights. The student should always sleep on the ground carefully. (12)

In this way, a Brahmin should observe the vow of learning the Vedas. After that (completing Vedic Study), he should perform the (auspicious) bath, giving gift to the preceptor, (13) or he may live in the house of his preceptor till death. Such a student becomes wind, the sky incarnated (14) and gets (after death), that place after reaching where, there is nothing to grieve. For this (auspicious) bath and the gift of a cow, morning time is laid down and worship of Vasudeva is laid down everywhere. (15)

After worshipping God and giving money to the preceptor, one who has finished his studies as it should be, should begin Grhathas'rama (= should marry) with proper ceremony, Oh lion amongst men, where both the words are described for him (= which is beneficial for him in both the worlds). (16)

Here ends chapter 86 of the second part of the Vis nudharmottara Purana entitled "Description of Student-hood brahmacarya)" in the Upakhyana addressed by Puskara to Rama.

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CHAPTER 87

Dharmavarnana

Puskara said—A Brahmin may marry women of all the four castes, a Ksatriya, three, a Vais'ya, two and a Sudra only one wife as he likes. (1)

For a Brahmin, a Brahmana, a Ksatriya woman, a Vais'ya and a Sudra woman are told and in order the marriages for those attached to enjoyment are narrated. (2)

If any one marries in a way reverse to this, he goes to hell. Religious rites should not be done in the accompaniment of a woman who is not of his own castes. (3-4)

A woman who is not of his own caste has been recommended only for sexual enjoyment. Placing her for religious rites, is not praised when a Brahmin woman marries a Brahmin, she should hold his hand. A Ksatriya should hold arrows, a Vais'ya a whip and a Sudra the edge of the garment likewise. (5)

At the time of marrying a man of a caste, superior to hers - this injunction is laid down. A daughter should be given only once. If some body takes her away, he gets the punishment of a thief. (6)

Nobody should ever sell a daughter. Those who sell a daughter (having long hair, i.e. a daughter) go to twenty one hells. (7)

There is no atonement narrated for him who sells his own child, from that which is given for the safety of his daughter, if the man does not taken even little for his livelihood, (8) it is not a purchase price (for the girl) that is described as only a mildness (to the girl whom a man is marrying). First ceremony is the gift of the daughter, then sacrifice to the wife of Indra, then marriage and then the rite to be done on the fourth day (of the marriage). (9)

These four rites together are called Vivaha, Oh Rama, though given ceremoniously. If he takes her away (abruptly) the bridegroom is at fault. (10)

If the husband is killed or dies or become an aseptic or is impotent or is fallen, then in these five types of calamities, another husband is recommended. (11)

If he is dead, she may be given to his younger brother, in his absence at the sweet will (of the father). The three Purva constellations, Agneya, Vayavya and three Uttaras,(12)

Rohini, Varuna, of Sun are always praised (for the marriage ceremony), Oh Bhargava one should not marry a girl of the same Gotra, nor should one marry a girl, the sage of whose family and his family is the same. (13)

With a desire to get both the worlds, he should always marry a girl possessing auspicious signs, who is seven generations away in line on his father's side and five generations away in line on the mother's side. (14)

The forms of marriage are Brahma, Daiva, Arsa Prajapatya, Asura, Gandharva, Raksasa and the eighth form is known as Pais'aca. (15)

Giving (the daughter) to a man who is of a good family and of good conduct is called a Brahma form of marriage. A son born by this purified on both sides 21 generations. (16)

Daiva form is that in which a gift is made to the priest while a sacrifice is being performed. A son born of that purifies three generations of his family. Oh Dharmajna, (17) after accepting money (from the bridegroom, if the daughter is given) that should be known as Asura, that is not considered as religious. Oh Rama, that marriage which is settled by only the mutual desire (of the bride and the bridegroom (18) is called by the name Gandharva and that is characterised by passion. Raksasa is that (where marriage) takes place by carrying away the bride during a battle and Pais'aca is by deceiving the girl (when she is in swoon or sleep). (19)

Prajapatya and Brahma are praised for marriage in the same caste, Daiva is only for Brahmanas not for anybody else. (20)

Gandharva and Raksasa are good for Ksatriya only. Oh Bhargava, Oh best of Bhrgus, before marriage Saclyaga should be Performed. (21)

On the night of marriage should be prepared with clay of the Pot-mark, Saci, possessed of all good characteristics by a clever artist. (22-23)

She should be taken to the shore of a lake or on the bank of the river. All ladies whose husbands are alive, who are decorated with all ornaments, wearing red garments like saffron and taking weapons, in their hands with garlands, fragrant paste, eatables, lights and incense (24) and with red clothes like saffron

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and with ornaments according to capacity - then these virtuous ladies should with the winnowing basket offer auspicious oblations in directions. (25-26)

Then tying their hair and carrying Saci carefully alongwith great (sound of musical instruments) and songs and the blessing words of Brahmins, they should get her (= Sad) that virtuous wife of Indra, enter the house of the man. For three junctions of light and darkness she should be worshipped with fragrant paste, garland and grain; (27) know from me about the proper time for worshipping and carrying (Sad). This should never be done when Lord Kesava is sleeping (i.e. from the 11th of Asaeha to the 1 llh of Kartika month) : (28)

Not in the month of Pausa or Caitra, not on Sunday or Tuesday, not on last 1/3 days of the dark-half and not on the first 1/3 days of bright-half, Oh Bhargava; (29) not on an empty day, not on Visti Karana, not when the Sukra star has set, not when Guru star has set; (30) when other planets are on the moon, the marriage (rites) are not praised; when the Venus (Sukra planet) is joined with sun, Saturn or Mars and also when it is struck by Vyatlpata; (31) when heaven, Antariksa or earth are struck by an unusual phenomenon or are covered by the flames of fire or are in connection with Rahu. (32)

Now, Oh best of Bhrgus, I will tell you about the constellations (good) for marriage-rites. Saumya regarding mane, Vayavya regarding the Sun, Rohini (33) three Uttara Mula of Mitra, Ptisan too. These are the proper times and also the auspicious Abhijit constellation. (34)

The Lagna may have the name of a man or Arhsaka may have the chance of a man, but even if the Lagna is not with the name of man, Ams'aka of man's name is good. (35)

The Sun, the Saturn and the Mars are praised when they are on third, 6th, 10th, 11th or 8th place, but not the Mars on the 8,h place. (36)

Except on the 7th and the 8th, all other planets are praised. But there too the sun and the moon are not praised if 6*. (37)

After this, marriage should be performed with the rite of determination (Sarhkalpa). They should be done on the day of marriage, as well as on the fourth day. (38-39)

After that he should return home except on Parva days; he should always approach his wife on proper Rtu time (first sixteen days after menses, except first four days) remembering the boon given to women, Oh best of Bhrgus, they have been given, really the (boon of) sexual enjoyment for all times, (40) showing faults of each other should be given up by the

husband and the wife; Oh Rama without any reason, one should not marry an additional wife. (41)

She who has no issue, who has some disease, who is foolish, who loves quarrels, who has only daughters, who speaks harsh words (42) and who is averse to household works - in the case of these, an additional woman may be married. That woman over whom an additional marriage has been done, should be maintained especially if she has a son. (43)

He should be accompanied by the first wife in all religious ceremonies. The merits or the sin are equal of the husband and wife and belong to both of them. (44)

One who respects religion, should always maintain his wife and give protection on all sides to her and through her, he should always protect well his religion, wealth and desires, Oh best of Brahmins. (45)

Here ends chapter 87 of the second part of the Vis nudharmottara Purana entitled "Dharmavarnana" in the Upakhyana addressed by Puskara to Rama.

»i CHAPTER 88 Snana-Varnana

Puskara said—Oh Rama, the householder should awake from sleep at dawn. Then, after passing urine and stool and cleansing the teeth, (1) he should take his bath in the early morning, which destroys all his sins. He should not make evacuation of his faeces at the pious place, which is ploughed by a plough (2) or at the cow-pen in fire, on a bank (of river) or under the shade of a tree or °n tender green grass; on road, in ashes, in water near his front door or on the way on which cows usually go. (3)

Not in fire or towards the Sun or in water having water-serpents at a place where the wind is blowing from the opposite

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side. He should not pass (his excrements) when he is in a hurry or engaged in some work. (4)

He should keep his face towards north at the time of evening (Sandhya) and at day time and Oh Bhrgunandana at night time, with his face turned towards south but never (keeping his face) at the sky, (5) keeping the sacred thread on his ear and covering his head with a piece of cloth he should cleanse with water and clay. (6)

After performing the cleansing process, with his face towards east, he should carefully, with a clean face or with his face towards the North, Oh expert in religion, with his knees kept inwards (7) he should rinse water keeping it in one hand with his feet and hands pure, always. A wise man should not rinse water which is possessed of foam, bubbles (8) or which is very hot. On the tip of the fingers is Daiva, in the root of the fingers is Brahma (9) in the root of the fore-finger that of manes and in the small finger of men from the Brahma, he should drink water three times, then should rub his mouth. (10)

Then he should touch his sense organs, after that his head and navel, then after rinsing water he should chew the wood of a tree. (11)

Oh Rama, for cleaning his teeth always carefully he should keep his face towards north or east. He should not keep his face backwards, i.e., towards south. (12)

He should not eat (for cleansing teeth) flesh, not that which is half dry, not full of holes, bark, which is with leaves, which is sweet, sour which is very heavy. (13)

One should discard the Danta-kastha the herbal stick of the wood, which has equal former part, which is very thick or which is eaten up (destroyed) by crooked, worms. Similarly that of Salmali, Asvattha and very grand trees and also the sticks of Dhava and Kimsuka (should be discarded). (14)

One should discard the sticks of Kovidara, Sami, Pllu, Sles mataka and Vibhitaka and similarly Danta-kastha of Guggula, Kramuka. (15)

One should chew the roots of Vata, Sanarka, Khadira, Karavira, Jati, As'va, Bilva, Badara and roots of Kakubha. (16)

O descendent of Bhrgu! (the roots of)

Arimeda, Priyangu and other plants with thorns should be chewed after washing them in the beginning and they should be thrown away after washing. (17)

It is praiseworthy, if it falls on the front in the purified (s'anta) region at the day time. A person wishing to have all luck, should chew it in the beginning of the day, from the left portion of the mouth silently. O known of religion, controlling the senses very nicely. (18)

After making the purification of stool he should perform his bath well. (19)

He should not take a bath after meals, he should not take a bath in an unknown water reservoir not when he is sick, not when the sky is not filled with the red rays of the sun (i.e. not in the middle of the night). (20)

A bath during night is not praised because Rahu is seen. Similarly (he should not take a bath) in the water which is little and belongs to others, without helmet. (21)

A bath is said to be of six types - Daily, on some special occasion, at one's own will, as a subsidiary rite of religious act; after passing bodily excretions and after doing the deed (like giving fire to a pyre). (22) •*

The organs of the sense of man ooze, when he is asleep, hence bath should with all efforts be taken in the morning. (23)

One who takes a bath in the morning, Oh Rama, does not see hell. One who takes a bath twice a day (24-25) gets to heaven after (death), is honoured by even Gods. Similarly, he who takes a bath thrice a day, enjoys in heaven and getting human body, he happens to possess beauty and youth and is born in a family having wealth and corn in abundance. (26)

He gets wives beautiful and possessed of virtues like loftiness and others and are blameless. His aptitude remains towards religion and always shines with fame. (27)

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Therefore, Oh Rama, one who is bent on religion, should perform bath for happiness in the chief holy places and in lakes, which remove all sins, give heaven and bring desired things. (28)

Here ends chapter 88 of the second part of the Vis nudharmottara Purana entitled "Snana-Varnana" in the Upakhyana addressed by Puskara to Rama.

CHAPTER 89 Acara

Puskara said—A garland brings prosperity, so he should always wear it on his head; a wise man should wear it anywhere else. He should not wear that which is not fragrant, (1) that which is grown on trees with thorns, which is black or red and that which is grown from that tree possessed of thorns and which is white should be worn. (2)

Black and red should be worn if they are grown in water. Besmearing his limbs with sandal-paste, saffron and aguru, (3) with camphor and with auspicious priyahgu, he should put on a garment, not worn before by any other man and which is not red or dirty; (4) which is not old and whose skirt is not torn. He should wear a white one with effort. He should put on shoes not worn by others and should keep his sacred thread also. (5)

He should never go out with those who possess limbs less or those who have additional limbs or with children or with old people or with those who are hungry or with those who are wicked or with drastic animals who are not mild (6) or he should not offer a bath, things of eating or drinking first to them. He should neither travel alone, nor should keep assistants who do not believe in religion; (7) nor (should he travel) at night time, nor at noon, nor when rain is pouring down, nor when wild winds are blowing, nor at both time when light and darkness both are there (Usahkala and Sandhya Kala). Oh Brahmin, (6) nor (he should go on a road) where water is not available, in vicinity, nor should be do travelling very fast or continuously. He should walk with an umbrella, shoes and turban. (9)

He should not go round the place where four roads meet and also, the herbs which are well-known but those which are auspicious should be gone round when they come on his road. (10)

Those which are not auspicious, should be left aside by one who knows. He should carefully give way (first) to a bridegroom, to a King, to a Snataka, to those who are going in any

vehicle, (11) to one who has weight on head and to a pregnant woman. He should not see the fight of serpents except when he is in a critical situation. (12)

He should not look at the Sun when it is rising or when it is setting or in water when he is angry. (13)

He should not look at a woman, who is just delivering, who is in menstrual course, who is naked, not when she is enjoying intercourse with anyone, not his wife too when engaged in eating, sleeping or bathing or putting on ornaments. (14)

He should not (see her) when she is applying collyrium to her eyes (he should) not see anything which is vulgar. He should not see different places and should not see the kitchen. (15)

He should never look at her when she is sitting on the bank of a water-reservoir. He should not go with those who have less limbs, those who have additional limbs, with children or old men, with a hungry man, with a wicked man or with wild animals, who are not mild. (16)

He should not offer a bath, food or drink to them first. (17)

He should not go near a place where four roads meet, the fire, an empty house or a forest; (18) or the seed of the cotton plant and ash and whatever is disgusted, also the harem, the Rtu grha, palace for a particular season and the house of a messenger of the enemy. (19)

He should not mount a boat which is unsteady, nor a tree or a mountain; Not with a clump of clay, not with a wood, not with a stone. (20)

He should not fall fruits of the trees and should not have curiosity everywhere. He should always be curious in the matter of books pertaining to the earning of money. (21)

He should not make sound in water with a stick or by throbblings of his hands. He should not cut small grass or should not crush a clump of clay. (22)

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He should not cut nails with teeth, nor should he crush teeth nor should he cut hair on his body by nails, he should keep away from futile movements. (23)

Similarly (he should avoid) striking and making sound with his mouth or limbs or any prominent such sound. He should never sleep at night with his head (covered with a cloth). (24)

Oh Rama! Similarly, he should not go out at night without a lamp, not enter the stable of animals or the house of his enemy, from a side-track, he should not even stand on a side track (which is not a regular door). He should not awaken one who is sleeping. He should not blame the words of others and should not (behave in a way so that) a man loving him may turn averse. (25-26)

When someone is speaking, he should not disturb in between, should not change clothes (amongst people), should not stand for a long time with his knees upwards. When a cow is jumping, he should not cross her. (27)

He should not look at a cow grazing in some one's field or suckling the calf. Likewise he should not show rainbow to others. He should always speak - "Very nice, very nice." He should (28) not behave in an ugly way. He should abandon a seta made of Palasa wood as also a foot - stool and wooden shoes made of that. (29)

He should never surpass the worship of gods, preceptor and king and especially of Brahmins also; he should not surpass the shadow of an outcast, Oh Bhargava, (30) also of two Brahmins of husband and wife, of two kings when they are quarrelling, also of fire and a Brahmin and of a Brahmin and a king (31) of a student and his teacher, not of honourable people in the middle. He should not see his face in oil, water or in a dusty mirror. (32)

Also he should not see the sun when eclipsed, nor should he see Rahu left by stars, nor fire which is not prayed. (33)

He should not stand in a direction in which wind is blowing from the opposite side, nor with his face towards the sun. He should not scratch his head with his hands kept together; (34) also he should not weep. He should not plunge into water naked. Without any reason, he should not go to the other end of the river swimming, with his hands. (35)

He should never praise another river when he has plunged into a river, not another mountain, when he is on a mountain and, Oh

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Rama, (he should not praise) another king when he is standing before a king. (36)

Without fulfilling the debt made by his father, he should not go across the river. He should not eat when in a boat and should not spit in water. One who knows, should not throw in water impure things, (37) blood or poison. He should not take a bath wearing a garland and wearing two clothes without any reason. (38)

He should not remove his garland, Oh Rama, he should not shake his head or should not rub away water from his body after a bath. (39)

He should take a bath without besmearing his body when he has cleansed his head at the time of bath, he should not apply oil on any limb. (40)

He should wipe away (the dust of) his left side with the old garment and similarly the dust of a donkey, horse, etc. should be avoided. (41)

Oh Rama, the dust arisen of cow, elephant and horse is considered pure. He should not enkindle fire below him. He should not warm his feet. (42)

He should not rub his feet with Darbha grass and should not wash them in bronze. Water which is stuck on the tails of a cow, elephant, horse and goat, especially on the tail of a donkey, (43) the drops falling from that should be avoided from a distance. Those are not praised even if it is accidental. In the same way, ouching the limbs of a lame man too should be avoided. (44)

One should not go near a low person with learning, beauty or oney etc. He should not live with low people, should also not live in a place where there is no physician; (45) not in a place which is not ruled by a king; not in a place where there is no astrologer; where wicked people who have very limited ideas are there. Oh Rama and where there are a number of leaders, (46) where a woman is the leader, where a child rules, where the king is a Sudra. He

should not put on the appearance of a non-Aryan, should not speak the language of a non-Aryan. (47)

He should never speak with outcasts, fallen and non-Aryan people. With his body he should say 'no' to them and should take the name of Lord Visnu. (48)

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He should never laugh, yawn or sneeze without covering his face and should not tell others about the constellations at the time of any birth in the house or about the debt or about any dirt. (49)

The insult of his boss is to be taken as his own and also a wicked deed done by him (boss), one who desires to be happy should not do what is favourable to the organs (i.e. should keep control over organs). (50)

He should enjoy sex with trick (i.e. as told in scriptures and not at any accidental time, because, by doing so, he will not be happy. Impulse should not be obstructed except the impulse of wrath. (51)

Oh Bhargava, he should not disregard (= be careless to) a disease or even a trifle of an enemy. After taking a bath and taking food, he should with devotion, worship god. (52)

If he happens to touch a thing which makes him dirty or a thing which itself is dirty, Oh Bhargava and at the time of changing his clothes or at the time of going to the main road (53) he should rinse water as also a man who awoke from a dream, Oh Rama. He should not

insult that which is auspicious and worthy of honour. He should not maintain a woman who is Agnicarinī (= who keeps sacred fire in the house). (54)

He should not do heavy work after he has taken his food immediately and should abandon the service of a low man. He should not surpass his foot with his other foot, nor scratch or cleanse that way. (55)

He should remain away from the smoke coming from the (burning) of a dead man as also speaking vulgar words. He should not speak that which is not palatable to anybody, either in his presence or absence (56) and should avoid abusing the Vedas, scriptures, kings, sages and gods as also atheism-speaking untruth and poisoning the mind of others. (57)

He should not have jealousy for ladies, but he should not trust them. He should fondle and beat (at times) in his own house, his wives and unmarried girls. (58)

He should listen (= pay respect) to all religions and should salute all the gods. (59)

He should never abuse the deeds of people (of other religions) as a duty, Oh Rama, Oh expert in religion and shouldn't imitate too

because those have been destroyed who disregard the lustre (of their own) religion. (60)

He should avoid a clash amongst religion, wealth and sexual enjoyment. He should behave as it is proper for god (whom he worships), his age, his art and his family and should dress himself as it suits his work. He should (61) wear two cleansed garments along with a turban, quickly after he takes his bath. (62)

Likewise he should besmear his limbs and should wear a white garland and should not wear gold which is not well processed. Oh best of men, (63-64) he should not shave his beard, when he has fasted, not when sleeping and not when he has lied down; not while taking meals, not after a bath, not while chit-chatting, also not when he is eager for travelling or in a battle-field. The constellations of Visnu, Varuna, Tvatsra, Surya, Indra, (65)

Vayu, pertaining to Indra and Pausna of Sakra and Asvina, of Mitra and Aditya and Sarikha Cakra (66) - the falling in these constellations bring benefit time for commencing things. For shaving he should avoid Sunday, Saturday and Tuesday as also empty days and first day and sixth of the month. He should also avoid the constellation which was at the time of his birth and any other which is not favourable to him. (67-68)

When the planet Mercury (Budha) is going in the constellation at the time of birth, he should take a bath cleansing his hair carefully and should perform the worship of moon and his Janmanaksatra. (69)

He should offer food carefully to the deceased ancestors, should worship fire and Brahmins and with effort, should perform worship of vehicle, weapon and umbrella etc. (70)

A man should do the worship of Kes'ava especially and should stand before him well decorated, taking a bath along with cleansing of hair; (71)

And he should keep his teeth, hair and nails clean. He should not apply oil on his head 8*, 6th, 9th and 14* day of the month (72) as also on the junction of the 15th and first of a lunar fortnight, the fall and change of the moon. He should avoid bath on the seventh day of the month. (73)

Except the usual bath, he should not take a bath on the tenth day also. On the day of new month or at the time of doing worship

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of God, he should not put on a new garment; (74) not also on Tuesday or when they are not smeared. Those constellations, which are praised, should be pointed out, of the Sun (Savitra), Rohini, Mitra, Aditya, Tisya, As'vin, (75) three Uttaras, Citra, Vayavya, Vasudaivata, Indragnidaivata and Pausna. (76)

The time of commencing a thing falling under these constellations and doing jealousy of others, (77) as also catching hold of hair of others or striking on head. He should pass urine and stool at a distance from his dwelling place. (78)

He should avoid washing his legs and keeping special vessel for this. A wise man should abandon all these so that he can destroy his enemies. (79)

He should not throw away water of rice. He should perform the worship of Gods attentively. (80)

He shall also worship fire, Oh Bhargava, he should not do these without taking a bath. He should not offer a garland or smearings to anybody. (81)

Oh Bhrgunandana, except to gods, Brahmins and preceptor. Kovidara Gana, Asaka (?) and Pippali as the fourth (82) he who wants happiness should keep away from flesh and all these... He should not do that which the king does not like. He should not oppose a mob. (83)

He should, with effort, avoid groundless enmity or discussion. He should not live in a house which is built in a way censured in the art of architecture. (84)

He should avoid for purification that clay which is dug by a low-caste man from near a house or left after using by somebody or from a barren land or from an ant-hill. (85)

Oh killer of enemies, he should not keep relation pertaining to money, with him, from whom he accepts much love, he should not show them his wife, (86) praising one's own self and abusing others should be avoided. He should always be faithful to and especially remember any good done to him by others. (87)

A man should always perform Yoga for getting victory over his organs of sense. And by conquering his organs of sense he should earn happiness in both the worlds. (88)

One who knows religion, should approach God for things which he wants to get and for the protection of things which he has

already got. A man then, entering his house, should perform his continuous sacred study. (89)

Even if he gets much wealth, he should not give up sacred study. Families have become debased by giving up sacred study, (90)

He who performs penance in forest for a hundred years and he who studies one hymn, are considered equal; nor one surpasses the other. After sacred study, he should take a bath, perform his Japa (= chanting prayers in a way that even lips do not move) attentively. (91)

He should then perform worship of that best of gods, Janardana, who cannot be measured by whose worship people get fruit immediately, which they would have got by performing all sacrifices. (92)

Here ends chapter 89 of the second part of the Vis nudharmottara Purana entitled "Acara" in the Upakhyana addressed by Puskara to Rama.

CHAPTER 90

Devakarma

Puskara said—He who has taken a bath carefully and has rinsed water well, should enter the temple and salute there (God) with devotion and attention. (1)

Then he could place before (God)

Arghya (= respectful offering) with the three hymns and that Brahmin should offer water (to God) for washing feet with Hiranya Varna three mantras, (2) with this mantra "Sanna Apa...." he should offer garland, "Idarh Apah...." is the mantra to be uttered at the time of bathing (god). (3)

At the time of smearing fragrant paste, the chariot and the axle etc.; the four mantras-yuvasuvas - this mantra has been told for offering garment. (4)

A wise man should offer flowers with the mantra Puspavatl etc. incense with Dhurasi and light with the mantra Tejosi Sukramasi. (5-7)

Dadhikravna with this mantra he should put before god Madhuparka (= items of special honour). At the time of offering

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food, drink and fragrant things, there are told eight Vedic mantras "Hiranyagarbha etc." At the time of offering chauries and fan, jewel (matra), umbrella, chariot, seat or anything like this that should be offered with the mantra of the Sun, when something is to be put in fire as oblation Purusa Sukta should be uttered. (8)

If there is not such place of worship, man should perform worship of Kesava in an altar or on earth or in pitcher full or on the bank of a river or in a lotus. (9)

The worship of the best god Visnu destroys all evils by doing which his sins being destroyed, he goes to a place immediately. Where he becomes one with his ancestors. (10)

Here ends chapter 90 of the second part of the Vis nudharmottara Purana entitled "Devakarma" in the Upakhyana addressed by Puskara to Rama.

CHAPTER 91

Narration of what is to be offered and what not, such as flowers etc.

Puskara said—Water which is collected at night should be avoided for the deeds pertaining to gods. Similarly sandal-paste, camphor and musk also. (1)

For besmearing, the Jati -fruit should be offered. No other besmearing should be offered. (2)

The filaments of a lotus bring poverty, red sandal-paste brings sickness. The fragrant root of a plant creates a fall from an honourable place or I think some disturbance. (3)

A cloth which is dirty or blue or red should not be offered to the Supreme God, there is no doubt (by doing so), that he comes to sorrow. (4)

Oh Brahmin, similarly an artificial ornament should not be offered. By offering an imitation ornament, he is immediately separated from prosperity. (5)

The flower of a thorny origin or a flower which has no smell or very prominent smell or the one brought from another temple should not be offered. (6)

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A flower grown on a tree situated in a cemetery or a sacred spot or fallen on ground by a thunderbolt or a bud should not be offered to the god of gods who keeps the disc with him. (7)

A flower having a colour other than white should not be offered. A white fragrant flower should be offered. If he offers that grown on a tree having thorns (8) or born on a thorny (bush), he is defeated. The flower of saffron may be offered though it is not of white-colour. (9)

Oh expert in religion, lotuses (red, blue, etc.) and yellow, yuthika or any flower grown in water as also of mango-tree and Ketaki may be offered. (10)

The flowers of red Asoka tree, the flower of common flax and of a tree though white has been turned red by those who know the science of medicine, (11) that though red may be offered; in the same way Bilipatra too. Also the tender blade of durva grass and the leaf of bhrrigiraja (= fig tree). (12)

Also leaves which are fragrant may be offered to the disc-bearer god. Any flower which, though white, has some other colour in the middle, (13) should be treated as a white flower and that beautiful flower is dear to lord Kes'ava. The flowers bandhujlvaka may be offered though they are red. (14)

By offering other red flowers which are not mentioned here, he would get bad luck, but if it is fragrant he does not get either good luck or bad luck. (15)

Except musk, if any other thing is extracted from a living creature, it may be offered to the god of gods and for the purpose of light flesh (?) too. (16)

The blue or red wick should be avoided with effort for a light. Other types should be avoided for all lights whatsoever. (17)

The black aguru or the incense of devadara should be offered with effort. He should never offer eatables prohibited for eating or which are not tasty. (18-19)

That in which holes are made by hair or insects or pierced by the tip of nails or possessing signs made by a she-rat or a Ploughshare or that which is shaken (and hence torn) or which is torn (should not be offered). No eatable except grain should be

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without milk. No eatable should contain the milk of a buffalo, not the flesh of a boar or fish and the flesh of animals, having five nails. That too which smells bad should be avoided for deeds pertaining to god by the learned. (20)

Keeping his mind fixed and doing pure worship of that best man (= god), one who continuously keeps faith as told, goes to the world of Lord Visnu, the killer of Madhu demon. (21)

Here ends chapter 91 of the second part of the Vis nudharmottara Purana entitled "Narration of what is to be offered and what not, such as flowers etc." in the Upakhyana addressed by Puskara to Rama.

CHAPTER 92 Vais'vadeva Kathanam

Puskara said—Then, going to the fire-place, he should perform Vaisvadeva—oblation to all gods in the Smarta fire and should throw the burnt oblations in the ordinary fire or in any (fire) which is blazing or he may, collecting it and sprinkling it, drown it in water, swimming in it. (2)

All grains he should put near fire and then attentively offer oblation to Vasudeva, to Brahma not by approaching. (3)

He should offer to Agni, Soma, Mitra, Varuna, Indra and Oh fortunate one, to Indra and Agni both. (4)

To all gods and to Prajapati too, to Anumatis and Dhanvantari; (5) to Vastospati and other goddesses uttering all names. Then bowing down to the sacrificial fire with taking name in fourth gender and offering oblation in it, he should bring Bali (sacrifice) to these goddesses. (6)

To the wood-cutter and his helper in front and then on eastern side to fire. Then to Amba, he should utter the names of Durga, Nivanti Panlka, Prabhavanti and Medhavanti - he should Oh Bhargava, (7-8) then throw in a Sukti. Then he should offer to Nirditi, Vasubhagya, Sumangalya, Bhadrakali, Sthuna and Sri Hiranyakes'I and Vanaspati. (9-10)

In the door, he should offer Bali to Dharma and Adharma and in the centre of the house to Dhruva; he should give to Mrtyu outside the house and to Varuna in a water reservoir. (11)

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He should offer to the Bhutas outside and in his house to Kubera and the man should offer to Indra and his men on eastern direction (12) to Yama and his men he should offer on Southern direction. To Varuna and his men he should offer on western direction. (13)

To Soma his men on northern direction to Brahma and his men should offer in the centre. (14)

In the sky and upwards on the sacrificial altar and on the ground in the morning, he should offer to those (dignitaries) moving during day time and at night time to those moving during night. (15)

Also he should offer Bali outside (the house) daily in the morning and in the evening and should offer Pinda (to manes) at evening time, not in the morning. (16)

He should offer first Pinda to his father, after that to the grandfather and then should offer to the great grandfather, then to his own mother. (17)

Then to the mother of his father, then to the mother-in-law. He should offer Pinda, on Darbha grass with their pointed parts facing south or specially on water. (18)

Whatever eatable things he happens to see in his house should be offered to them as also nice drinks especially. (19)

He should worship continuously his ancestors with flowers, incense and light. At the time of offering Pindas to them, he should always speak his name and family name. (20)

He should offer Pinda to crows also and at that time should utter this mantra "The crows which are in a west, Vayavya, south or Nairtya (21) may accept this Pinda brought by me." Then he should give Pinda to dogs - know the mantra from me (which is to be uttered there. (22) "In the family of Yama (Vivasvan) two dogs black and variegated were born. I am offering Pinda to them. May they protect me on the road always." (23)

Then (mouthful) food should be offered to the cow, know the mantra here too. "The cows are beneficial to all, they are pious, they destroy sin. (24)

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May the cows-mother of three worlds accept this mouthful." Then he should perform the blessing ceremony and give alms to beggars. (25)

By giving well purified-begging, he gets the fruit of offering in gift a cow. A child, a young girl, an old woman, a carrying woman or girls are not well (26) and servants should be given food after honouring the guests. One who comes from the same town as his own and one who is not a Brahmin is not considered a guest. (27)

One should feed guests first and then the servants also; a Ksatriya, Vaisya or Sudra, Oh best of Brahmins, should be fed with servants, if he comes while Vaisvadeva is being performed. Then common food that remains should be offered to birds and also to low-caste men, on ground in the house of the house-holder; when Vaisvadeva is being performed, he should not insult (anyone) in any way. (28-30)

If a guest returns from the house in distress on his way he takes away with him the merit (of the house-holder). One who gives food to a distressed Brahmin (31) after honouring him, by

that he attains heaven (because) gods (themselves) move on this earth in the form of Brahmins. (32)

Therefore when a guest comes first, by that he gets the fruit of giving in gift often cows. (33)

If he gives to a guest who has come for water for cleansing his feet and by offering a seat to him, he gets the merit of giving in gift a cow. (34)

By offering him a place to live in, he enjoys himself in heaven. Similarly a man who fans wind to a man who has arrived (35) he gets the fruit of giving a cow in gift and attains the world of winds and also by going to receive him with a fan in his hand. (36)

If the guest gets food (in his house) he gets the fruit of giving a cow. A man should enkindle wood if a guest grieved by cold happens to come; (37) he should make him warm, Oh fortunate one, and he gets the fruit of giving ten cows. His body becomes lustrous like fire and best light too. (38)

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One who gives water to a guest troubled by thirst, gets the fruit of giving a cow and gets the fruit of giving a cow also by rubbing the feet of one who is tired. (39)

By serving a man diseased, he gets fruit ten times more. If a man rubs oil on the legs of a man who comes to his house, (40) he gets the fruit of giving a cow and attains the world of serpents. By giving shelter to a poor man and to a guest, (41) he gets the fruit of giving a cow and enjoys himself in the world of the Sun. He is born with shining eyes and has no obstruction. (42)

By giving a cot (to a guest) he gets the fruit of giving in gift money. By offering wood (Danta-kastha) for cleansing teeth, he gets great good luck. (43)

By giving water for making his body pure, he gets the fruit of giving in gift a cow. By giving clay, Oh expert in religion, he has no obstruction. (44)

By giving fragrant paste for besmearing his body and a garland, he gets much wealth. Similarly by giving medicine (= herbs) he gets free from disease. (45)

By offering a bath and ointment for rubbing his body, he becomes beautiful. Similarly by giving things for a bath to him, he enjoys himself with the Gandharvas. (46)

By offering water for a bath, he gets the world of Varuna. By offering shoes, he mounts an aeroplane (47) and by offering an umbrella, he gets leadership of troops. By giving garments, he becomes beautiful and lucky. (48)

A man who gives land gets the fruit of a horse-sacrifice. One who gives a vehicle, gets heaven and the place of Lord Visnu. (49)

By giving pots full of cold water along with eatables, one gets the world of cows, Oh best of men. (50)

With mixed ghee and sugar, having salt and fresh ghee (51) if he satisfies the guests and by Gorasa and grains, he attains the world of cows for a long time, nothing is to be thought here. (52)

He derives satisfaction wherever he is born. By giving whatever he wishes, he gets the fruit of a horse sacrifice. (53)

By giving betel leaves, he enjoys himself with the Gandharvas. By sowing seeds for himself he shines in heaven. (54)

By narrating the events of history he gets the fruit of giving a cow. By satisfying a guest, by giving a cow or money to him, he gets very great fruit and enjoys himself with the Gandharvas. (55)

By following the guest, Oh Rama, he gets the fruit of giving a cow. (56)

Therefore, by all efforts, he should worship the guests always. The Ksatriyas have gods in the form of Brahmins, women have gods in the form of their husbands and a house-holder has gods in the form of guests. So he should honour him always. (57)

A man, who, in this world, honours guests continuously with grass, water, gentle words according to the capacity of his belongings, is honoured in the assembly of gods by gods and in this world, he is born in prosperity. (58)

Here ends chapter 92 of the second part of the Vis nudharmottara Purana entitled "Vaisvadev Kathanam" in the words of Puskara addressed to Rama.

CHAPTER 93

Bhojanavidhi

Puskara said—Oh Bhargava, when the moon or the sun is eclipsed, one should not take food before (1) the eclipse is over; when they are already eclipsed and if they set, he should not take the food as long as their rising takes place. (2)

When there is the beginning of their being so eclipsed, a pious Brahmin should carefully avoid eating; not so when there is a calamity to the king or when there is an evil turn in the worship of god, not after making sacrifice, not after giving (3) a gift, not when he is impure; not a thing which is abused, not a thing which is not good for his health, not when children are looking at him, Oh Bhargava; (4) if the children ask for anything, he should give to them with effort, by giving to children their desired thing, he

enjoys himself in heaven. (5)

Those people who want to observe religion properly, should

always fondle children. By giving them food, he gets the fruit of

giving a gift of a cow. (6)

By giving them a toy, he enjoys himself in the celestial garden for a long time. He, at whose sight children are delighted, (7) gets great good luck wherever he is born. Therefore, by efforts, he should give food to children first. (8)

When children are hungry, he should never eat. Not only that, he who does not give to them but eats their food (9) or he who eats sweet things alone - there is no one more sinful than he. A man should never eat wearing a single garment, nor should he eat in a broken vessel. (10)

He should not eat sitting on a broken seat or sitting on a cot, with the ends of his feet and hand dry and also when his head is wet. (11)

He should not eat things keeping these on his lap, should not take salt in his palm giving gift only once, drinking separately, eating flesh and milk, eating at night time, (12) scratching teeth and (eating) very warm, he should avoid well these seven things. He should not eat curds at night time, should not drink water with joined palms. (13)

After the sun has set, he should not eat anything which contains much oil. During day time, he should abandon (eating)

Dhana and always Kovidara (should be avoided). (14)

Dhana taken during day time destroys (sweetness of) voice. Taking curds at night with fried and ground powder of grain too. There is poverty residing always in Kovidara. (15)

Except honey, he should not completely finish things of eating the milk, ground powder of fried grains, the corn and water taken in travelling. (16)

The remaining may be given to others, but should never completely finish it. He should not give the remains of his food to a Sudra. He should not touch ghee when he has left behind some food after eating. (17)

He should neither touch his head nor fire. He should not abuse food afterwards. He should eat with a pleased mind and the mind should be occupied in that thing only : he should eat being attentive and should not look in various directions. He should not drink water with left hand or drink that which is left after drinking. (18-19)

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A rnarrrlshould not drink or eat sitting upon his hams, not expanding his feet and not with a turban on his head. (20)

The using of the wood-stick as a tooth-brush should be done after rinsing water. After rinsing water once more, he should eat betel-leaf (21)

Then he should attentively listen to the tales of the past and then, Oh best of Bhrgus, he should meditate upon the scriptures well. (22)

After doing this meditation over the scriptures, he should slowly move from that and should perform salutation of the sun at evening time and then should stand with his mind controlled. (23)

The Sandhya-Vandana in the morning should be done while standing and the last Sandhya should be performed while sitting. PQrva Sandhya should begin with the coming of the Sun, a little up and should be ended when the entire orb of the sun comes up. (24)

The morning Sandhya should be performed after taking a bath and the evening Sandhya should be uttered beginning from the time when the sun is still there up to the appearance of a star. (25)

After performing the worship of the best god; he should perform Vaisvadeva. Then after eating light and tasty things, he should sleep. Oh leader of the Bhrgu family. (26)

Here ends chapter 93 of the second part of the Vis nudharmottara PurSna entitled "Bhojanavidhi" in the Upakhyana addressed by Puskara to Rama.

CHAPTER 94

Acarakathanam

Puskara said—He should not sleep in an empty house, in a cemetery or in a place where there are too many trees or in a place where foyr roads meet, in a temple of lord Siva or in the place of Matrka; (1) also not in a place sacred to Kartikeya, not in the shade of banks or on land abounding in stony fragments, in clay or dust. (2)

He also should not sleep on Darbha grass when he is not initiated for a sacrifice or when he is not observing any vow. He should not sleep keeping his body on grains, cows, god, Brahmins or preceptors, not on a broken thing, not on an impure place, not

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when he is impure. He should not sleep with his legs wet, not naked or keeping his head in north, not in an open place which is empty on all sides, (3-4) not under a tree grown in temple-ground. He should not approach a woman who is carrying or a woman whose hairs have grown grey. (5)

He should not approach a woman in menses or a sick woman or one who is related to him (= a sister ?), not when he is hungry, not after applying pastes, not when the woman has applied pastes, not on Parva days (amavasya etc.), Oh Bhargava. He should not pour his semen in an empty place or in animals. (6)

Oh brave man, if he, with a strong and healthy mind, always acts as told here, well, his sins get removed quickly and he gets lots of prosperity and happiness. (7)

Here ends chapter 94 of the second part of the Vis nudharmottara Purana entitled "Acarakathanam" in the Upakhyana addressed by Puskara to Rama.

CHAPTER 95

Description of the duties of the house-holder

Puskara said—A house-holder should always do this religious works as described in the Smrtis, in the fire kindled at the time of his marriage or in the fire which has been brought at the time of accepting heritage or (in the fire) which was at the time of his father's death (1) or at the time of the death of his mother. Oh best of Bhrgus, this Srantakarma (= deeds enjoined in the Vedas) should be performed in the sacrificial fire; A man has debt of deities, manes and sages. (2)

From the time of his birth and hence he should always try to get out of that (debt), Oh respectful man, one can be free from the debt of deities by performing sacrifices. (3)

One who has less money, by worshipping, by fasting and by observing vows. He should be free from debt of manes by Performing Sraddha and worship. (4)

He gets free from the debt of sages by observing celibacy, by

tadying and by penance. He should offer huta, ahuta, nirvapya,

Prahuta and pras'ita. Oh fortunate one, he should not abandon five

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Mahayajnas. Huta means that which is thrown in fire. Ahuta means balikarma, (5-6) offering pindas to manes is known as nirvapya. Prahuta means that pertaining to sacrifice and the offering to manes. Prasana is that which he eats after this. A house-holder should always perform five Mahayajnas, for removing sin. (7-8)

He should always carefully perform the nryajna and rsiyajna too. (9)

Devayajna sacrifice to god should be understood as that which is offered in fire. Bhutayajna (= sacrifice to other living beings) is offering Bali. Pitryajna (= sacrifice to manes) is performed by Pinda and Oh Bhargava, Rsiyajna (= sacrifice to the sages) (10) should be taken as the service of the study and honouring guests is the Manusya Yajna (= sacrifice to men). He should never abandon these five Mahayajnas. (11)

He should offer oblation to lord Visnu, by seven sacrifices. He should keep the sacred fire and should offer oblations in fire, Oh fortunate one. (12)

When barley and other grains get ripe he should perform twice Agrahayana sacrifice and should also perform darsa, paumamasa and caturmasa sacrifice. (13)

Also a Brahmin should perform virudha, pasubandha and sautramani. These seven soma sacrifices he should offer to the eternal god. (14)

Also agnistoma, atyagnostoma, utkha, pavanl, pratiratra, vajapeya and aptoryama sacrifices and also perform other various (15) sacrifices like paundarlka and others. (16)

Oh Bhargava, by gosava, asvamedha, rajasuya, purusamedha, sarva medha (17) by other various sacrifices, in which ceremony is done according to their names, he should inspire others to perform the sacrifice to the god of gods, Vasudeva. (18)

Yajna means very lustrous, Visnu himself; only he is the Yajamana, he is the utensils used in sacrifice and he is all the materials used in sacrifice. (19)

Oh Rama, he should therefore always offer sacrifice to Hari, who has, in him, all gods. Oh best of sages, every year he should by performing Satya offer to the Lord. (20)

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He should do Pas'upratyayana and Caturmasika too. A man who has got little wealth should undertake Vais'vanara sacrifice. (21)

Oh best of Bhargavas, if one has very little money, he may drink soma. A sacrifice in which little gifts are given destroys longevity, sons, fame, wealth and study. (22)

So, one who has little money should not perform (big) sacrifices. One who has possessed corn which can satisfy his people for three years or more than that, deserves to drink Soma. By not offering Prajapatya and by not offering gifts of Agnyadheya, (23-24) a Brahmin becomes (as if) without sacred fire, though he has money. Visnu has all gods in him. His worship should therefore be done daily, Oh best of Bhrgus; his worship should be done at least in his idol because Brahmins know only Visnu in all sacrifice. (25-26)

Sacrifice to him should be performed with things of milk and flowers, in the group of those other gods separately from his own. (27)

Oh son of Bhrgu, his worship should be done outside the altar with faith, but he should never offer sacrifices in which small gifts are given. (28)

So, a man who has got little money should always worship Vis nu, grouped with other gods, by penance, with faith, Oh destroyer of enemies. (29)

By worshipping the god with the best corn, incense, fragrant pastes and best fruits, he gets (the fruit of) all sacrifices. Therefore that lofty god should always be worshipped. (30)

Here ends chapter 95 of the second part of the Vis nudharmottara Purana entitled "Description of the duties of the house-holder" in the Upakhyana addressed by Puskara to Rama.

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CHAPTER 96

Description of the bath in Krttika

Rama said—I want to listen to the desire - inspired deeds of house-holders from you, Oh knower of all religions, Oh son of the king Varuna, Puskara said—the priest who has observed a fast should make him, who has fasted when the planet of Yama is there in Krttika constellation, take a bath, according to the proper rites, (1-2) with pitchers of clay and gold having untimely roots, which are shining, possessed of all auspicious signals, with the auspicious water of holy places (3) which is filled with the leaves of agnimatha, sirisa, banyan tree and pippala tree and possessed of black sesamum, Oh best of Brahmins. He should worship fire, Kartikeya, moon, the sword and Varuna (4) as also the Krttikas with fragrant paste, garlands and grain; (5) with yellow and red colours (= flowers of that colour) with ghee and lights, with curds, things obtained from a cow (Pancagavya) and rice with husk, producing fire by churning with (6) krsara, ullopika, cakes of various types. Then he should offer in sacrifice priyahgu to all the deities mentioned. (7)

(He should take) sandal-paste, the feathers of a peacock, producing smoke from the place of vessel of producing fire by churning, he should make a jewel as gold ornament on arm (8) and wear it. According to his capacity he shall give gifts and gold too. Then wearing white garments he should worship lord Visnu, the killer of Madhu demon, (9)

Performing this rite continuously, he should then have the placing of sacred fire. This rite is described as destroying the enemy; all the rites pertaining to fire, give prosperity also, Oh best of the knowers of religion, it brings wealth, fame, if this desire-goaded deed is done daily. (10)

Here ends chapter 96 of the second part of the Vis nudharmottara Purana entitled "Description of the bath in Krttika" in the Upakhyana addressed by Puskara to Rama.

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CHAPTER 97

Description of the rite of Satrunasa

Rama said—Oh son of Varuna, by what deed done at his will does he get the consecrating fire and the destruction of his enemies (?) (1)

Tell me after that about the best rite which destroys the enemies. I want to listen to that in this matter, I have faith (in you) always. (2)

Puskara said—When the Planet of Yama is there, in the constellation Krttika he should observe always a fast and should worship lord Vasudeva with fragrant saffron, with rice, red flowers and should offer Guggula incense and should (3) offer red-coloured light with ghee. (4)

He should place before the god everything that is worth placing. Also he should offer auspicious oblation in fire which has nice sacred fuels. He should give weapons and money, gifts to the Brahmins. (5)

This rite should always be done, it is said to destroy the enemies and kill the group of enemies, by performing this best rite a man gets quickly his enemies destroyed, there is no doubt here. (6)

Here ends chapter 97 of the second part of the Vis nudharmottara Purana entitled "Description of the rite of Satrunasa" in the Upaklyyana addressed by Puskara to Rama.

CHAPTER 98

Sadharana Snanavarnana

Rama said—Oh son of god, tell me about the other baths to be taken for getting desired things, the baths by which one can get the desired things, Oh expert in religion (1). Puskara said—the priest observing a fast should make the man, who has fasted, perform the bath. Oh expert in religion, in all cases (2). Pitchers with roots which, are not seasonal should be prepared and in all these worship of the moon and Varuna likewise should be done. (3)

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Also of the deities of constellations and of the constellation itself and also of Lord Vasudeva who is omnipresent and immeasurable. (4)

For those whose worship is to be done, oblations should also be offered (in fire). The desire fulfilling bath should always be done and proper constellation should not be disregarded. The pitcher for the bath should be enchanted with this vessel, Oh Bhargava. (5)

Mantra "The water which originated from Soma (moon), the pious fire, which purifies and which resides in sun and moon, whose flow has been destroyed, by the wind, which resides in water with honour, which is always for the benefit I offer to that, may that bring peace, wealth, new prosperity to me in abundance which is at the top of all." This rite has been said to destroy the enemies and this bath common to all (such rites) is pious." After this I am telling you, Oh Rama, about the other types of bath which are desire-goaded and which give happiness. (6)

Here ends chapter 98 of the second part of the Vis nudharmottara Purana entitled "Sadharana Snanavarnana" in the Upakhyaana addressed by Puskara to Rama.

CHAPTER 99 Naksatra-Snana-Kathana

Puskara said—I have told you about the bath to be taken in Krttika constellation which beautifies the rite pertaining to fire and which is the principal bath for destroying enemies and which gives consecration of fire. (1)

Similarly a bath in Rohini constellation has been mentioned as giving a son, but for you, who desire to get the spiritual pre-eminence, listen to that bath known as Saumya. (2)

Three pitchers full of the leaves of udumbara should be prepared and decorated with garlands like string, which are white, bright and which have the emblem of the full moon on them. (3)

He who has been given a bath with these (pitchers) afterwards should wear silk clothes with due ceremony and then, worshipping gods and offering ghee in fire (4) and offering in water, milk made

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pious with 'Om' to the moon, he should put before the moon, a three pounded deer. (5)

Then he should give incense with the horn of a deer. Then he should wear a jewel, adorned with gold in honour of the moon. (6)

Here he should give as gift an auspicious milch cow; by doing this, he gets best spiritual pre-eminence. (7)

A man with a pitcher - full of ghee, mango and honey decorated with strips, should take a bath with water, having red sandal-paste (8) and should offer to Rudra, flesh, blood, honey and milk with cooked rice, a black garment and the incense of guggula (9) and then a sacrifice with ghee and reciting mantras is enjoined. The gift to be given here is black garments. (10)

Flesh, hair of horse, man and specially of a donkey should be made as a jewel in iron and that should be placed on the door of the enemy. (11)

This bath which is to be taken in ArdrS constellation destroys all enemies. Oh Rama, preparing three pitchers full of fragrant pastes, fruits and seeds (12) he should be bathed by that. After that butter, gruel, fishes, with recitation should be placed before Aditi (13) as also fishes having smell. Here a sacrifice with ghee and rice with incense is enjoined. (14)

On that day, he may go and he should wear a jewel having gold, silver and fragrance. (15)

Oh Rama, here a gift should be given of a milch cow. If he takes this bath in Punarvasu constellation he becomes beset in his caste; (16) or he gets sons, or he, a very fortunate man, gets whatever he desires. Rubbing his body, Oh Rama with the tenacious paste of white sesamum, (17) he should take a bath with pitchers filled with ghee derived from cows milk and bathing with all herbs, covering his body with a cloth not cut, he should offer milk with cooked rice, (18) also white garlands and garments new. Here sacrifice is to be performed with milk, with cooked rice and incense should be given with fragrant things. (19)

That jewel should be worn on head and a student should wear on the top of his stick. A bath with water having flowers and gold brings prosperity. (20)

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Here the gift to be given is ghee with gold, saddhvaja should be tied round with blue string and with blue flowers (21) and sesamum should be tied round with a lot of Naga flowers and with the best clay of an ant-hill which is hasta (i.e. 18 inches). (22)

A Brahmin should take a bath with these and should offer to all servants sweet (with honey) rice, with husk. Fragrant with water and Dhanas should be pounded again and again. (23)

A sacrifice should be performed with milk, incense should be made with all bancs. The skin of a serpent, Naga flower and gold may be made like a jewel. (24)

Here a gift, that is to be given is an attractive cot. A bath should be done in Aslesa which wilbring enjoyments and success; (25) or it gives wealth. Oh fortunate one, I have described to you the rites to be performed for getting the desired things. With the leaves of black sesamum, he should fill six pitchers. He should tie them round with black garlands and take bath with them. Wearing a new garment, he should offer seven pindas on the darbha grass with their tips facing the south, (26-27)

Subhasvara, Bahirsada, Agnisvakta, Kravyad, Upahuta, Ajjapa and Sukalina (28) are described as the manes. To them he should offer Pinda in order. He should offer incense with Vrlhi and barley grain and should perform sacrifice with sesamum. (29)

Here sesamum and silver should be given as gifts and a bud should three times be tied round and a jewel of that marrow should be worn. (30)

He gets the favour of manes and gets success in his work by performing this bath in Magha Naksatra always carefully. (31)

Two full pitchers should be prepared with honey, Madhuka and Madhuyastika and a man who is devoid of some limb should give a bath to that man. (32)

Then after taking bath the paste of sail (= a kind of rice) mixed with ghee and honey, fragrant paste, garlands of various types should be offered to the sun. (33)

After offering that, various types of flesh too should be offered. The incense should be given with ghee and sacrifice should be done with Priyahgu. Here variegated clothes should be given as gifts. (34)

The wings of a pigeon and a Cakravaka, Oh respectful among men, (35) should be tied three times round and that jewel should be worn on the head. He gets great good luck by taking only a bath in honour of the lord Sun. (36)

Taking a bath with two pitchers full of sesamum and honey in ardra constellation, he should offer milk and a pair of yellow and red garments for incense. Satavarl should be offered and sacrifice should be performed with rice. Tejovant and priyahgu tied round three times should be worn as a jewel. (37-38)

And a pair of red garments should be given, as gift. This bath to be performed at Uttara Phalguni constellation gives fame in all undertakings. (39)

The nourishment of virile should also be done after the birth of a son. For one who desires to have an elephant, a bath in Hasta constellation has been already told by me. (40)

For getting victory over the enemy's army too that bath is praised. He should put in a pitcher full of manjistha, samariga and misikanta, Oh Bhargava, (41) and also gold and silver. Bathing with that after this, variegated garlands and garments (42) should be offered to Tvastra with devotion and a sacrifice should be performed with milk; Oh bestower of honour, variegated clothes should be given here as a gift. (43)

Incense should be with all fragrant things and a variegated Bali should be made and a Man! encircled with gold, of 18 types of flowers grown on separate stalks, (44) should be worn on the head. If one takes a bath in this way in Citra constellation, he gets great good luck. (45)

He gets honour amongst all people and gets whatever he desires. Gold leaf of a pippala tree and the horn of a rhinoceros (46) should be placed in a pitcherful with spiritual liquors,

wines and intoxicative juices; he should offer to the Vayavya carefully milk along with curds having flesh; (47) should offer fragrant pastes and incense and should offer ghee in sacrifice, various clothes should be given as also gifts here. (48)

One who knows should wear the jewel; this should be done in Svati constellation. (49) (By this) a man gets great success in trade. In Vis'akha constellation he should take a bath with two Pitchers. (50)

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Then in Krttika constellation, Oh fortunate one, and the incense of guggula and ghee. For offering in sacrifice he should take ghee and a gift of gold should be given. (52)

One becomes the leader of a group - there is no doubt, if he performs this, (He should offer Bali), He should put in three full pitchers on which Svastika sign has been made, very strong Ananta, MadhQka and Misi (53) and then, covering his body with a new cloth, with fragrant pastes, fruits and rice (54) and honey, he should give offerings to the lofty Mitra, he should offer the incense with a scorpion and sacrifice should be done with barley grains, Oh bestower of honour (55) and he should wear (a gem of) the city gateway (?)

Frying pan and wood of Cuda (?) along with gold and Oh Brahmin, he should give gold as a gift. (56)

Taking bath in this way, in Maitra, he gets friendship with all created beings, Oh tiger in men or he brings under him the entire city. (57)

He should prepare pitchers filled with the water originated from a lake, a lotus-bed, rivers and streams and possessing all seeds (58) and having all jewels and herbs, should take a bath with them three times, wearing silk clothes. He should offer jewels, garlands and fruits. (59)

He should offer to Indra, jewels with his face turned towards east carefully. With full of all gems and herbs the three baths should be taken. Clothes, gems, garlands, fruits should be

given to Indra keeping the face on the eastern side. Then on the front (head) side the dhupa should be given; the gems become like Visakhavan.(60)

Then an umbrella should be given, Oh Son of Bhrgu, on the Jyestha constellation. Taking the bath everyday like this he gets the kingdom without any enemy. I have told you the bath in the Mula constellation desiring agriculture and for business, O Bhargava, it should be in the beginning of Uttara-Sadha constellation. (61-62)

Then the four pitchers should be prepared in Uttara and asadha - constellations with flowers, seeds and fruits; then a man should take his bath by that. (63)

Then garments, wine and food mixed with milk should be given to the gods, O knower of religion; they should be mixed with Mudga and with one's own will, garland and garment should be given. (64)

In the sacrifice milk should be used and the horn of a cow should be used as the (Yupa) peg. One should use the flowers of dhatri, s'ami and bilva and one should wear jewels with gold. (65)

There one should give gold and silver. Thereby one becomes the supreme king and gets victory in disputes. (66)

There one should put bilva, tagara, sandalwood and madhuyast ika (sugarcane), priyahgu and madhuka in three pots. (67)

O the best of Bhrgus, one should take a bath with the water brought from the Sangama (the meeting place of holy rivers) and its clay. O Brahmin, then again one should take a bath with all the herbs. (68)

One should offer to Visnu the food of Kulattha and the rice and the chief fruits and Bali sacrifice and similarly dhupa with mudga. (69)

It is said in the scriptures that one should put on the head the wood from the stick of the Chhatra (umbrella) of a king and similarly from the flag of Indra and the canine tooth of a lion and jewel with gold. (70)

There one should give as Daksina (gift) present a cow which is milked in a vessel of bronze (Kahsyopa-dohini Dhenu). Thus a man bathing in Sravana gets a kingdom having no trouble. (71)

Or O Bhargava he gets the supremacy on other country. Then one should put the leaves of atimuktaka and bilva in five pots and then one should take a bath with them. Afterwards one should offer gold and honey from the Vastus. (72-73)

One should do dhupa-incense with the side locks of hair of boys (Vayasa-paksaihi) and a Homa sacrifice should be performed offering purified butter. Then one should put on the head the locks of hair of Brahmachari boys (Kaka Paksa), stalks of corn and Kaka-teScl, gold and gems. There one should give as present (as a Dakṣiṇa) a cow which is milked in a vessel of bronze. O the best of the world, one who daily takes a bath in Dhanistha (74-75) gets very rich wealth or a bride in marriage. (76)

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I have already described before (Varuna) the bath with sacred water which increases health. A man who has taken a bath with two pitchers full of water in which jewels are dipped, should offer the milk of a she-goat to Ajaikapada and white flowers and different fruits should be offered. (77-78)

Similarly Khatwariga, Dhupa-incense and Homa-sacrifice should be performed with milk. O Rama, one should wear the canine tooth, hair and nail studded in gold and a gem. One should give a goat as a gift and after taking a bath one should always meditate upon Ajaikapada. (79-80)

O Rama, one would get a treasure or would get a victory permanently on the enemies. I have already described the baths named Ahirbudhnyam and Godama. (81)

In Kanya-Rasi (Virgo) a man should take a bath filling a pitcher with powdered sandalwood, haridra (turmeric) and similarly the roots of durva grass. (82)

Thereafter in Pusna bath, ornaments, garments and offering Bali should be given. Similarly honey, Laja, fried grains and Dhupa incense should be offered with purified butter. (83)

A sacrifice (Homa) should be performed with purified butter and gold should be given as Dakṣiṇa. A sacrifice should be performed with bright Suvarcala Brahmi (Brahmlm Suvarcalam) and the interior Homa should contain a gem. (84)

The man who takes a bath like that in Pausna, is always united. I have already narrated to you the Suprada Snana, the bath that gives good things, which is taken in Asvina. (85)

O the best among Bhrgus, O Rama, the entire Vaijayanti and Bala, Indrahasta and Madhuka should be filled in three pots. (86)

One who has taken a bath with that should offer (Tila) sesamum and rice and garlands of various flowers and yellow garments. (87)

For Dhupa-incense the horn of a ram and for Homa (oblation) sesamum should be used. There one should give sesamum and gold as Daksina. 88

A gem should be made with the roots of Darbha grass and should be covered with gold. The man who takes a bath in Yamya-Bharani Naksatra, gets a long life. (89)

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O Rama, I have narrated the main baths, which are desirable for atoning sins. O the best of Brahmins, they should be taken by the intelligent persons having land. (90)

Here ends chapter 99 of the second part of the Vis nudharmottara Purana entitled "Naksatra-Snana-Kathana" in the Upakhyana addressed by Puskara to Rama.

CHAPTER 100 Abhijit Snana

Puskara said—In Uttarasadha Brahma-snana - Brahma—Bath is recommended. O the best of the kings, when the Sun comes in the middle, one should take a bath with water filled with all the seeds and jewels, fruits, flowers and herbs; and then perform Pflja service of Svayambhu Brahma. (1-2)

O one knowing religion, dhupa (incense) should be offered with the roots of kus'a grass, purified butter and rice. Homa-sacrifice should be performed with purified butter and gold should be given. (3)

O Brahmin! While the sacrificial ladle (Sruva) is being prepared with the powder giving pleasure one should put the powder of Soma herb and threefold gem on the head. (4)

I have narrated to you the bath which is to be taken by a person desiring to get a kingdom. Similarly I have narrated by my sweet will that of one desiring Brahma-varcas the supremacy of Brahma. (5)

O Bhrgu! I have narrated to you this bath which is taken for destroying all the mental worries or it should be taken when the sun comes in the middle of the day (i.e. the noon). Then it is Praiseworthy and it fulfils the desires. (6)

Here ends chapter 100 of the second part of the Vis nudharmottara Purana entitled "Abhijit Snana" in the Upakhyana addressed by Puskara to Rama.

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CHAPTER 101

Pustikaraka-Sravana-Snana

(The bath giving nourishment and strength)

Rama said—O Lord, kindly narrate the other bath which strengthens or nourishes a man and by taking it daily a man gets strength. (1)

Puskara said—When the lord of lords the Moon comes in (Sravanarksama) the constellation of Sravana, one should take this bath where two rivers meet. (2)

Or it should be taken where a river meets a lake or a river meets the sea. Having taken the bath one should worship Lord Vis nu with flower garlands and sandal-paste etc. (anulepana) and with Dhupa-incense, lamp and obeisances - (Namaskara), according to one's own prosperity. Then cooked rice with curds should be offered to Lord Visnu. (3-4)

Thereafter one should give an oblation of milk, while chanting Purusa Sukta. O the best of Bhrgus, silver should be presented as Daksina. Without fasting also this bath gives the highest strength or nourishment. (5)

If a man takes a bath in Sravanrksa-Yoga, all his desires are always fulfilled. O Rama, all his sins are removed and he gets religion and the main fame. (6)

Here ends chapter 101 of the second part of the Vis nudharmottara Purana entitled "Pustikaraka-Sravana-Snana" (The bath giving nourishment and strength), in the Upakhyana addressed by Puskara to Rama.

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CHAPTER 102 Janmarksasnana Varnana

Puskara said—When the moon comes in Janma-naks atra—Yoga, (the constellation of the birth) one should worship a pitcher filled with all the herbs and then a bath should be taken. (1)

After taking the bath one should worship Lord Vasudeva, the lord of the world. Similarly the Moon the lord of all the constellations and the Varuna Naksatra, (the constellation of Varuna) the lord of water. (2)

Similarly Vayu, the god of wind and the Chhatra (umbrella) on the seat of weapons should be worshipped and purified butter (ghee) should be offered as oblation, while chanting the mantras of the aforesaid gods. (3)

O the best of Bhrgus! Daksina (presents) should be given to the Brahmins, according to one's own capacity. Thereafter, O the tiger amongst men! A man smeared with sandal-paste etc. and wearing fragrant flower garlands and various ornaments should live eating the oblations (Havisyasi) and controlling the senses. Without observing fast also this bath is holy and destroys the sins. (5)

It is enjoined that Janma-Tara (the wife of the moon), is the mother of the world and Lord Visnu, in the form of the Moon is raised as the father.(6)

Therefore one should do all efforts to worship with devotion the Moon in the Janma-naksatra, the constellation of the birth or particularly in the Janma-Rksa. (7)

O the chief of Bhrgus! Having worshipped the moon daily in the Janma-Rksa, the constellation of the birth, a man obtains all the desired things; his sins are destroyed and he always becomes happy in this world.

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Here ends chapter 102 of the second part of the Vis nudharmottara Purana entitled "Janmarksasnana Varnana", the description of the bath called the birth constellation bath in the Upakhyana addressed by Puskara to Rama.

CHAPTER 103

Barhaspatya-Snana-Varnana

(The description of the bath of Brhaspati)

Puskara said—When the moon is increasing in the bright half of the month and when moving towards the north (Uttarayana) on an auspicious day, Nakstra, constellation and at the auspicious time.

And when the moon is in Tisya or As'vina and also when it is in Hasta or Sravana Naksatra one should go out of the city, in the Eastern or Northern direction.

On a beautiful piece of land recommended by Vastu-Vidya—one should make a square and round, auspicious design measuring eight hands (Hastas). (1-3)

And another in Vahni-Vedi altar of fire for sacrifice should be made. It should be smeared with cow-dung but lined with white-wash. It should be decorated with flags, umbrella, fans, garlands, wreath (Dama) and kus'a grass and rice, laja and gandha etc. chief auspicious things. (4-5)

It should be decorated with turmeric and similar things (Abila-Gulala etc.). Then from four springs of water nine pitchers (should be brought). (6)

A learned man should place each of them on the two Mandates so prepared. Then O one having great luck! Chanting the verses, one should imagine that the pitchers full of all the seeds are full of the water of seven important rivers. And a Brahmin should prepare a pitcher with all the herbs. (7-8)

Then another should be prepared with all the seeds, still another with grains and jewels and similarly still another should be filled with the topmost leaves of the trees. (9)

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Another should be filled with flowers and similarly another with fruits. All others should be filled with fragrant things (like sandalwood) and should be worshipped. (10)

All of them should be spelt (Abhimantrayet) with the mantra verse. Then giving Bhadrasana (nice seats) a wise man should spread the hide. (11)

For a Brahmin desirous of a bath the hide of a solar (celestial) bull is auspicious, similarly for a Ksatriya that of the lion and for a Vais'ya that of the tiger is good. (12)

For a Vais'ya the hide of the elephant is good. To take a bath one should sit on it, and a wife with praiseworthy characteristics should be seated on the left hand side. (13)

One who is bathed should not comb the hair. A learned Brahmin should be given a bath with other Brahmins. (14)

Then with the sacred sound of the conch-shell and with the sound of the Vina, lute and the Venu, the pipe and with great sound of victory (Jaya-Sabla) and with the loud songs of the Bards one should hold on the head a golden vessel with a hundred holes. Then a person knowing the scriptures (Sastravit) should pour water from the pitchers, one after the other. (15-16)

The mantra of the herb by which the pot is filled should be chanted. "Ya Ausadhaya etc." The mantra "Abraham Brahmana" etc. is praised very much for the Blja-Kumbha, the pitcher with the seeds. (17)

For the pitcher of the jewel "Asuh Sis'ana" etc. should be chanted. The mantra "Puspavati" etc. is praised for the pitcher with flowers. (18)

This same mantra is praised for the pitcher with fruits. The mantra "Gandha-dwarena" etc., should be performed for the pitcher full of fragrant things. (19)

After taking a bath in this way one should put on two very white garments and O Rama! auspicious things should be touched and the face should be seen in purified butter. (20)

Then (one should see the face) in a clean mirror there after one should worship the Lord Hari. Similarly with the mantras of Visnu one should give oblations in Fire (or to Visnu). (21)

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Thereafter on the northern direction of it the fire should be placed and a Bhadrasana (nice seat) of the hide as narrated should be put in an auspicious place. (22)

O the descendant of Bhrgu! Then smeared with white paste, wearing a flower garland and auspicious ornament a man with his wife should sit on a seat. (23)

Then chanting the mantra Gandha-dvara a Brahmin should make Tilaka on the throat and on the forehead with pleasing substance. (24)

Then while chanting the mantra "Yena Deva-Jyotis" etc. a Brahmana should sprinkle water on the limbs beginning from the leg, with the help of darbha-grass. (25)

Daksina should be given to the preacher and to the Brahmins, according to one's ability. Similarly fragrant things, jewels, purified butter, flower, garlands, gold and silver also should be given. (26)

That vessel with a hundred holes should be presented to the preacher and doing auspicious talks one should be free from sins, by the blessings of the Brahmin. (27)

Then one should enter into one's own house, with the auspicious sound of the conch-shell. O Rama, similarly this bath should be taken without the wife. (28)

If one takes this bath for seven nights it destroys all the sins. One should abandon wine, meat, honey, (Ksaudram) and sexual intercourse. (29)

This bath removes poverty (Alaksmi), is meritorious, kills demons, increases intelligence, gives health, increases lustre, gives prestige and kills one's enemy. (30)

This bath is auspicious, removes the sins and destroys the bad dreams of this Kali-Yuga (the age of quarrel). Hence formerly even Brhaspati the preacher of gods got it done by Indra himself as Indra killed Vrtra and had incurred the sin of killing a Brahmin. (31)

Then he himself gave by Indra the best desired objects in this world and is honoured and becomes happy and goes to the Mahendra loka (the world of Indra). (32)

Here ends chapter 103 of the second part of the \ nudharmottara Purana entitled "Barhaspatya-Snana Varnana" (t description of the bath of Brhaspati) in the Upakhyana address by Puskara to Rama.

CHAPTER 104

Dikpala-Snana Varnana

Rama said—O Lord! Kindly narrate another bath whic destroys sins. And by taking it once one becomes"-free from sii immediately. (1)

Puskara said—There is a bath for those who are harassed t the Royal diseases Yaksma, (general) diseases and who havir irregular fever Visama-Jvara and who are tortured h (Cayonmada) madness and irregular fever. (2)

(Which is) for those who are unhappy due to the bad stars c Vinayaka and for those whose mind has become dull, for thos who cannot get success in knowledge and for those whose seeds d not grow. (3)

For those whose family becomes unhappy, whose things ar not sold and for the man who is strong but does not get victory i the battle. (4)

Whose acts are proper yet repeatedly there are obstacles am for those who invites quarrels with friends, relatives and with one's own people. (5)

For one whose embryo drops (abortion) and whose child is born but dies, for those whose flowers are destroyed or the flower: do not produce. (6)

For the woman who doesn't receive the seed (and become; pregnant), for one who gives birth to non-human beings (Amanu: an), for the girl who does not get a husband or who does not get love from him. (7)

For one who does not get Saubhagya, good luck in the midst of friends, one's own persons and relatives. O Bhargava! the bath should be taken by those who are mentioned above and others or by those who are not mentioned. (8)

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A person knowing the rituals (Vidhanajna) should critically see and get this bath observed. An intelligent man knowing the planets should give a bath to them on the bank of a river. (9)

Those who are harassed by the king or affected by irregular fever (diseases in general), should take a bath in a temple where Siddhas live or worship. (10)

Those who are tormented by madness or who have got hysteria, should take a bath in the residence of sages or in a sacred place. (11)

Those who suffer from the bad star of Vinayaka or whose minds are dull it is recommended that they should take a bath in the place where good people come. (12)

Those who (do not) get success in three kinds of Vidya or whose good qualities are (not) admired should take a bath here in the temple of Siddhadeva. (13)

Those who do not get victory in battle or whose own people are decreased, it is recommended, should take a bath in a forest, in a jungle or in a sacred place. (14)

Those who always quarrel here and there should take a bath on the meeting place of three roads or in a pond. (15)

The woman whose embryo falls down (and who has miscarriage) should be bathed where lotuses grow and the woman whose babies are born but do not live long, should be bathed near an Asoka tree. (16)

The woman who does not receive the semen (Sukra) (and do not get pregnant), should be bathed near a tree having fruits. And if the children die, she should be bathed on the shore of an ocean. (17)

The woman who gives birth to non-human babies should be bathed at Ekalinga place or in the cluster of trees. The woman who is full of beauty and grace but does not get good luck (Saubhagya) it is said that her bath taken in the place of a prostitute gives prosperity. All other women should always take a charming bath. (19-20)

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A Brahmin should live day and night with his assistants, in a pious place where there are no thorns. (21)

O one giving honour! One should take a bath and a capable man should observe fast day and night but if one is incapable he should eat the (remnants of) oblations. (Havisasanam). (22)

O Bhargava! a healthy man should take a bath in Sarad and Vasanta (autumn and spring). In all the seasons, it removes the bad stars and diseases of the miserable persons. (23)

O Brahmin! A Brahmin should get a man bathed in the Savitra Muhurta, the auspicious time of the Sun. And in the Maitra or Vijaya a person from the royal family should be bathed. (24)

A Vais'ya should be bathed in the Muhurta of Pitamaha. For a Brahmin Pancami or Saptami - the fifth or seventh day (of the Lunar month) is best. (25)

For a Ksatriya the thirteenth day and the third day surpass others. O one giving honour! Similarly for a Vais'ya the second and the tenth day (is the best). (26)

In taking a bath for the SQdras the sixth day and the fourteenth day are good. And for all other castes Ekadas'i, (eleventh day), twelfth day and the fourteenth day of the dark-half (Krsna-caturdas'T) are taken.

For all the castes the bath in Naksatra-constellation of Druva, Visnu, Pusya, Revati, Bhagadaivata, Hasta, Punarvasu, Saumya, Jyestha, Varuna and Dhana are honoured. (27-29)

The Asana (seats) Yetrasana - the seat of cane, Bhadrapltha, Vaidala of bamboo and darava of wood are praised respectively for the castes (Brahmin etc.) (30)

The foot-rest (Padopadhana) of Krsnajina = the hide of black antelope, that of the tiger, that of Ruru (a savage animal) and of goat (Bastan) should be made respectively for the castes. (31)

A child should be bathed on the back of a bull, a horse, a chariot and on the back of an elephant or on the shoulder of a man or in the lap of a woman. (32)

It is said in the scriptures that the bath in a lake is best for one who is desirous of performing the ceremony of bathing. O the tiger

amongst Bhrgus! Hereafter I tell you the substances by which one should bathe. (33)

The new and charming bark of aguru named satahva, madhuka and two rajanis, tagar and nagakesara. (34)

Asurl, sarjika and mansl, ramatha and sandal-wood, priyahgu, sarsapa, kustha, kumkuma and bahupatrika, (satavari). (35)

Balendra-hasti and brahml and similarly pahcagavya -five things of the cow (milk, urine etc.). They should be prepared by mixing saktu (coarsely ground meal). (36)

Then when the day for bathing comes it should be prepared as before. Thereafter a wise man should make a Mandala design in a charming place. (37)

The square and the eight directions should be levelled on all sides with cow-dung. The four doors should be adorned with garlands and Prakaras - surrounding walls. (38)

In the middle of it a beautiful lotus with eight petals should be drawn. In its Karnika-Pericarp disc like (round part of the lotus), Visnu having the lustre of a cloud, wearing a yellow silk garment, having the chest illumined by the Kaustubha gem and holding Sankha, Cakra - should be drawn. On the right hand side Brahma having the complexion of a lotus should be drawn. (39-40)

On the left side Rudra, having the complexion of a white cloud, wearing the hide of a tiger, having three eyes and holding a trident should be drawn. (41-42)

On the eastern leaf good looking Indra having Vajra (thunder-bolt) should be drawn. He must be riding on the back of an elephant, should have a golden complexion and yellow garments. (42-43)

On the petal of south-east direction, lustrous fire god should be drawn. The god should have the garments like smoke and the lord should be seated in the vehicle of the parrot. (43-44)

On the southern direction Yama (the God of death) should be drawn, who is like Atas! flower and who wears an auspicious yellow garment who has a stick in his hand and who is seated on a hc-buffalo. (44-45)

On the south-west Virupaksa should be drawn, seated on a camel, wearing red garments and having a terrible black sword in his hand. (45-46)

In the western side Varunadeva should be drawn having a noose and sitting on a swan. The god should have very white garments and should be like pure Vaidurya gem. (46-47)

On the north-west Vaya should be drawn seated in the middle of the Vayu-mandala, the circle of air. He should be drawn having a white complexion and white garment and adorned with all the ornaments. (47-48)

On the northern petal Kubera, the god of wealth, should be drawn, seated in a Vyoma-Yana (air-plane), wearing the best armour, having a club and with the complexion of a lotus. On the north-eastern petal Bhalacandra (Sankara) should be drawn, sitting on a bull and wearing the garment of the hide of a tiger and decorated. (48-49)

The lotus should be surrounded by four seas and around the square, aquatic animals should be drawn respectively. (49-50)

On the eastern side of the seas a charming lotus should be drawn. Then a disc, a stick, a thunderbolt and crocodiles and s'akti, a flag, a trident should be put one after the other. (51-52)

Then twelve arrows should be put joined with the compound wall. O the best of the Bhrgus! a wise man on Sukti (with good speech) on the doors eight small and coming out of the petals should be placed to gather. And on the sides sharp and half the span in length should be put adorned by Taksa (a Carpenter). (53-54)

O Bhargava then a strong and beautiful string with five colours should be tied to them not hampering the doors. (55)

An attractive canopy of white colour should be covered above and on all the four sides flags, umbrellas, swords and bells should be put. (56)

On the walls a strong enclosure should be made with sticks. And outside the walls Mandalas for bath should be made. (57)

O the best of Bhrgu! they should be triangular, square and attractive. They should be prepared on all the directions and sub-directions, with Jvala (illumination) and garland. (58)

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Near the bathing places on all sides cows with calves and bulls should be placed and worshipped. (59)

On the north part of the compound wall the Vedi (altar) should be adorned with lifeless birds and she-goats with kids. (60)

All of them should be covered with darbha grass and should be sprinkled with water. Then with great rituals fire should be placed chanting mantras. (61)

O Bhargava! as described before, the gods with their signs and with their mantras and with Orhkara mantra and separately mentioning the names of all weapons. (62)

Asvattha, Udumbara, Palas'a, Bilva, Arka, Khadira, Saml, Svarahvaya, Apamarga, Palasa and Yavaka. (63)

Vamsika and Asvagandha and Kadamba and Arjuna and Asana - all these are the praiseworthy fire-goods. They should be a span in length (Kisku-matra) and dipped in purified butter. (64)

They should be thrown in the fire for one hundred and eight times one after the other, with oblation and mustard seeds, sesamum and Turmeric (Iaja). (65)

Then the Santi mantra should be spoken by the Brahmins having good qualities. They should be worshipped by flowers, rice and fruits and given Daksina. (66)

Then the pitchers should be placed on the seas in the Mandala, in the directions and sub-directions, according to the name of the gods of the direction. (67)

They may be made of gold, silver, copper or clay. I am narrating their names. Kindly listen to them from me. (68)

Bhadra, Subhadra, Siddhartha and Chaturtha, increase the health. Amoka, Citrabhanu, Parjanya are very nice in appearance. (69)

They should be worshipped with the water of Vapi, (a step-well) a well or river. And they should be worshipped with Arghya, offering with herbs, flowers etc. (70)

They are evoked by the mantras. Kindly listen to the mantras from me. "Let the As'vina, Rudra and the multitude of Maruts establish these pitchers. (71)

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Vis'vadevah and Adityah, Vasus and similarly the sages and other gods also who are pleased, reside here." (72)

Thus establishing these pitchers in the Mandalas, Indra and other gods should be seated as told before. (73)

in the eastern Mandala the pitcher should be established with white flower and silken garment. Everywhere the pitchers should be held by Brahmins, praising the pitchers. (74)

O Bhargava! each should be placed on four doors. The pitchers should be filled with water according to the capacity. (75)

Similarly, they should be placed in such a way that they may be easily given for a bath to the person who is going to bathe. I shall tell you the herbs which are placed in the pitchers. (76)

O one knowing the religion, those who are not established, should be established. Jaya, Jayanti, Sukarl, Markatl and Vaca. (77)

Kayastha, Vayastha, Brhati and Bahupatrika, Sahasta, Satavlyra and Trayamana, Katumbara. (78)

Aticchatra and Catra, JTvanti, Aparajita, Jatila, Putana, Kis'a, Sura and Yaksa-Sura. (79)

Avltaraksasl, Vlra, Sthira, Bhadra, Yas'obala, Sankha-puspi, Visnudatta, Nakuli, Gandha-nakull. (80)

Golomi, Atibala and Vyaghrl and As'vavatl, Syama and Jyotamati. These should be filled in the pitchers. (81)

Similarly Chandana, Us'Ira, Tagara, Kumbhama, Aguru Kesara, Tvak-patra, Mustahrlbera, Priyahgu and Elarasa. (82)

Gandhamansi and Sprkka, Rocana, Ramaka Buti, Kas'iruk, Amrta and Kakubha and Padmaka. (83)

Similarly, Kasturi - (musk), Taruska, Karpura (camphor) and Nadika, Jatiphala, Lavanga (cloves) should be powdered with Kakkola. (84)

Other available spices (fragrant things) should be put (in the P°ts). And white, red, yellow and black clay (85) and the other Praiseworthy soils also know from me. (They are) from the tip of the horns of a bull, from the anthill of white-ants, from a temple, from Vraja (a Cattle-shed). (86)

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From the fire place, from the tusks of an elephant and from the house of a lucky prostitute, from the gate (place) of a king, from the city, from a well and similarly from the house where donations are given. (87)

From the house of a potter, from rivers and from the place of a Padmini (a lotus) and a teacher and from an Indranila pond, from a Hrda (pit of water) and from a stream also. (88)

From the four cross-roads, from seven roads and similarly the soil from the cart, from the stables of multitudes of elephants and horses and similarly from the house of a Brahmin who knows the Atharvaveda. (89)

From the house of one who has goats, from the treasure of a king, from a great seat, from Asoka tree, from near the trees whose juice is like milk and from the trees full of fruits. (90)

The soil from the school where always teaching is going on and from the place of Yajna-sacrifice—All these should be taken and mixed with Pancagavya—five sacred things from the cows (i.e. milk, urine, cow-dung etc.). (91)

All the seeds should be brought and placed in the pitcher for bathing. Then a Brahmin should instal the pitchers and prepare for the bath. (92)

They should be placed in all the directions and sub-directions. In the eastern Mandala it should be established and a white garland and smeared with Lepa (ointment). (93)

Four Brahmins should hold a white cloth, similarly in the Southern direction everything should be blue. (94)

And on its south-west direction everything should be black. (And on the western direction everything should be yellow). In the north-west everything should be of white colour. (95)

Similarly in the northern direction the lotus colour should be made. In the north-east everything should be variegated. (96)

There mantras of installation of a king on the throne are enjoined. In each and every pitcher in all the directions and sub-directions. (97)

O one with great fortune! one should be bathed with the pious sounds of the conch-shell. After taking a bath one should put on

white silken clothes and should wear white garlands and the ointment. (98)

Thereafter with scented things, garlands one should worship the gods sitting on the Mandala. (99)

Then with a lamp, incense, obeisances, garments and ornaments and Apupa (round cake) and milk and other eatables and white flower garlands and ointment should be offered. (100)

Various fruits and milk should be offered to the Brahmins and the best food, white flower garland and ointment, fruits and flowers should be offered, to Kesava, as sacrifice. (100-102)

With milk, best food, curds and with Krsara and fruits and flowers of the season, sacrifice should be offered to Sankara. (102-103)

With Apupa cake, the best food eatable, milk and Sarpisa and white flower garland and with ointment, sacrifice should be offered to Mahendra.

With barley, sesamum, wheat and Sakrt eatables and molasses, sarpisa (clarified butter-ghee) sacrifice should be offered to Fire god. (103-104)

With molasses and rice, with molasses and cakes, roasted meat and flesh, should be offered to Yama the god of death as sacrifice and should offer a red garland and ointment. (104-105)

Roasted meat and meat, black garlands and ointment, wine and Sauvlraka should be given to Virupaksa as oblation. (105-106)

Apupa cake of Mudga, the cake of sesamum and similarly the things produced in water should be offered to Varuna as oblation. And similarly a yellow garland should be offered. (107-108)

Barley, wheat, gram, Masa, Saktu, Gorasa - (milk etc.), Kulmasa etc. with purified butter should be offered to Vayu, the wind god. (108-109)

The eatables with honey and the meat mixed with Munga, variegated flowers and Kumkuma should be offered as oblation to Kubera, the treasurer of gods. (109-110)

The eatables prepared from the Simbi grains, cooked rice with molasses and curd should be offered to Isana as oblation and white garlands and ointment should also be offered. (110-111)

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Then an intelligent man should offer milk, Krsara, Gandha and flowers with five Rasas to Sukra after knowing him. (112)

Fruits, rice and red flower-garland should be offered to Sakti as oblation. Then oblations should be given to Snana-Mandalakas also. (113)

The toys of the children, eatables, different fruits the flesh with blood of the fish, milk, sesamum and molasses, Yakrt, Antrani intestines and hearts should be offered to Ghosts. (114-115)

Then speaking the names in dative case, of the godSj mentioned in the Rajyabhiseka mantras, (along with the word 'Svaha oblations should be given into the fire according to the faith and purified butter available. (115-119)

Then after giving the last oblation Daksina (present) of gold, silver, cows and different garments should be given to the Brahmins. (117)

O Rama, Daksina should be given particularly to the performer (Karta Brahmin) similarly the garments etc. offered to the gods and the pitchers etc. for bathing. (118)

It is said in the scriptures that the performer (Karta) should divide it as he pleases. Then after seeing the face in the purified butter and bowing to the gods, holding auspicious things and taking fruits in the hands and with uplifted face one should go out of the place and then one should go to one's own house. (119-120) One should live there that night having eaten the (remaining) Havi (offering). One who is bathed by this Brahmaputa-bath, gets all his desired things and goes to heaven. (121-122)

Formerly at the time of the battle between gods and demons Brhaspati, the spiritual master of gods got it done by Indra. Then he got it done by Puruhuta. And O Bhargava! Indra the king of god killed ninety-nine prominent Demons. (123)

I have properly narrated to you the bath, which gives money and fame, which kills the enemies and the demons, which removes the sins and is pious and which removes the diseases and destroys obstacles. (124)

Here ends chapter 104 of the second part of Visnudharmottara entitled "Dikpala-snana Varnana" - "The description of the bath called the bath of the lords of directions," in the Upakhyana, addressed by Puskara to Rama.

Vinayaka-Snana Varnana

Rama said—O lord, kindly narrate to me other bath which removes sins and which completes all the acts created by Vinayaka. (1)

Puskara said—Kesava, Visnu and Pitamaha (Brahma) appointed Vinayaka as the head of Ganas, to remove the obstacles and complete the deeds. (2)

Kindly listen to me (about the bath) which was created by him. In a dream, who takes a bath or who sees plenty of water. (3)

Who wears saffron coloured garments or who rides on carnivorous animals, one who stays together with Antyajjas (low caste persons) or angry donkeys. (4)

—Or one who thinks that he himself is followed by others and one who is uneasy, whose deeds are fruitless and who is tormented without any reason. (5)

—And O the son of a king! though founded by him, one does not get the kingdom, the unmanned girl who does not get a husband and the woman who doesn't conceive or beget children. (6)

The teacher who does not get the position of Acarya or the student who does not get scope of learning. Similarly the Vanik (a merchant) who does not get profit or the farmer who cannot do farming. (7)

They should take this bath on an auspicious day and with proper rituals. Bhadrasana, a splendid seat should be laid in the Naksatra-constellation of Hasta, Pusya, As'vini or any other auspicious Naksatra of Visnu and at the MuhQrta auspicious time °f Maitra, Brahma-daivata, Carmanya, Anuduha and Rakta. (8-9)

The best of Brahmins should speak out Svasti-Vacana, the Words of blessings, with white purified mustard grains for the sacrifice. (10)

One should take a bath along with chanting mantras, with the water of four pitchers whose neck is smeared with all the herbs and all the fragrant things. (11)

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All the pitchers of the same colour should be prepared with the water of the pond. In the pitcher one should put the clay from the place of horse, the place of the elephant, the ant-hill of the white ant and the meeting place of two rivers and the pond. (12)

And fragrant things and pleasant guggula-fragrant resin, all the herbs and seeds should also be put into the pitcher. Now hear the mantras for bathing. (13)

I pour on you the water which is obtained from Indra, (having a thousand eyes), in hundred streams and which is made holy by the sages. That purifying water may purify you. (14)

All the gracious lords, Varuna, Sukra, Brhaspati, Indra, Vayu and seven sages may give you prosperity. (15)

This water may always destroy all the bad luck that reside on your hair, on the parting line of the hair, which is on the head, on the forehead, ears and two eyes. (16)

Then the spiritual Master, bringing Darbha and Pinjala in the left hand, should pour the oil of Sarsapa - (mustard oil) on the head of the person who had taken the bath. O one knowing the religion! it should be poured with the help of a wooden spoon (Sruva) and Udumbara, chanting the mantra, with the names of the gods in caturthi-dative case. O son who knows the religion it should be done uttering the word 'Svaha' purified with the utterance of Om. (17-18)

It should be given on the four cross roads on the head, covering it with Kusa grass on all sides to Mita, Sammita, Kata with Alankata and Kusmanda-Rajaputra and Mahatma, uttering their names and mantras with Vasat-kara sound. (19-20)

Bringing the rice which are made red and Palala, a sweet-meat made of ground sesamum and sugar and cooked fish and meat-all these things.

And different flowers with nice fragrance and three kinds of wine, mulaka, purika, apupa-loaf and Vaiduryaka - all these things —and putting the head on the earth, one should stand near the mother (Parvati) of Vinayaka one should say. (21-23)

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O one having good fortune! Kindly give me beauty, give me fame and all good fortune. Give me sons, give me wealth and give me all desired things. (24)

Then wearing the white silken cloth and white flower garland smearing the ointment (on the body), one should give meal (food) to the Brahmins and give two garments to the spiritual master. (25)

O Rama! One should regularly take this Vinayaka bath, which gives fame, which kills the demons, which destroys the obstacles, destroys all diseases, kills the enemies. (26)

Here ends chapter 105 of the second part of Visnudharmottara entitled "Vinayaka-Snana Varnana" (The description of the bath of Vinayaka) in the Upakhyana addressed by Puskara to Rama.

CHAPTER 106

Mahesvara-Snana Varnana

Puskara said—I shall narrate to you another bath which removes sins. It was formerly narrated by Usanas to the lord of Demons in this world. (1)

O the best of Bhrgus! One should take that bath which gives wealth, fame, long life and kills all enemies. It should be taken according to the rituals before dawn at night when the sun is not risen. (2-3)

The pitcher of gold, silver or clay should be filled according to the rituals, with the waters of rivers and seas. And the following herbs should be pounded nicely in equal proportion and put therein. (4-5)

(The herbs etc. are) Jaya, Vijaya, small fruits the seeds of Prasanna-mukha, the flowers of Bhandlra, the remaining of the leaves of Ksiraja and Devl-nissara, Kalli, Varangana and the Manjari (blossoms) of Gajendra. (6)

Ksudraja, Karaja, two types of Dhani and Vibhavarl, Mahaugh, Purtaga, Bhuva and Yaksabhuva. (7)

Mrga-darpa of Sasanka (Musk) and the rut of the king of elephant (Gajendrasya Danam). I have narrated to you the herbs. Now hear the mantras, for offering. (8) (Om I bow down to Lord

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Rudra, whose limbs are white and pale due to smearing the ashes. So you kindly give victory, great victory. Kindly destroy all the enemies and a particular person in quarrel, war and disputes and torment him, torment him. One who is visualised everywhere at the end of the millennium, that image of the Raudrl, with hands and great power may protect you, due to this worship with curds and rice. That Lord (Rudra) who is like the fire of Sarhvirtaka and who is the tormentor of Tripura (three cities) - he also may protect your life - Nikhi, Nikhi, Nikhi Svaha.

Taking a bath like this, one should always put oblations of sesamum and rice into the burning fire, by the (limbs) hands. (9)

Then one should worship Lord Sankara the god of gods, with Abhiseka of purified butter and milk and offering fragrant things, flowers and rice and similarly with lamp (Dipa) incense (Dhupa), Namaskara (bowing), with much food, with sweet songs and the playing of musical instruments and by Svatisvacana - benedictory words to the Brahmins. (10-11)

O Rama! the (Mahes'vara) bath one who takes this bath kills the demons, destroys the enemies, a man gets all the desired things and gets whatever he desires in mind. (12)

Here ends chapter 106 of the second part of Visnudharmottara entitled "Mahes'vara-Snana Varnana" (The description of the bath called Mahesvara) in the Upakhyana addressed by Puskara to Rama.

CHAPTER 107

Nanavidha-Snana Varnana

Puskara said—Now I tell you about other baths. Kindly hear them while I narrate. They kill the demons and particularly give fame and auspicious things. (1)

It is said that the bath taken with purified butter (ghee) is the best and increases one's life-span. O Rama! The bath done with Gos'a (a day break) greatly increases wealth. It is said that the bath taken with curds greatly increases wealth or beauty. Similarly the bath taken with the water of Darbha removes all the sins. (2)

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The bath done with Palas'a, Bilva, Kamala and Kus'a accomplishes the welfare. The bath with Vaca, Haridra, Manjistha, Tagara and caraka kills demons and destroys sins. The bath with Vaca and Haridra kills the demon completely. (3-5)

The bath taken with the water of the gold becomes very auspicious and holy. It gives long life, fame and increases wealth and intelligence. (6)

The bath with the water of silver and the water of copper are somewhat inferior in the sequence. Similarly the bath with the water of a jewel brings victory in the battle. (7)

The bath taken with the vessel in which the Vaidurya gem is put and surrounded with Pravala, fulfils all the desires and is beneficial. (8)

The bath mainly taken with all the herbs gives victory in disputes. The bath taken with all the fragrant things gives all the good lucks and health. (9)

Similarly the bath with the water of the seeds accomplishes all the works. Similarly the bath with Amalaka mostly destroys one's poverty. (10)

The bath with sesamum and Siddharatha, white mustard or the bath only with white mustard destroys inauspicious things. (11)

Similarly it is said that the bath with Priyahgu increases all the good fortunes. Similarly the bath with Naga-Kanta and Priyahgu brings good luck. (12)

Similarly one should direct to take a bath with Purah, Caruka and Kustha. O the best among Bhrgus! It is said that the bath with the water of Dhatri-phala, Padma (lotus) and Amalaka increases health. And the bath with Padma, Utpala, and Kadamba increases health. (13-14)

The bath with Bala, Atibala and similarly Nagabala and the fourth one Mota increases strength. (15)

O Brahmin! It is said that the bath with each of Brahma, ^arkotakls' roots, Kumari and Padmacarini removes diseases. (16)

The bath with Mansi, Mura, Coraka, Nagapuspa and with Naga-dana is very much harmful. (The bath with all these destroys all the harms. There is another reading also). A bath should be given immediately with all the fruits Turuska, Kakkolaka, Jati and Puga. (17)

Here ends chapter 107 of the second part of Visnudharmottara entitled "Nana Vidha-Snana Varnana" (The narration of different types of baths) in the Upakhyana addressed by Puskara to Rama.

CHAPTER 108 Purusottama Padodaka-Snana

Rama said—Kindly narrate to me completely the bath which surpasses all the baths and which destroys the sins. (1)

Puskara said—Listen to the Padodaka bath, which destroys all the sins. If it is done in any other Nakshatra than Sravana, it gives half the result. (2)

So with every effort it should be particularly taken in Sravana Nakshatra. In Uttarasadha constellation without food and controlling all the senses. (3)

A learned man should smear the feet of the lord Visnu, the holder of the disc, with all the herbs and all the fragrant things and then in the sequence those of Caturatman (having four forms). (4)

Thereafter four strong pitchers of gold, silver, copper or clay should be prepared. (5)

Then the feet of Aniruddha should be washed with the water of the well. Then filling the pitchers with the water, they should be placed before him. (6)

Thereafter the feet of Pradyumna should be washed with the water of a stream. A pitcher full of the water should be placed before him. (7)

And the feet of Sankarsana (Balarama), should be washed with the water of the lake and the pitcher full of the water should be placed before him. (8)

A wise man should wash the feet of Vasudeva- (Krsna) with the water of the river and the pitcher filled with the water should be kept before him. (9)

Then one should worship Caturatman (having four forms) according to the rituals and the pitcher should be worshipped with fragrant things, garlands, fruits and rice. (10)

Then on the following day one should take a bath and live as before. And taking a bath in front of Aniruddha becomes a Katuka (fierce). (11)

O Rama! then (the worship) of the lord Pradyumna and then of Sankarsana and then of Vasudeva should be done as that of Visnu holding the disc. (12)

O the best amongst Bhrgus! A pure Satvata should worship all of them with holy mantras and welcome them with the ringing of the bell. (13)

(Now I shall tell you the mantras which are to be chanted on the four pitchers). They bestow auspicious things and fame. They destroy all the sins. (14)

Their roads are never blocked at any place and they are never defeated - Aniruddha who has the form of Vayu-wind and whose self is un-thinkable, the lord himself may remove all sins with the divine water by which his feet are washed. Similarly Siva, the destroyer of sins, may remove your sins soon and increase you welfare. (15-16)

Lord Pradyumna who has lustre like that of the sun and who illuminates all the worlds and who is Hutas'ana - fire eating the oblation and who is lustrous may give auspicious things to me. (17)

He is Kamadeva (the god of love) and from whom the world is born, who is lord and god is every respect, who takes away the unhappiness and who is Jagannatha, the lord of the world, may give you all auspicious things. (18)

That lord Sankarsana who is so called by attracting all the three worlds, who is the image of Rudra, whose self cannot be thought of, who can go everywhere and who can fulfil all the desires, who is the tormentor of the enemies and who is (Sankara) giving welfare to all the created beings, from whom this universe is created and who has great lustre may give you all the auspicious things. (19-20)

Vasudeva who is the abode of all, the soul of every created thing, worshipped by all, who can go everywhere, who is unmeasureable, the prime person and the Supreme Lord,

eternal, the lord of all gods, the cause of sustaining this world, destroyer of sins, bestower of the boons, may give wealth to you. (21-22)

One having bathed like this, should leave both the garment worn at the time of the bath there and then, should put on white clothes and consequently do the worship with fragrant things, flowers, main fruits, lamp, incense and perfumes and different Naivedya (food) offering and the worship of the Sattvatas. (23-24) Worshipping the god and Sattvatas which is auspicious and giving peace, one should prepare meals from milk and live under controlled senses. (25)

The main incarnations of Kesava (Visnu or Krsna) should be heard and one should not see the Pakhandi-heretic or the Patita degraded persons. (26)

Thus I have narrated to you the Padodaka-Snana, the bath of the feet, which destroys the demons, gives auspicious things, destroys the sins and gives great wealth. (27)

It removes all the obstacles and destroys all the difficulties, removes the bad effects of the bad dream, removes all the diseases and gives auspiciousness. (28)

It accomplishes, gives wealth and accomplishes all deeds, kills enemies, gives intelligence and Medha-wisdom and increases strength, span of life and memory. It gives all the good luck, fulfils desires and increases fame and son. (29)

This Padodaka-snana - the bath of the feet of Purusottama (Vis nu) by means of water is said to have unfailing power. O one having enormous speed in the battle, O Rama, I narrate to you again, what one should do after the bath. (30)

Here ends chapter 108 of the second part of Visnudharmottara entitled "Purusottama Padodaka-Snana" (The narration of the bath of the feet of Visnu by means of water) in the Upakhyana addressed by Puskara to Rama.

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CHAPTER 109 Mani-Bandha Varnana

Rama said—I want to hear about the procedure of Manis which are desired by all. That procedure is the main one giving all desired things and it removes all the sins. (1)

Puskara said—Know from me the Mani-Karma - the procedure of gem ritual, according to the instructions of Atharvaveda.

One should stand firmly before a tree and then chant the Rca (hymn). (2)

One should sprinkle the place of Mani with the second step, which is Padona - one step less. Then the Mani should be made one step on the right of it. (3)

It is said in s'ruti - scripture that one should cut that Rca along with the relatives. Then the Mani should be brought from that the third. (4)

The place for Mani should be made and it is suitable only for kevaksa and praiseworthy substances should be used. (5)

They should be made equal to the thumb in measure on all sides. Four knots should be made nicely. (6)

If it is made from the top or the root it is better. A person knowing Tattva, the real thing, ' should cut them with a weapon speaking the mantra Aratlyoh' etc. thinking of them as enemies. (7)

Then making a nice hfead of the thing Artham and when washing it with water, the vessel should be placed in fire in a good manner according to the ritual. (8)

Then speaking 'Acakruh' etc. surra, one should prepare the altar for the fire and kindling it with purified butter it should be Poured in it as oblation. (9)

With every hymn and one's own mantra the offering should be made and in a nice and sound vessel of iron on which water is sprinkled with Santipatha. (10)

Then chanting the mantras of 'Sva-lingoddhrta' one should take 11 out with a spoon and taking it out with the same mantra one should roll the Mani-gem. (11)

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Then it should be taken out of the vessel and released and with all the mantrsfs it should be spelt (mantrayet). (12)

This (Mani) which I described to you is ordinary. O Brahmin, listen about a special one, I shall tell you about the making of Abhlvartamani. (13-14)

There are three types of Manis (gems). In them this is the Vasava patra, vessel of Vasu. There two persons chant every Rca (hymn) and chanting the whole Sukta the Mani should be prepared

0 the best of Bhrgus! is said to be of the 'Nah' or wood. (15)

Its Homa-sacrifice should be done chanting 'Ayam Yonirata' etc. In Sas'aka the vessel is of the Srantavat-Bhaisajya the physician. (16)

The Mani obtained from little stimulant is called Santa Mani. These which I described are sweet in the marriage (Vivahamadhura). (17)

I believe that they should be made with the same procedure as

1 narrated to you before. For dravyausadhi Mani and Daksayana Mani. The procedure of Homa-sacrifice etc. should be performed along with the wife. O Bhargava! Now hear about the procedure of Osadhi-herbs. (18-19)

They should be scattered around the roots of rice and barely. O Gentle one (Saumya)! If there are twenty-one phalakas-slabs, a wise man should speak out the names of the desired gods and the names of the persons for whose prosperity (it is done). (20-21)

Then they should be sprinkled with purified butter chanting the mantra 'Ghrtahuta etc. and then they should be invoked with the mantra Materipasi' etc. (22)

Then the land should be covered with fragrant things chanting "Bhume" etc. This is the common procedure for all the herbs according to the scripture. (23)

The Manis in which Ekaka (Single)

Mani is the foremost should be dug out with all its Lingas - characteristics (Distinguishing marks), while chanting the mantras. (24)

I shall tell them to you in sequence. Ekanka Mani should be dug out according to the procedure chanting the mantra

'Ekakamaya' etc. The Pradadha should be dug according to the procedure chanting Akrandyti' sukta. (25)

The Madhugha should be dug according to the procedure chanting Tyam Viruditi' etc. This Mani should be tied with 'Sukelena' Sukta.

One should dig (the mine) chanting, "Imam khanamitya naya Nitalllingaya" mantra. It should be tied according to the procedure chanting "Pratlcl Saumamasita". (26-27)

A wise man should dig 'Kapikacchu' having gone to Gandharva and Indra and it should be tied while chanting the Sukta "Tan-Medhre badhnlyati" etc. (28)

It should be dug with Sruti in ten times, chanting "Imam khanami" etc. It should be tied with Patha Sukta and Ekarajni etc. should be chanted. (29)

The Mahakhya Mani should be dug out according to the procedure, chanting Das'a-Slrta etc. twice. (30)

The gem named Dhabhi should be dug out chanting "Imam Khana-myausadhlm" etc. and it should be tied while speaking KandiyaRca. (31)

Similarly it should be dug chanting 'Ya Atmaja' etc. and a learned man should tie the Mani while chanting the Sukta. (32)

Similarly a Pippala Mani should be dug out, chanting "Arist astva Khanatu Vai" and it should be tied with the Sukta "Yavaddyau" etc. Sukta. (33)

Similarly the Saidhaka Mani should be dug and chanting "Sahasfnavaceti" etc. and it should be tied according to the procedure with the same Sutra. (34)

Or Svargapatrl should be dug out chanting "Payoslti" etc. according to the procedure and it should be tied with the same Sukta in sequence. (35)

Similarly Masaparnl should be dug out chanting, "Imam Khanami" etc. It is said in scriptures that chanting 'Canartha Saktatva - Prabadhnlyat' etc. (36)

O king! then Khandarika (gems) should be dug out and Varuna (gem) also should be dug out while chanting the same Rca and it should be tied with 'Samasta' Sukta. (37)

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A wise man should find out the Phala-result of the gems Ekarka etc. according to their characteristics. It is said that in Varuna Mani there is Samlyatva - the quality of nectar; similar qualities are there in other gems also. (38)

It is said that substances like Samldaya are lying in them. So the Mani should be made from those substances according to the procedure prescribed in the Vedas. (39)

According to the characteristics and the mantras they are as told before. The wise already knew that in the vessel of the water there are five gems of Kustha (plant). (40)

We have heard that every Patha-Samskara is for purification. So a square polished (Anjanavat) gem should be tied. (41)

Due to taking both Siddha Saindhava and Lavana, Vaksya Sarhskara should be done and in Vyaghrati and Apamani also the same should be done. (42)

Both Karana and Kalaja Mani should be made square having four sides. Naimittaka gems are known by the experts of Manis. (43)

It is my firm belief that for them, their own mantras are there. For the Naimittikas and the Ghora their mantras are Naimittika. (44)

And in Sampada gems one gets wealth. There is no doubt about it. By smatra the borders become full of people. (45)

Pisacasatana gem destroys the goblins of the people, mantra and Linga characteristics should be known. (Therefore)

Their mantras will be narrated. (46)

An intelligent man should fix lead on the shaft of an arrow and releasing the bow-string with oppression Badhaka, one should draw a goblin (Pisaca) with it and should beat it with a Bhagava. Then the arrow shoots in the north and the goblin is destroyed. (47-48)

It is said that the mantra for Sankudhara Mani is as that of Surya. Accepting Rohita Mani the words with learned alphabets should be understood. (49)

For Rohit Mani the group of Carma skin should be used in the song. When the Sanku (arrow) is ascertained it should be extended with Carma-skin. (50)

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O one knowing religion! That Mani and the vessel of the water destroys the disease of Atikamala and increases the life-span. (51-52)

The five Manis should be accepted with the mantra "Imam me Kustha" etc. For them excessive water should not be used with • Kustha. (53)

Then the host should drink it by preparing with Panayoga. While taking the Panca Kustha Mani. Mani-Sabda should be uttered twice. (54)

They should be prepared with the same procedure. Their result is of different kinds. The first removes the pain of the head, the second removes poison. (55)

The third is said destroy Visama-Jvara (Irregular fever). The fourth is said to destroy continuous fever. (56)

O the son of Bhrgu! The fifth Mani removes the diseases of the eyes; preparing the water of Kustha in a vessel it should be mixed with butter. (57)

Again Kustha should be thrown in the vessel and then Mani should be dropped in it. After tying the Mani, a man should be made to drink the water. (58)

The afflicted land should be smeared with the water of the pitcher. The Adityanen Mani which is in the front of the Lavana should be tied between the two clothes of the father; when it is tied with Kustha it destroys the evil spirit. (59-60)

The Bitarusaka Mani should be dug out with the mantra "Vyaghrarupa" etc. It should be tied chanting the mantra "Vyaghra-rupa" etc. twice with two Mrgas - deer. (61)

In this way the gem doubtlessly becomes capable of destroying goblins. If this is done with two Uttara - the North, it becomes very charming. (62)

If Triparni, which is the medicine of the Universe (Vis'vabhes aJi) is offered on Skanda, it becomes destructive. (63)

One should be embraced (welcomed) while chanting * asmadangat" etc. The rite of the Ganas should not be done with every Sukta. (64)

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Goravavari rites should be done from the beginning as in the case of Hantavyani - killing. A wise man should accept Patanga birds etc. four creatures making them refined and sanctified. (65)

All the limbs should be washed with Trsna-Tvapta mantra, but the Drava Mani should be worshipped with the First Sukta in Venupautra. (66)

Or a Venu should be prepared, as the dice are prepared from the wood. Thereby one gets religion. And refining Masa etc. they should be rubbed. (67)

One should rub very much all the limbs with Sanskara - rites or only with Pista, fragrant powder, then Prakrti, the original source of the material world is destroyed. (68)

Similarly one who has his own greed etc. and who is distressed and moreover whose head is shaking, should postpone the entrance of the god with Jatu (lac) and with the symbol that the Raktika, Gunja is having a stain, the receiver (worshipper) (Pratyabhivadaka) making his life pure, should tie the Mani in a bracelet. (69-70)

If this bracelet is in the hand at the time of a pilgrimage it kills the enemy. Therefore it should be tied with this supreme ornament. It should be tied with a string along with the signs (Linga). (71)

Satakratu (Indra) killed Vrtra with this ritual. (The Mani) should be tied chanting the mantra, 'Asarhsa' etc. according to the rituals. (72)

One who creates difficulties about prosperity, money etc. is destroyed by (tying) wearing the Mani. It destroys Yaksas

also. (73)

A wise man should make a pregnant woman wear seven (gems) obtained from Varhsa (high family or bamboo) and born from the sea and be tied with the string of a bow along with Gunja. (74)

Chanting the mantra a wise man should tie the Mani (to a pregnant woman) in the fourth month. After every month it should be tied with another string. (75)

And an intelligent man should throw each and every (used) string in the western direction, by chanting the mantra, "Praclidig" etc. The Northern direction destroys the danger. (76)

If it is given with the mantra, "Akslyabhyam" etc. it destroys Yaksma disease. For Sandhana - unity offering should be given to Asni (fire) in the cold season. Then it becomes charming. The two are praised as increasing Mayura (peacock) and cow (Gosura) and gods. (77)

O the brave amongst men! I have narrated to you for the welfare all the Manis-gems which are desirable and auspicious. By wearing them they destroy all the sins, remove the dangers and only increase the prosperity. (78)

Here ends chapter 109 of the second part of Visnudharmottara entitled "Mani Bandha Varnana" (The narration of tying the gems) in the Upakhyana addressed by Puskara to Rama.

CHAPTER 110

Bhagavadanulepana Snana-Varnana

Rama said—O lord! I want to hear the acts which the men should desire, by doing which a man becomes an object (of love of Lord). (1)

Puskara said—Lord Hari is the lord of the desires of all men. By worshipping him only one enjoys all the fulfilled desires. (2)

One should bathe him with purified butter (ghee) and milk and then He should be smeared with Candana-paste. Having worshipped (Him) with white flowers and the Bali (oblation) seven things should be offered. (3)

If lord Janardana is bathed by oil, honey and purified butter a man is relieved from terrible leprosy. (Raktapitta), there is no doubt about it. (4)

He should be smeared with three ashes and should be worshipped with white flowers and a (bali) oblation of five Mudga should be given, then one is relieved from Atsara disease, (5)

A man is relieved from Kustha disease by bathing the lord with five things of the cow and them smearing five pastes and by giving the oblation of five corns. (6)

The god should be bathed with three kinds of juice and then should be smeared with three kinds of scented things. By making three Yarns and offering them with oblation, one becomes free from all the desires (or lust). (7)

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One should bathe Him with oil and should smear with three kinds of hot oils and five Masa are offered as oblation, then the diseases of Vata (or Vayu) are removed.

The lord Janardana should be bathed with two kinds of oils and should be smeared with warm (Sitosna) oil and should be bathed five kinds of juice. (9)

O one knowing religion! He should be smeared with five kinds of scented things. And similarly flowers of five colours should be offered according to the procedure. (10)

Along with that incense (Dhupa) and five kinds of resins, afterwards five sweet bali (offering) should be offered nicely. (11)

There by one is relieved of the diseases. There is no doubt about it. One who prays with a thousand names Visnu having a thousand heads, who is Hari and spiritual master of all movable and immovable things, is relieved of all kinds of fever. Bathing the god with purified butter he should be smeared with Candana (Sandal-Paste). (12-13)

The all pervading Lord (Vibhu) should be worshipped with five kinds of flowers produced in water. Dhupa (incense) should be offered three times and (Pancagavya) five things obtained from the cow and Bali (offering) and sweet meats should be given. O Rama, then one is freed from the bondage. The god should be bathed thrice with cold water and he should be smeared with three cool ointment. (14-15)

He should be worshipped thrice with cool flowers and thrice cool incense should be offered to the honourable one. And by giving thrice the oblation one becomes free from the anger of the King. (16)

The god should be smeared with cool ointment, after bathing him with warm water. Then warm Dhupa-incense and warm Bali-oblation should be given. (17)

Thereby one gets the mercy. One should not doubt about it. God should be bathed twice and should be smeared with two things. (18)

They should be offered twin flowers and twin Dhupa incense should be burnt. And giving twin Bali offering a man should get all the good luck. (19)

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The woman desiring Saubhagya - long life of her husband and all good luck, gets a great luck. And a man desiring to have all luck also enjoys great luck. (20)

If the god is bathed thrice, one gets great Saubhagya. Bathing the god with three fruits, one should smear with three best ointments. (21)

If thrice cool Bali is given, one achieves unparalleled fame. The god should be bathed thrice with the oil and should be smeared with three red ointments. (22)

Incense of Mahisaksa (bdellium) and the Bali of three red things (or blood) should be given. One with terrible acts achieves accomplishment. There is no doubt about it. (23)

The god with long hands should be bathed with three fragrant things and smeared thrice with Candana and should be worshipped with a thousand white lotuses. (24-25)

By giving Paramanna - best food one gets the desired things and bathing the god with purified butter he should be smeared with Candana. (26)

The god should be worshipped with Apupas, Paramanna and Kulmasa. And one hundred and eight main Amrataka (hog-plum) and Ksaudran should be offered thrice to the god according to the procedure. Then one gets great good luck. One should not think of it. (27-28)

One gets unparalleled wealth by offering Pancagavya (five things obtained from the cow). The god should be bathed thrice with Rakta and smeared thrice with Rakta. (29)

One should thrice worship nicely the god with red flower, according to the rite. And thrice giving Bali one should give oblation of Sarsapa (white mustard). (30)

By thrice bathing the god with three fruits and smeared thrice w'th Rakta and thrice giving Daksina (presentation) of iron, one achieves the destruction of the enemy. (31-32)

By offering cool Bali (oblations) thrice and the flowers having the names of masculine gender and the main fruits also having the masculine names one gets the birth of a son.

There is no doubt about it. And having bathed the god with purified butter and having smeared with Trirakta and offering the same incense one

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should offer Ksira-sweet rice with milk. By giving Bali (offering) a man gets his means of livelihood. (33-34)

The god should be bathed with milk and purified butter and smeared with Candana. The same Dhupa (of Candana) or Jati-pus pa (the flower of Jai) should be given. After giving an offering (Bali) of Paficagavya, an offering of purified butter should be put in the fire. O one with great luck! Then by giving a cow (to a Brahmin), the man gets many cows. (35-36)

One should bathe the twin gods and they should be smeared with twin ointments, should worship with twin flowers and twin Dhupa (incense) should be burnt. (37)

After giving twin Bali (offering) one should give an oblation of whole rice, (in the fire), along with sesamum white mustard and Sarpi (liquid purified butter), rice-milk and purified butter. (38)

By giving a horse and Daksina (present) one gets extraordinary horses. One should bathe the god with purified butter and similarly smear with purified butter. (39)

One should worship the god with four flowers and should offer four kinds of Dhupa incense. There offering three (suka) Sirisa flowers and similarly three beverages. (40)

Similarly giving oblations of three Sirisa flowers with three types of oils and the Daksina of three irons should be given. Thereby one gets leadership of Ganas or troops. (41)

After bathing Janardana with three sweet things one should smear him with three cool things and should worship him with Camakas. (42)

Three cool Dhupa (incense) should be burnt and thrice sweet Bali (oblation) viz. Madhuka flowers, grapes and dates should be given. (43)

Then one gets friendship of all the creatures. There is no doubt about it. The god should be bathed with purified butter, Vaca and Nisa-turmeric. (44)

He should be smeared with sandal-paste and should be worshipped with the flowers of Jati (or Jai). The purified butter mixed with (Ksaudra) honey and the Dhupa (incense) of Guggula should be offered. (45)

A man should offer the own of barley Tri-Sukam and three salty things. By giving the Daksina (present) of gold one gets desired knowledge). (46)

A man achieves all the desired things by devotionally offering purified butter (Jati) Jasmine, the best cooked food and Guggula. (47)

Here ends chapter 110 of the second part of Visnudharmottara entitled "Bhagavadanulepana Snana Varnana" (The narration of smearing and bathing of the lord) in the Upakhyana addressed by Puskara to Rama.

CHAPTER 111

Papa-Niscayonama

Rama said—O Lord, having the eyes like the petals of the lotus; I want to hear from you the result of sinful acts. So kindly tell it to me who is asking. (1)

Puskara said—A man who eats the food which is not fit to be taken goes to hell. When the Vrata - vow is broken one gets half of it and in miscellaneous sins one gets hell for ten years. (2)

One who eats the oblation of Agnihota - sacrifice of the fire, gets (hell) for a thousand years. O Bhargava! Those who commit Mahapataka - great sin, see it for a Kalpa (432 million years) or 1000yugas. (3)

One who commit its gets hell for a Manvantara (duration of Manu), one who kills a Ksatriya gets it for four yugas (or ages of the world), one who kills a Vais'ya gets for three yugas. And

O one having a great luck, one who kills a Sudra goes to hell for one yuga. A man who kills an animal without any reason gets hell for as many years as there are Romas (hair on the body of that animal). One who steals money and things of little value from the house of others, goes (to hell) for a hundred years. But O Manada giving honour! The king with weapons who beat spiritual master or a Brahmana sees hell for a Kalpa. (4-7)

O the best of Bhrgus! O excellent amongst Bhrgus! One who does partiality and one who becomes rude towards a Brahmin and Sudra gets it for a thousand years. (8)

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One who does blood-shed without any reason on this earth, dwells in the hell for as many years (as there are blood drops). (9)

The very wicked minded man who gives a blow to a king goes to hell where there is no king and suffers for one hundred Kalpa. (10)

One who does not do his Dharma -religion or duty similarly goes there, for one hundred years, but O Rama by cutting trees he dwells there for fifty years. (11)

O Bhargava! one who cuts Gulma (a clump of trees) creepers or the branches (suffer hell) for ten years. One who makes sinless persons cry or beats the Tiryancas-animals and birds gets the hell for the same amount of time. And the persons who goes to the place where they should not go and stays with great sinners, suffers in hell for two hundred years and one who steals a book goes to hell for a hundred years enjoying uncertain food. (12-14)

One who destroys the crop goes to hell and the man who does not believe in God and one who busses crops or forest stays in the hell for a Kalpa. There is no doubt about it. One who blames gods, Brahmins and Scriptures and one who spoils the Vedas and one who does not give meaning also gets the hell, O one with big hands! (15-17)

O the best of Brahmins! One who abandons a dependent without any reason and O Rama O Dharmajna! one who insults his wife and who destroys a sacrifice, dwells in hell for a thousand years. O Rama! O Bhargava! many other sins are included in the sins which I have narrated. They should be thought about according to the religion. (18-19)

O Rama! I have narrated to you the hells which are obtained by the sins committed. By doing the sins the men get these terrible hells. (20)

Here ends chapter 111 of the second part of Visnudharmottara entitled "Papa-niscayonama" —ascertaining the sins, in the Upakhyana addressed by Puskara to Rama.

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CHAPTER 112 Garbha-Sankranti-Varnana

Rama said—Kindly tell me how the creatures are born, how they die and how they get another body. (1)

Puskara said—O Rama! As there is the cover of the universe, similarly is the egg and not the gold. Similarly O Mahabhuj, the body of the creatures is earthly. (2)

O the tiger amongst men! As there is the egg (of Brahma) in the sky, similarly in this world there is the body of man. (3)

As inside the Egg of Universe there are always wind, fire and moon, similarly is the body of the creatures. (4)

In the beginning and the end, for all the living beings having body, two creatures are at the root, O one with great luck! From that moment the embryo is formed. (5)

And the soul enters it according to the deeds (of the past life). After leaving the body increasing the enjoyment the soul becomes the air (Vayu). It comes from heaven or from hell or from the birth of animals or birds. (6)

And the soul enters the embryo according to the bondage of the deeds. Having entered the embryo the bewildered soul stays for six months and thinks it to be eternal. (7)

Here ends chapter 112 of the second part of Visnudharmottara entitled "Garbha-sankranti Varnana" (the transmigration of the soul into the embryo) in the Upakhyana addressed by Puskara to Rama.

CHAPTER 113 Bhoga-Deha Varnana

Rama said—How does a soul leave Bhogadeha and enter the embryo? Kindly tell me what is called Bhogadeha. (1)

Puskara said—O Bhargava when the time of death arrives for the human being Ativahika Garbha - (the embryo) which takes the s^oul to the other world is formed. (2)

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O the best of Bhrgus! By the servants of Yama, the god of dead, that body of the human beings is taken away by the southern path, but the soul of other living beings is not taken away. (3)

Thus the human beings are surely taken to heaven or hell. The souls of other creatures are not taken away. There they all enjoy the results of their deeds. (4)

O Bhrgunandana! In this world only the human beings gather the fruits of their good or bad deeds. (5)

That is why the dead human being goes to Yama-loka, the world of the god of death - O one having great luck! Other animals do not go there because they are well-settled in the Yoni! species according to the result (of their) deeds. (6)

When the soul of the man going to (Yama) loka reaches there, Yama (the king of that world) narrates the Yoni - sex and the hell in which he has to go, according to his deeds. (7)

Those who are fit to be worshipped see Vaivasvata. I narrated to you what happens after death to the animals and the bird who are born of the embryo. (8)

After becoming the air (Vayu) they enter the embryo, there is no doubt about it. But O Rama! a dead human being is taken to the abode of Yama. (9)

Then he sees Yama according to his deeds. A sinful man sees him as terrible, but a religious one sees him as good looking. (10)

A religious man is worshipped there by giving a seat and water. The sinful persons tied from the throat are tortured before Yama. (11)

O one knowing religion! Then Chitraguptas - (the accountant of Yama) declare heaven or hell for him. Then they eat the Pinda. (12)

Then leaving that body one gets the body of a Preta. One lives in Preta-loka for one year. There one is praised. (13)

O Bhrgunandana! There he feels hunger or thirst everyday. There also day and night the life of a human being is praised very much. (14)

The human beings feed them by giving Ama-Sraddha (uncooked food). A man is not liberated from Ativahika (subtle) body without Preta-pinda - the offering of Pinda to the Preta (dead

person). He enjoys Pindas (Sraddha oblation) there only. After one year, when Pindikarana (making the Pindas) is done, he leaves the Preta-body and gets Bhogadeha. O Bhrgunandana! There he eats a little. (15-17)

Bhogadehas (body of feelings) are said to be two, called Subha (good) and As'ubha (bad). The bhogadeha of one who gets the form of good is good. (18)

Those without form or having a terrible appearance are of different kinds and As'ubha-bad. He gets the former form according to his humanity. (19)

There he gets somewhat his likeness and he enjoys Trivastapa by Bhogadeha for the stipulated time. (20)

When his only few deeds are left out he is sent down from Tridiva place, when he is thrown down from Tridiva the ugly and terrible looking demons eat his Bhogadeha on this earth. O Brahmin! If one stays in the heaven doing sins then he has to suffer like this. (21-22)

Then the sinner gets another Bhogadeha; then enjoying the fruits of his sons one enjoys Trivistapa. (23)

One who is fallen from heaven and gets birth at the house of a pious and rich man if he had done good deeds, but if he had done sins, then he suffers for them. (24)

When that body is completely eaten away, one gets a good body. And when only very few deeds are left out one is freed from hell also. (25)

One who was engaged in good deeds, surely goes from the hell to the animal and bird birth (Tiryag Yoni). O Bhargava! there also one does not suffer the fruits of sins completely. Then the sins which are left out are enjoyed in the human life according to the characteristics. (26)

As a rope made of many threads can pull big things powerfully, similarly O the lead of Bhrgus! for a man good deeds are for heaven and sins are for hell. (27)

Here ends chapter 113 of the second part of Visnudharmottara entitled "Bhogadeha Varnana" (the description of Bhogadeha) in the Upakhyaana addressed by Puskara to Rama.

Puskara said—The life which enters the womb stays in the embryo. That bewildered one stays in the embryo only for one month. (1)

Then in the second month he becomes and stays solid and the formation of his limbs takes place in the third month. (2)

In the fifth month the skin and in the sixth the hair is formed. In the seventh month one gets knowledge. (3)

O One knowing religion! That being is dull and lives in the womb for six months in warm water, as a Manduka (frog) in cold water. (4)

He eats and drinks the food and water of the mother in the seventh month and in the eighth and ninth month he has very much anxiety. (5)

His body is covered with Jarayu, the outer skin of embryo and his hands are always folded at the head. In the middle one is like an impotent, in the left side one is a female and in the right side one is a male. (6)

It stays on the upper part in the front of the back. It knows the life in which it is put. There is no doubt about it. (7)

It remembers all the life-history beginning from the birth. O Bhargava it gets great pain in the darkness. (8)

By the strong smell of the worms it gets the highest sin and by drinking the water brought by the mother, it experiences extreme cold. (9)

O Bhargava, when the mother eats hot things, then it gets the extreme burning and due to the diseases it gets extreme and highest kind of pain. (10)

Due to the exercise of the mother it gets great fatigue; and when she has got some disease it experiences extreme pain. (11)

It gets the terrible diseases again and again. Then the mother, father or any physician does not know it. (12)

They produce intense disease to it, due to its tenderness and it is tortured by terrible Adhi or Vyadhi - the mental and the physical diseases. (13)

That time is very very short but it passes as if it were a hundred years. Thus it is tortured in the womb, due to the deeds of the former birth. (14)

It again and again desires to do good deeds, that if per-chance it takes birth in human form, then it will do such acts by which it may get salvation. Without salvation, there is not the least happiness to stay in the womb. (15-16)

In this huge world the cause of unhappiness is to stay in the womb. Thinking like this, he feels his stay in the womb as long as a hundred years. (17)

The child in the womb suffers pain like this, for three months, when the time is complete, by the violent throes of child-birth (Sutimarutaih) the face of the child turns downwards and in the face downwards it experiences extreme pain, due to a narrow passage created by the wind, at the orifice of the yoni (womb). (18-19)

It is passed down like an arrow from the hole of the mechanism. It has fever and coming out of the Yoni (vulva) it experiences pain as if the skin was cut. (20)

Then after birth it doubtlessly experiences extreme cold and fomented by the fever of birth it loses (its) senses. (21)

Then it does not feel the touch of the mother's hand. It is bewildered for only a month due to the touch of the Kara-patra

(saw). (22)

I have narrated to you what happens to the living being in the womb. O one knowing the religion! I tell you according to the sequence. Tell, it is true. (23)

Here ends chapter 114 of the second part of Visnudharmottara entitled "Sambhava Varnana" (the narration of the birth) in the Upakhyana addressed by Puskara to Rama.

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CHAPTER 115

Sarira-Visaya Varnana

Rama said—O Lord! You are capable to narrate to me the entire body. O one with huge hands! Only you know this highest kind of knowledge. (1)

Puskara said—It should be known that the earth is having five qualities and it should be known that the water is having four qualities. O Rama, Teja—the life is having three qualities and the wind is said to have two qualities. (2)

Man's, the person who are the masters of their mind should know that the sky has one quality. The earth has the qualities Sabda-sound, Sparsa-touch, Rupa-form and Rasa-flavour and the fifth Gandha-smell. The last but one is said not to have smell. It is said that Teja (light) has no Rasa and Gandha. (3-4)

O the best of Bhrgus Vayu - the wind has no Gandha, Rasa and Rupa. And in the sky Gandha, Rasa, Rupa and Spars'a are not here. (5)

O Bhrgunandana! I have narrated the main qualities Rasa, Gandha and Rupa, Spars'ana and Sabda of the earth etc. (6)

A learned man should know that the streams coming down from the sky, the ear, solitude, inhaled and exhaled breath throbbing, the speech and similarly the touch are the qualities of the wind, (7-8)

The form or beauty, the sight, the cooking, the bile, heat, intelligence, the complexion, strength, shadow, light and Saurya (heroism) of the persons should be known belonging to the Tejas or light. (9)

The collection of fluids in the body such as secretions Sveda (Sweat), similarly Kleda-moisture and Vasa - the marrow, Asrk (fluids) forming blood lymph, Semen, urine etc. are the forms of Ambha- water. (10)

O the knower of the religion! You know that Saitya - coolness, sncha-oily substances and Ghrana - sense of smelling, hair, nail and Slesma - Phlegmatic humour etc. belong to the element earth. (11)

O Bhargava! The collection of the bones, patience, graveness and stability, the skin and flesh etc. tender things are produced from the mother. (12)

O Rama! you know from me that the heart and similarly the navel, sweat, the marrow of the bones, the spleen and Klomanta -(lungs), Anus and the bladder of the Bile similarly muscles, semen and veins etc. stable things belonging to the earth element are produced from the father's side. (13-14)

Kama desire, Krodha-anger, Bhaya-fear, Harsa-joy, Religion, non-religion (Dharma and adharma) and figure, voice, complexion, cetana-conscious arise from Tamas the Ignorance-

Similarly knowledge, idleness, lethargy, thirst, hunger, Moha -delusion, Matsarya-jealousy, non-quality (Vaigunya) sorrow, effort, and fear—

On one with huge hands, Kama-lust, anger and bravery, desire for sacrifice (Yajnepasa), talkativeness, pride and disregard towards others belong to Rajas (Raja-Guna). (15-17)

Desire for religion, strong desire for liberation (Moksa), highest devotion towards (Kes'ava)- (Visnu), cleverness and profession should be considered as Sattvikas. (18)

The man having prominence of Vayu-wind (Vata) is clever, having angry temperament, fearful and speaking much, quarrelsome and dreaming to fly in the sky. (19)

The man who has excessive Pitta-bile, is having untimely white hair and anger, he is extremely intelligent, fond of war and sees splendid things in his dream. (20)

The man who has excess of Slesma (Kapha) has a stable mind, stable enthusiasm and stable composition of limbs and he sees white water in his dream. (21)

In the body Rasa fluid gives joy, similarly the blood is life, the flesh is the smearing and the fat produces the oily substance. (22)

The bone is said to be supporting (the body) and the marrow fills the stuff. The Sukra-semen produces the embryo and similarly it increases the energy (23)

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The light always produces Prana, the life, breath and the soul resides in it. It (Sukra, semen) is the highest essence superior to Sukra which enters into the core. (24)

Now I tell you the six main limbs, please hear. In this body there are six limbs; two hands, two Sakthinls-thighs, the head and Jathara-stomacb. (25)

You know from me that there are six kinds of the skin in this body, which are praised. Please know them from me.

O Rama! outside the body is Adhara, the second skin is Rudhira-dharini (holding blood) the third is Vilasa Karini making sports and fourth is Kustha Karini, making Leprosy; the fifth is Vidradhi-Sthana the place of abscess and the sixth is considered as Prana-dhara, the container of the life. (26-27)

It is said in the scriptures that there are real Kalas-genuine substances in this body. I shall tell you about their characteristics. O Rama! one is Mansadhara, holding the flesh. Dhamanis-tubes of the human body are situated there. (28)

The second is Asrg-dhara. It is believed that liver and spleen lie there. The third is Medo-dhara in which all the minute and bulky things rest. (29)

The fourth is Majja-shraya. It is believed that Slesma is contained in it. Another one is Purlsa-dharini (the rectum). It is in Pakvasaya (abdomen). (30)

The sixth is called Pitta-dhara (containing bile). It lies in the Jatharagni (abdomen) the digestive stomach (fire, gastric juice). The seventh should be known as Sukras'aya which holds Sukra, the semen. (31)

Here there are five senses of knowledge : (two) ears, (two) eyes and a nose, the skin and the tongue reside in Mahabhutas. (32)

There are five objects of the senses, please hear their names from me. The object of ears is sound, O King! That of the nose is said to be smell. (33)

The object of the eyes should be known as beauty or form. Similarly touch is the object of the skin. Taste is the object of the tongue. They all reside in Mahabhutas. (34)

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There are five senses of actions. Please hear their names from me. They are Payu-anus, Upastha-the generative organs (especially Of a woman), hands and legs and the fifth is the tongue. (35)

Their objects are five. Hereafter I shall tell them. They are discharge of excrement, enjoyment (sensual pleasure) receiving and giving.(36)

There are the ten senses. Mana-the mind is their leader. In them five are the senses of knowledge and five are the senses of action. (37)

Here there are five objects of senses and there are five prime elements - (Mahabhutani). O the son of Bhrgu! Four things are above the senses. O one having big hands. They are mind, similarly intelligence, soul and Avyakta-that which is not manifested. The senses depend on them. They are above the senses. (38-39)

O one with great luck! You know that these elements are twenty-four. Their combination is the persons (Purusa), which is the twenty-fifth. (40)

He is attached and detached as water and fish. The mind always creates doubts and intelligence distinguishes good and bad. (41)

O Rama! It is said that the soul is the Jiva-life essence. He is the enjoyer of pleasure and pain. Avyakta-the unmanifested is mixed with Sattva, Rajas and Tamas. (42)

The Purusa, should be known as different from them who is great, in all of them. He is eternal and separate from all the twenty-four elements. (43)

The elements of the person are collected in one place. The elements are not separated from the person who is supreme. (44)

O Rama! Prakrti of Purusa, the twenty-fifth is fruitless. It should be known by a learned man as Vikrti (change). The remaining are the collection of elements. (45)

The person or the self having hands and legs on all sides and eves, head and mouth should be known as above all of them and aU-powerful of all. (46)

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He (that self) has neither beginning nor middle nor end. Only the sages know about this existence and manifestation (both). One who knows that is the real learned man. (47)

One who knows that Supreme person goes to that supreme place. This is the relevant science. O Bhargava, please hear it. (48) It is said in the scriptures that there are seven As'ayas or the abodes in the body. O Bhargava, please hear them. The first Asaya is of rudhira or blood. The second is of kapha-phlegm. (49)

One should know that the other two are ama pittasaya that which contains the undigested food (pittasaya) and bile (liver).

Another is Pakvasaya-the receptacle for digested food. Two others are those of vayu-wind and the bladder of urine. These seven Asayas are well-known. (50)

O Rama! In woman there is Garbhasaya (uterus) between the pittasaya the bladder of bile and the pakvasaya (the stomach). It is the eighth in them. The embryo stays there. (51)

In the Rtu (the time for procreation) the yoni, (vulva) the reproductive part of the woman always blossoms like a lotus. Then the semen is held in the uterus with blood. (52)

During the other period of time the uterus of the woman is folded like a bud; so O sage! The semen discharged in the vulva does not enter the womb. (53)

During the time for procreation also if the vulva is affected by wind, bile and phlegm (vata, pitta, and kapha), it is for her cleaning and she does not procreate (give birth). (54)

The kidneys, puspa (the menstrual flux) with (pliha), spleen, the heart, the stomach, the liver are strong. O fortunate one, the grain is formed in the bladder. (55)

O one knowing religion! The chime serum which is being digested spleen, liver the core of the body of the person are formed; from the scum of the blood, it becomes bluish (pukkasa). (56)

From the blood secretion (kitta) the fat named dandaka is made and it is said in the scriptures that two kidneys are full of blood. (57)

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The intestines of living beings are made by blood and flesh. It should be indicated that there are three kinds of them in the women (2 ovaries and 1 uterus). (58)

The persons knowing the Vedas that there are three kinds of vyomas (winds) of women due to the mixing of blood, wind they are formed in the course of time, it is said in the scriptures. (59)

Due to the mercy of the phlegm a heart-like lotus is made. It is hollow and inverted. The soul (Jiva) is situated there. (60)

All the feeling coming from caitanya-life essence rests there. On its left hand side there is spleen and on the right hand side is the liver. (61)

Similarly it is well-known that on the right hand side is kloma, (lungs) which are like a lotus. From all the fluids like Phlegm, blood etc. which flow in this body, the senses of all creatures are formed. The white mandala, circular part of the white eyes becomes yellowish due to phlegm. (63)

The black circular part (Krsna Mandala)

Iris becomes due to vata, it is due to female ancestors. It should be known that whole vertical circle is made of mother and father. (64)

The first is the circular part of the (paksma) eyelashes, the second is vartma the eye-lids, the third is said to be the white round part, the fourth is the black round part or the iris. (65)

And the fifth is drgmandala or the vertical circle. Thus the eye has five mandalas. Moreover there are two parts of the eyes. Apanga-outer corner of the eye and kanlnika the pupil of the eye. (66)

O Brahmin! From those two the movements of the eyes are occurring like an abode of fish. The corner near the nose is called APanga. (67)

That which is near the two cheeks is called Kanlnika. The tongue is made of flesh, blood and phlegm. It should be known that the two testicles of all persons are made of fat, blood, phlegm and flesh. You know from me that there are ten abodes of the Prana-life air,(68-69)

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O Bhargava! they are the head, the heart, the navel, the neck, the joint of tongue, blood, semen, anus, abdomen and the two ankles. (70)

It is said that there are sixteen Kandas-blood vessels in the human body. Two are in the hands and two are separately in the legs. (71)

There are four at the back of the body and the same at the neck. There are sixteen types of water. Their parts are being told. (72)

There are four different ones in flesh, muscles, veins and bones. In the ankles there are Mani-Bandhas or joints which join with each other. (73)

It is said in the scriptures that there are Sankuni (cones) in hands as well as the legs. The (Manlisis) sages say that they are in the neck and also in Medhra-male reproductive organ. (74)

Similarly it should be know that there are four sinews of the flesh. They are well-known, two-two passing through the back-bone. (75)

The same number of them are tied with others. There are seen Sivanis-joints (the frenum of the prepuce), out of which five are there in the head. (76)

One is in the reproductive organ of the male and another one is in the tongue. In this body there are three hundred and sixty bones. (77)

Along with the minute (smaller) ones there are sixty four (32x32 childhood) teeth. The nails are twenty. The bones of the hands and legs have four places. (78)

Similarly there are forty bones of the shanks. Two each are in the knee caps, in the buttocks and others are broad flat bones. (79)

There are eight at the place of the eyes and the same at the hips and loins (Sroni-Phalaka). There is one Bhagatthi (the bone near the womb) and at the back there are forty five. (80)

There are fifteen bones in the neck and in Jatru-collar bone there is one, similarly at the jaw is one. There are two at the bottom of the eye-brows. The same number of bones are at the forehead, eyes, cheeks and nose. (81)

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The bones on the back are straight and joined with a half long round mass they are seventy two. There are two Sankhaka-temporal bones at the forehead and four on the head. (82)

In the chest there are seventeen bones in a man. Similarly there are two hundred and one hundred more Sandhis (joints) in this body. (83)

From sixty eight branches, sixty except one. O the son of Bhrgu! In Antaradha-inside downwards they are said to be eighty. (84)

There are not one hundred muscles. They are believed to be thirty-two. In Antaradha-downwards I have said (to be eighty) and those going upwards are seventy. (85)

The Manlisis-sages have said that they are divided into six branches. There are five hundred tissues (Pancapes'i) and going up are forty. (86)

The learned persons have said that they are one hundred and four branches and the wise persons have said that in the branches going downwards there are sixty tissues. (87)

It should be known that there are ten in the breasts and O Rama ten in the Yoni-vulva. (88)

The thinkers about the foetus should know that there are four in the womb. There are thirty hundred thousand more and other ten. (89)

I have narrated the fifty six thousand tissues. They carry the fluids in the body as Kulyakas (canal) carry to Kedara - (the field). (90)

O one with huge hands! You know the Romas, (the hair on the body) on which rubbing oil, smearing etc. is done and from which sweat comes, are one crore and seventy two in number. (91)

It is said in the scriptures that in sequence there are Anjalis -cavities of Majja-marrow, Meda-fat and flesh and O Brahmin! They are of urine, bile, stool, blood and Rasa-lymph. The following cavities are one quarter more than the preceding one. (92-93)

The wise men have said that the Anjali of the semen is one half, that of Ojas - lustre is also one half, the Rajah menstrual flow of women are four Anjalis. (94)

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The thinkers of the body have described the measure of all the normal-Dhatus, various things from which this body is made. The bodies of the persons are having different characteristics. They are divided according to the impurities, faults, forms etc. (95)

This body is the lump of impurities and faults, made of Dhatus - the elements and bound by the inevitable consequence of actions (Karma). One whose body is for liberation is blessed. In the cause of liberation Visnu is the supreme cause. (96)

Here ends chapter 115 of the second part of the Vis nudharmottara entitled, "Sarira-Visaya-Varnana" (the description of the subjects of the body) in the Upakhyana addressed by Puskara to Rama.

CHAPTER 116 Yama-Marga-Varnana

Puskara said—In the life time when the results of the actions of men are exhausted and when death approaches, in the body the heat is enraged by the strong Vayu-wind. (1)

The dosas (defects) obstruct the whole of the body and destroy the places of the life essence and the vital parts also. (2)

Then the wind enraged by the cold finds some holes. There are seven holes in the upper part of the body. They are two eyes, two ears, two nostrils and the seventh is the mouth. From them the life wind of the persons having good deeds generally go out. (3-4)

It is said that there are two holes in the lower part of the body (Payurupastham) the anus and the organs of generation. The persons doing bad deeds die through these holes. (5)

O Bhargava! the soul of the sages generally goes out breaking through the head (palate) or they go away at their sweet will, by the holes they like. (6)

When the time of the death arrives the Pranas (life) rest in the Apana (wind). The knowledge is covered by darkness and the vital parts are also covered by darkness. (6-7)

The soul is not moved by the wind. But the soul moved by the former deeds. (8)

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O Dvija! It causes the eight-fold activities of the soul to move slowly. The soul leaves this body and it becomes breathless. (9)

The Siddhas, accomplished persons see with their divine eyes that the soul is such and it moves on or enters in different wombs. (10)

O sinless one! At the time of leaving this body it (the soul) takes the body swifter than the wind (body). (11)

From his body three element - akas'a, vayu and tejas the space, ind and lustre - go up and O the son of Bhrigu! and two elements n'ater and earth go down. O one with great luck! It is said that when the man is dead he gets the five elements again. (12-13)

When the earthly body is dead, the carrier body bound by the noose of Death, is carried up in the sky, by dangerous and terrible persons wearing different types of dresses. It is taken to the hell named Ambarisa which is like a frying pan, which is having the quality of iron, which is vast and like the copper plate and which is terrible due to very very hot sand. (16)

O Rama! It is said in the scriptures that the city of Yama, the lord of death is very terrible. His land is measuring eighty six thousand yojanas (yojana is equal to 5 kms). (17)

The soul is carried in the city of Yama by that road. He is dragged on the ground by the terrible persons of the lord of death, Yama. (18)

O one giving honour! Experiencing great pain there, it does not die. It is said that the :road is very very uneven and terrible looking. (19)

O Rama! That world is very vast like the universe and is surrounded by cold. There are many glaciers. It is very cold and very difficult to cross. (20)

He passes in the fortress covered with darkness and it is similar to the stay in the womb. He is eaten by the crows, ravens and foxes whose faces are like the touch of fire, he is stung by the flies and mosquitoes and surrounded by serpents and scorpions and eaten by those insects and demons cutting him into the pieces, he is not easily dead. He is pounded with Mudga, millet and is pierced with iron-thorns. (21-23)

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He is very much tortured by terrible hunger and thirst. He is carried, being burnt with very terrible hot sand. (24)

Being tortured like this he is taken to the residence of Yama the lord of death, within ten Muhurtas. The way is very difficult to cross. (25)

There he meets with terrible sound, bad smell and terrible scenes. At the very moment a great person knows about him by divine power. (26)

And at the very moment according to his sins, there he gets the period of time for living there. Some are destined to live for two hundred years and some for a hundred years. (27)

He experiences great fears arising from hunger and thirst. O one knowing religion! Then the body experiencing the punishment (danda-pinda), gets the form of a Preta-departed spirit. (28)

Then the man lives in the Preta-loka (the world of the deceased) for one year and he is given water, food etc., by his relatives. (29)

O one knowing the religion. The deceased person enjoys it every day, there is no doubt about it. If he is not given, then automatically he gets the food etc. given by him in the former life. If he himself had not given, then nobody gives him. (30-31)

If there is no one to give him water then he is tormented and if water is given by the relatives then he gets it there. (32)

If one gives him every month (the sraddha ceremony) the departed spirit gets a river with cold and plenty of water. (33)

Thereby he experiences extreme satisfaction. There is no doubt about it. It is said in the scriptures that one day in the Pitr-loka (the world of ancestors) is equal to one month of the human beings. (34)

It is said that one day in the Preta-loka, (the: world of deceased) is equal to one day of the human beings, therefore one should give food to the deceased daily for one year. (35)

After getting discharge he reaches the residence of Yama. Then the persons having sinful soul sees the God Yama Raja as terrible looking. (36)

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Then Citragupta, (the attendant of the lord of death) knowing the deeds of the dead as they may be ordered for good or bad. O one knowing religion. (37)

Then terrible looking men of Yama, called Smas'anikas-guards the man experiencing cold, wind and the heat of the Sun. (38)

O Bhargava! as in this world, in the prison one is guarded by terrible men, when the Preta-pinda (the oblation to the deceased in the form of Pinda) is given, then he (the deceased) gets a body. (39)

I have narrated to you in due course the body called Bhogadeha, (the body experiencing the pleasures or pains). If the Preta-Pindas are not offered, he cannot be liberated from the Smas'anika-gods till a Kalpa millennium and there he experiences terrible torture arising from cold, wind and the heat of the sun. (41)

Then when the relatives perform Pindi-Karana ceremony (of making Pinda or body) at the completion of one year the man gets another body. (42)

Then he goes to heaven or hell according to his deeds and stays there according to his deeds. (43)

It is said that after one year he, whose Pindikarana is done certainly stays as a Preta for one year. (44)

One who has performed sacrifices by different Yajnas and worshipped Kes'ava (Krsna) and those who are killed in the battle do not go to the world of Preta. (45)

They do not come under the control of the Smas'anika gods and they do not go to terrible and dangerous world of Pretas. (46)

The most wicked amongst the men travel by the roads of Yamaraja, but those who plant trees go to the place where there is rest. (47)

They travel by the pleasant, cool, roads covered by trees bearing fruits and flowers. Those who give umbrellas also travel happily by the roads giving pleasure. (48)

Those who give the shoes travel with carts, horse and boats, ^ milarly those who give carts and those who give bed and seats travel by the aeroplanes. (49)

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33,

Those who give houses travel with pleasure and those who give water are satisfied (with water and those who give dinner are satisfied) with food and eatables. (50)

Those who give lamps, travel happily on the roads which arc illumined by the lights and the devotees served by the warriors of Yama go to Janardana (Visnu). (51)

They have no danger of any kind in this world and in the other world. They go with rapidly with all their desired satisfied. (52)

The Sattvikl devotees whose intelligence are steady, go to Janardana with all their sins destroyed and satisfied. (53)

Here ends chapter 116 of the second part of the Vis nudharmottara entitled, "Yama-marga-Varnana" (the description of the path of Lord of Death) in the Upakhyana addressed by Pus kara to Rama.

CHAPTER 117 Svarga Bhagvarnana

Rama said—O my lord! I want to hear about the persons who go to heaven. By what do they become the best among the religious persons and why some go to hell?(1)

Puskara said—The best of the Brahmins who follow the Asramas as described and the people who follow their own religion or duties go to heaven. (2)

O King! The kings who act according to the Raja-Dharma (the duties of the kings) and who act according to the belief of the Purohita or the spiritual master of the family go to heaven. (3)

Those who are happy in the happiness of the subject and who are unhappy in the unhappiness (of the subject) and who control the wicked, should be known as going to heaven. (4)

The men who die for the master, for a Brahmin or for a friend or for the cow go to heaven. (5)

O one knowing religion! The persons who die giving up their elements of the body in water, forest, fire or fasting also go to heaven.(6)

It should be known that those who are attached to Tirtha-yatra (pilgrimage) and attracted by the road and those who are attracted by Tapah (penance) also go to heaven. (7)

It should be known that those who abstain from Madhu (wine), meat and who abstain from drinking wine and from lust or sexual enjoyment also go to heaven. (8)

The persons who honour their father and mother, who are Danta-mild, having devotion towards spiritual master, who speak sweetly and who concentrate on truth and Arjava (meekness) go to heaven.(9)

The persons who give garments pertaining to the marriage and setting a Prapa, the place for distributing water to the traveller and who make gardens and resting place also go to heaven. (10)

The persons who dig ponds and wells and who give virgin girls (in marriage) and who give away umbrellas and shoes go to heaven. (11)

The persons who give away fire wood and similarly who give away the cows and villages and those who serve the cows go to heaven. (12)

The persons who are attached to benevolent acts and who remove the bondage of others and who worship the persons fit to be worshipped also go to heaven. (13)

It should be known that those who are attached to self study, who are intelligent and who are engrossed in serving the spiritual master, who serve the old persons go to heaven. (14) The persons who give shelter to others and who give Satra (a kind of oblation), who is a devotee of the cow, the gods and the Brahmanas also go to heaven. (15)

It should be known that the persons who listen to religion and similarly who perform sacrifices and who observe fasting go to heaven. (16)

It should be known that those who take pains in the world for the study of the scriptures and who are engaged in the benefit of the scriptures go to heaven. (17)

The persons who give (new) life to the grief-stricken and who abandon violence and who do not cause pain to the creatures, go to heaven. (18)

The persons who give alms to the poor, who are the masters and still give forgiveness and those who are Santa (peaceful) in the youth, go to heaven. (19)

The persons who live with their grand sons and their daughters and who have lived a long life and who do pleasant things to the children go to heaven. (20)

The persons who maintain the orphans and who get them married and who invite them again go to heaven. (21)

The persons who worship the planets and who perform Sraddha-kriya the rituals after death and who distribute go to heaven.(22)

The persons who are always engaged in worship of all the gods and who are engrossed in giving all kinds of donations go to heaven.(23)

The persons who are not killed while doing very difficult deeds, may die after sometime. O Rama! yet they go to heaven.(24)

The persons who are the devotees of the matchless lord of the god Madhusudana, though may not have worth and may have Rajo-Guna, yet they go to heaven and are worshipped by the group of gods. (25)

Here ends chapter 117 of the second part of the Vis nudharmottara entitled, "Svarga-bhagavarnana" (the narration of the enjoyer of heaven) in the Upakhyana addressed by Puskara to Rama.

CHAPTER 118 Niraya-Gami-Varnana

Puskara said—The persons who committed great sins and who committed sins and who are meat eaters and who go to the places where they should not go and those who are attached to the wives of others go to hell. (1)

The persons who attach their wives and who torture them and those who misbehave in the meetings go to the hell. (2)

The man having two wives do not treat both of them equally and who have sexual union at the time of the menstruation time go to hell. (3)

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It should be known that the woman who does not treat her husband nicely due to her arrogance and who is attached to disagreeable things, go to hell. (4)

It should be known that the woman who insults her husband and speaks unpleasant things and behave independently (in a loose manner) goes to hell. (5)

The kings who discard the advice about politics and do all the acts (at their sweet will) also go to hell. (6)

O one with great luck! The men who discard the religion of Varnas'rama - (four castes and the stages of life) and behave (otherwise) without respecting the sastras also go to hell. (7)

Those who do sacrifices which they should not do and those who give false witness and those who indulge in wrong things also go to hell. (8)

Those who are attached to worldly life and make partiality and who follow bad philosophy also go to hell. (9)

The persons who eat sweet things in the presence of their servants and don't give a share to them also go to hell, O knower of religion. (10)

O one with great luck! The hired labourers who carry things which they should not carry and those who eat that which is forbidden also go to hell. (11)

It should be known that those who cheat their hired servants and those who cheat their dependants and those who cheat other persons also go to hell. (12)

Those who are krtagnas ungrateful do bad return to those who have done some good and those who have no surplus and who take away things of others and those who behave cunningly with their friends go to hell. (13)

Those who put obstacles when the cows drink water and those who do so with the other creatures also go to hell. (14)

The men who put obstacles in the religious deeds of others and those who encourage sins also go to hell. (15)

Those who abandon their dependants and those who abandon "£ priests for the sacrifice and the spiritual masters go to hell. (16)

Those who abandon the gods and those who abandon the fire and those who abandon the scriptures also go to hell. (17)

O one giving honour! Those who always eat before their children, guests. Brahmins and gods go to hell. (18)

Those who have sexual union with a woman having menstruation period and the actresses and the other females, go to hell. (19)

O the knower of the religion! Those who discharge their semen not in the vulva (yoni) and the shameless persons who discharge it outside and on the auspicious days go to hell. (20)

O Rama! those who study things which they should not study and those who speak ill of the spiritual masters, go to hell.(21)

Those who speak ill of the gods, of the Vedas and Brahmins and the ancient personages go to hell. (22)

O Rama! those who do not believe in God and who have no faith (in God) and who are very proud go to hell.(23)

The persons who are attached to bad deeds and who abandon good deeds, who betray their masters and friends go to hell. (24)

O knower of the religion! Those who betray their kings, Brahmins, cows and well-wishers also go to hell. (25)

The persons who are attached to roguery (paisunya) and who disclose the secret of others and who are impure also go to hell. (26)

It should be known that those who sell Soma-juice and who sell seeds and sell themselves go to hell. (27)

Those at whose house unmarried girls are not married before they get menstruation and who get money for them also go to hell. (28)

Those who are covered by Rajo Guna from all sides and who discriminate between Lord Brahma and Kesava - (Krsna or Visnu) also go to hell. (29)

Those who do not give Pinda oblations to the members of the family, do not perform Sraddha ceremony to their ancestors also go to hell. (30)

The persons whose hearts are lusty and who are money-minded and who hate religion in this world go to hell, (31)

Those who with ability do not look after the poor, eager and dependent and who do not run to help the unhappy persons go to hell. (32)

The persons who are proud of their honour, who mock at the poor and who defeat the sinless go to hell. (33)

O Rama! One who gives even a little pain to people go to hell; therefore O Rama! a man should be careful not to give pain to others. (34)

Here ends chapter 118 of the second part of the Vis nudharmottara entitled, "Niraya-Gami-Varnana" (the narration of the persons going to hell) in the Upakhyana addressed by Puskara to Rama.

CHAPTER 119

Naraka Yatana Varnana

Rama said—O Lord! I want to hear the names of the hell and the various tortures which are experienced by the persons going to hell. (1)

Puskara said—There are great hells named Tamisra, Andha-Tamisra, Maha-raurava, Raurava and Kala-sutra Naraka. (2)

Sanjlvana, Maha-vici, Tapan, Sampratapan, Sarhghata, Sakakola, Kas'mala, Putimrttika. (3)

Loha Sanku, Nrbhlma, Manthana, Salmali, Nadi, Asipatra vana and similarly Loha-kara. (4)

O one with great hands! In the Patala (the lower regions or hell) there are three more according to the growth. And in every direction and sub-direction each has eight kinds. (5)

It should be known that there are these terrible looking hells, O the best of Bhrgus! the men who have done sinful acts go there. (6)

O Rama! the men stay in one hell and then they go to other hells in sequence and are tortured again and again. (7)

It is said that the hells which torture the men are very terrible-looking and they look dangerous even at the first sight. (8)

There are guards having the faces of cats, owls, jackals, vultures, hawks and donkeys and others have (the faces) of c'cphants, horses, camels, boars, lions and others. (9)

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(There are guards) having the faces of bulls, he-buffaloes, crows, Madgu (a voracious sea-bird) and Sarasa (crane) Urabhraja and other birds and of serpents and mice. (10)

(They have the faces) of other creatures and there are other stiff persons. And there are persons having the faces of Skanda - Kartikeya and others have the form of Kabandha - torso or trunk. (11)

Some have big heads, some are terrible-looking and having various weapons, the speech of some is terrible. They are invisible and surrounded by snakes and scorpions. (12)

They put people in a pan full of oil, light fire-wood under it and fry people again and again. (13)

In Ambarisa (hell) they fry them in huge vessels made of copper and iron vessels and roast than in the charcoal of fire also. (14)

They put them on Sula-spears and put others on the Suska-agni-dry fire. They cut others into pieces and cook them. (15)

O one with great luck, and others beat people with whips and make them eat iron balls heated in fire. (16)

And at other places they make them eat the vomit at other places Patisu (the sacrificial animal), the stool at other places, the phlegm at other places and thorns at other places. (17)

And O Bhargava! at other places (they make them eat) the sand made as hot as the fire and at other places they make them drink wine like the fire. (18)

At other places they cut into pieces the limbs of the persons living in the hell and at other places they chop them repeatedly with swords. (19)

At still other places they torture the persons living in the hell, putting them into machines and pound the others putting them in the Ulukhala (wooden mortar) and others pounding them by a pestle (Musala). (20)

At other places they kill the persons hitting with a mace on the head and putting them in the cooking pot, then they experience great pain. (21)

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They cut off the skin of the persons living in the hell and leave them there so that the dogs with sharp teeth eat them continuously. (22)

Then at other places they throw the people in the darkness which is very terrible and having terrible smell. The darkness is very hot and like a abode in the womb. (23)

At another place the authority makes them bitten by crows, lomayus, serpents, scorpions, rats and flies. (24)

Then they put wicked persons on very terrible Salmali tree, which is very hot and having sharp thorns and on which there are many serpents, insects etc. (25)

At other places they forcibly make them embrace terrible hot iron, stone-slab which is very difficult to touch. (26)

O one giving honour! They live in the place where one cannot live. They are terrified with fear. There big serpents and worms eating flesh enter their nose, eyes, ears and mouth. And others again and again throw the dwellers of the hell into the salty rivers. (27-28)

Others throw them in very cold dark hell where a great river with blood water flows. (29)

There terrible looking men drag them in the forest which has the leaves of swords and there they are harassed by hunger and thirst. (30)

Those who wished to get the food and drinks of others are pounded by the clubs and at still another place the warriors of the king of death make them drink (bad things). (31)

O one giving honour! The warriors hang them with their heads down on the trees under which there is dense smoke. And at another place they cut their skin into small pieces like Sesamum. (32)

At other places the bones of the hell-dwellers are tied with woods. They are terrified by the bodies equal to the measurements of Kutagara. (33)

Similarly at other places, the persons having the face like the needles (suci-vaktra) are tortured very much by hunger and at other place oil and molasses are poured on them. (34)

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O one having great luck! They are very much tortured by persons giving pains. At other places there are persons with ulcers and having the tongue cut off and very much frightened. (35)

They are thrown in terrible sun-shine and are eaten by ants and at other places the limbs of the dwellers of the hell are cut off in pieces like sesamum seed by Sutra-string beginning from the legs and so on.

O the tiger amongst Bhrgus! They are cut again and again till their heads remain. (36-37)

Others are powdered and then are cooked very much in the vessels of iron and at the other places, O one having big hands! They are controlled by the sharp and terrible (Sankus) cones of iron and at other places they are caught and dashed against stone-slabs. (39)

At the other place they are thrown into a pit, soil is filled and then they are pounded very much with maces. At other places they are tied to a pillar and then arrows are shot at them. (40)

They are tied by chains; they are rolled in the thorns and at other places they are harassed by bad smell. (41)

In the hell they are tortured much by the dangerous creatures of the hell having various forms. (42)

Others eat the flesh of each other and again and again and cry, "O Father! O Mother." (43)

O Bhrgunandana, when bitten by the warriors they curse their own deeds and they are tortured by much torturing. (44)

Other dwellers of hell are released from the fire and put into the cold. O one with great luck they know that touch as pleasant. (45)

Released from that cold of hell they are put into the pleasant hot heap of ice. They similarly think that touch as pleasant. (46)

For the lowest of the men who are released from the hell and the weapons, other weapons are created which are like the touch of pleasures. (47)

In this world of the human beings there are happiness and unhappiness, in heaven, the world of gods, there is only happiness, but O the son of Bhrgu, in hell there is constant, terrible unhappiness. (48)

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It is said that there is thirst, is hunger, is terrible pungent bad smell, is different kinds of torture and is terrible fear. (49)

Hell has only pain, because it has very bad smell; it is covered with thorns and there is a multitude of Kunapa, the smell of the dead bodies; it has much hair and bones and it is very vast. (50)

There is the crying sound of the distressed and great noise mingled with the crowing of the crows and it is full of worms, insects and birds and there is much puyapus and asrk-blood. (51)

There the dwellers give pain to one another, drag each other, beat each other. It is terrible and dangerous to each other. (52)

Thus many sinners gather there (in these hells) and many human beings who have committed sins are being brought there. (53)

O the best amongst the Bhrgus! They are not released from the terrible looking hell, till their sins are not washed off. (54)

These hells are very vast, very terrible and very dangerous, as they are strewn with multitudes of dangerous, wicked animals, but O the Chief of the Bhrgu-dynasty! The persons having the devotion to the Purusottama-Visnu do not go there. (55)

Here ends chapter 119 of the second part of the Vis nudharmottara entitled, "Naraka-Yatana-Varnana" (the description of the torture of the hell) in the Upakhyana addressed by Puskara to Rama.

CHAPTER 120

Tiryaga-Yoni-Varnana

(The description of the species (in the womb) of the birds and
beasts)

Rama said—O one knowing religion! By which deeds are the dwellers of hell born and in which sex of animals? Kindly tell me about that. (1)

Puskara said—Great sinners mostly become worms in the stone-slabs in hell named Amedhya. (2)

Then they get the life of tuft of straw, creeper, plants and tree One after the other. Then they become animals always living in frarofthe tigers. (3)

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The persons taking away the Brahmins, killing others and doing terrible things always become Brahma-Raksasa - the ghost of Brahmins in the terrible-looking forest. (4)

The foolish persons who are engrossed in the wives of other persons are born in that painful world as Krkalasa and afterwards become Pisacas - goblins. (5)

Then they are born in Krsnaha in the cavity of a very dry tree in the terrible-looking forests. There is no doubt about it. (6)

The sinners who have given false witness, become worms in the hell called Medhya, then become serpents and after that they become Pisacas-goblins. (7)

The sinners who had betrayed the spiritual masters and who had betrayed the master and the persons who betrayed Brahmins and the disciple and similarly the atheist (Nastika). Those who abandoned the relatives and those who abandoned the persons who took shelter, those who carried away the deposits and those who sold the unmarried girls become worms, serpents, deer and Vyala -cobras and animals. Then the wicked persons are born as jackals in terrible groups. (8-10)

And the sinners who carried away the things of others become elephants, horses, donkeys, oxen and camels. There is no doubt about it. (11)

The persons who have carried away the money of some persons are born as the rich persons according to the luck and according to the sin. (12)

The persons who took dinner at the time of the solar or lunar eclipse are born as elephants, similarly those who eat Ama-Sraddha-oblation after death are born in the womb of vultures. (13) Similarly O Rama! those who take a false vow are born as monkeys and those who destroy the hope of others become wretched jackals. (14)

A sucaka-pointing to a bad conduct is born as fowl-hunter (Vagura) by name. O the one's having great luck, it is said that they are born often and many times. (15)

O Rama! there is no doubt that the person who eats the meat of animals, is repeatedly born in the womb of the animals whose meat he has eaten. (16)

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O Rama! there is no doubt that the names of the animals which are killed outside the altar, will eat the meat of the persons who ate the meat of the animals killed. O best of the Bhrgu! They shall have to pass through that number of wombs and in every womb or species he will be killed by them. There is no doubt about it. (17-18)

The castes who are fallen from their own duties or deeds (svakarma) are born in the womb of Preta-departed souls and are bound by ropes and eat vomit, pus and blood. (19)

One who takes away grains becomes a rat, one who takes away kansya-bronze becomes a swan swimming in water and who takes away honey becomes a gad-fly, one who takes away milk becomes a crow, one who takes away juice becomes a dog and one who takes away purified butter (ghee) becomes a mangoose. (20)

One who takes away meat becomes a vulture, one who takes away vasa (marrow) becomes madgu (aquatic bird), one who takes away oil becomes a tailapaga-oil-drinker bird, one who takes away salt becomes a clrivaka a large bird like gfdhra cricket and one who takes away curds becomes a crane and s'akunl (a cock?). (21)

By taking away Kaus'eya silk-garment one becomes Tittiri a francolin partridge, by taking away Ksauma one becomes a frog. By taking away the fibres of cotton one becomes a Kraunca, a curlew bird (with long curved bill) and one who takes away molasses becomes a cow or bull or a destitute of cows. (22)

One who takes away fragrant things becomes Chucchundarl (a musk-rat), one similarly who; takes away leaves and vegetables becomes a peacock, one who takes away cooked food becomes a fly and one who takes away uncooked food becomes a Salyaka (Porcupine). (23)

One who takes away fire becomes a Bheka (frog), one who takes away someone's house becomes a thief,- one who takes away red garments is born as Jlva-jlvaka (Cakora) bird). (24)

One who takes away Mrgebha (an antelope) becomes a wolf, one who takes away another's horse becomes a tiger and one who takes away fruits and flowers becomes a Markata-red faced nonkey, one who takes away a woman becomes a Yaksa, one who

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takes away a vehicle becomes a camel and one who takes away animals becomes a goat. (25)

The man who takes away other's money by hook or crook or by force certainly becomes a bird and one who takes away an oblation given in the sacrifice becomes a demon. (26)

A man should always abandon sins knowing that in the life of a bird there is the highest pain and he should do (the acts of) devotion of Madhusudana (Krsna); thereby he will leave all the unhappiness. (27)

Here ends chapter 120 of the second part of the Vis nudharmottara entitled, "Tiryaga-yoni-Varnana" (the description of the species (in the womb) of the birds and beasts) in the Upakhyana addressed by Puskara to Rama.

CHAPTER 121

Naraki-Cihna-Varnana

(The description of the characteristics of the dwellers of hell)

Rama said—From hell one gets the life of the birds and beasts and then the life of the men. O Son of Varuna, the god of waters! Describe to me their signs. (1)

Puskara said—The man who has taken away jewels, pearls and corals and different kinds of gems is born amongst the goldsmiths. (2)

O the tiger amongst Bhrgus! The man who takes away other's money by hook or crook or by force, in the life of the man he becomes a porter. (3)

O the son of Bhrgu! One who kills some animal and eats its meat, O one who knows the religion! He becomes a Gadatura (a bearing a mace) in this world. (4)

One who steals gold becomes a Kunakhi (having diseased nails); one who is a drunkard, becomes the Syavadantaka (having dark teeth), the killer of a Brahmin gets a bad skin

affected with skin disease like leprosy, becomes a T.B. patient and one who has a sexual intercourse in the bed of the spiritual master. (5)

One who is a Pisuna (co-wicked) or a betrayer, becomes a Putinasa having a disease of nose and a Puti-vaktraka (disease of

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mouth). One who steals grain, becomes a person without some limb or with deformed limbs or Misra-hrd (interior complications in the body). (6)

The persons stealing grains becomes diseased and one taking away another's speech, becomes dumb. One who takes away the garments becomes a Svitri (a leper) and one who takes away a horse becomes lame. (7)

O Rama! the proud, the atheist and the criticiser of the Vedas become bald-headed and O Dvija! they again become atheists. (8)

One who takes away a lamp becomes blind and one who puts off the lamp becomes one-eyed. The man who kills a cow becomes blind and similarly a gphantika becomes a Tailika (a seller of oil). (9)

One who is poor and destroys the wealth of another person, who is very proud and similarly a proud who is not favourable to the spiritual master, is born as a patient of hysteria. (10)

O one with great luck! the man who alone eats sweet things becomes a Vata-gulmi (suffers from rheumatism) and one who eats birds becomes a person living an illegal life and a tormentor becomes a diseased person for a long time. (11)

By selling things which one should not sell, one becomes the hunter of deer in this world and a sllpadl (elephantiasis) and an Avaklrnl (violated his vow of chastity) become a stupid person and an Akrosaka (abusing one). (12)

I have described to you the main species and characteristics one obtains. It is not possible for me to describe the torments given to the lowest of men entirely (Kartsyena). (13)

Here ends chapter 121 of the second part of the Vis nudharmottara, entitled "Naraki-Cihna-Varnana" (the description of the characteristics of the dwellers of hell) in the Upakhyana addressed by Puskara to Rama.

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CHAPTER 122

Durgatitarana

{The narration of crossing over the calamities}

Markandeya said—hearing this, O the best of Yadus! Rama who was in love of his father swooned and fell on the ground as a tree whose roots are cut off. (1)

O one with great luck! The goddesses with thick and raised breasts, sprinkled cold water with the sandal-paste on the swooned one. (2)

And O one with great luck! by the orders of the son of Varuna the other goddesses fanned Rama, the best of the supporter of religion, with the beautiful fan of the Palm-leaf tree. (3)

Then Varum, the killer of the warriors of the enemies, consoled Rama, who gained consciousness after some time, but whose mind was disturbed. (4)

Then he consoled Rama, who was the best of the religion asked the son of Varuna, how one can cross over the calamities of hell. (5)

Rama said—O the son of Varuna, kindly tell me how the persons being tormented in different forms can cross over the unattainable calamities of hell. (6)

Puskara said—The persons who follow the religion of the castes and As'rama (Brahmacarya etc.) controlling the self do cross over the calamities (of hell). (7)

Those who do not abandon others due to pride or whose mind is controlled and one who doesn't accept the worldly things cross over the fort of the calamities. (8)

Those who daily satisfy the guests and those who do not envy others and those who are always studious cross over the fort of the calamities. (9)

Those who have pleasing mental dispositions towards their mother and father and behave with affection knowing the religions

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and those who avoid sleeping during the day time cross over the calamities (of hell). (10)

Those who keep a well-behaved attitude to one's own wives and those who are engaged in Agnihotra (sacrifice) cross the calamities (of hell). (11)

Those who show heroism in the battle-field leaving the fear of death and who wish to have victory by religion cross the impassable path of the calamities. (12)

Those who do not commit sins by thoughts, words and deeds and who do not punish the creatures, cross over the calamities (of hell). (13)

They whose deeds are free from chanting and whose speech is truthful and whose intentions are good, cross over the calamities. (14)

Those who perform penance, observe chastity in the unmarried life and who have fulfilled the vows and duties of a Snataka-learning the Vedas, cross over the calamities. (15)

Those who are not terrified by others and who do not terrify others cross over the calamities. (16)

The good and the best of the men who do not envy the wealth of others and who have abandoned uncultured taste cross over the calamities. (17)

Those who bow down to all gods and hear (the preachings of) all the religions and those who keep faith (in the religion) cross over the calamities. (18)

The kings who (are not-covered by Rajo-guna) and do not take away his subjects' money due to greed and who protect the subjects cross over the calamities. (19)

Those who do not desire to be honoured and who honour other men and who bow down before respectable persons cross over the calamities. (20)

Those desirous of progeny offer the Sraddha ceremony (offering oblations to the dead) with a pious heart on each and every day of demise, cross over the calamities. (21)

Those who do not get angry and pacify the anger of the angry Persons and who do not get angry with the servants, cross over the calamities. (22)

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Puskara said—During the day one should stand and during the night one should sit. That is called Vrasana, which destroys great sins. (10)

One should pass two months by taking Amiksa (a mixture of boiled and coagulated milk, curd) and similarly one should take milk only for one fortnight, similarly eight nights by taking curds and three nights by Sarpisa (clarified butter). (11)

Or one should observe this Balakavrata observing fast for three nights. It removes all the sins and similarly gives all the desired things. (12)

O the son of Bhrgu! Then one should take a bath for purifying one's self and then one should put oblation into the fire and give Anna - food grains to some. (13)

An intelligent man should make darbha grass (Siddha) accomplished, chanting Brahmadeva etc., mantra and tie them for protection. It is said so to us in Sruti, the Vedas. (14)

The things put in the pot and which are being put and which are dropped in it should be chanted thrice by a man, chanting the mantra. (15)

You are Yava, you are the king of the grains, you are sprung from Varuna, the god of water and you are mixed with honey, you are (Nirnode) - the remover of all sins and it is said in the scriptures that you are purified by the sages. (16)

The barleys are the purified butter, the barleys are the honey, the barleys are water or the barleys are the nectar, you all purify all my sins and the bad deeds done by me. (17)

O Barleys! You remove all the sins done by the speech, done by the actions, bad dreams and bad things and you remove my misery (Alaksmi). (18)

O barley! You purify all my things that are licked by the dogs and by a boar, which is left over and which is unlawfully brought and belongs to the persons who do not serve their mother and spiritual master. (19)

O Barley! Kindly purify my things - the food grains from the attendants (Ganas), the food grains from the prostitutes, from

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SOdras caste and similarly from other persons, the food grains of the thieves and Nava-sraddha ceremony done after death. (20)

. (You purify) the unreligious deeds done in childhood and the deeds which are done while performing the duties of the king and the sins of stealing gold, not performing the vows, performing the sacrifice which should not be performed. (21)

O Barleys! Purify the Parlvada - blames of Brahmanas. Then this mantra about the things put in the vessel (Khande nyastasya) should be sung. (22)

O one knowing religion! One should always offer oblations with this mantra ! The Manojata - gods- who are born of mind and who are Manoyuja - joined with mind, who are very efficient and whose forefathers are very efficient may (Pantu Nah) protect us. I offer this to them (Tebhyah Svaha), (O Svaha! The wife of Agni carry this to the gods). One should not do (Atisauhitya) much satisfaction till one observes this vow. (23)

One who desires to have Medha, intelligence should do it for three nights, but a sinner who committed many sins should do it for six nights and O the tormentor of enemies! It is said that (Upapatakina) a very great sinner should do it for seven nights. (24)

And it is said in the scriptures that the greatest sinner (Mahapataki) should do it for twice the six nights (= 12 nights) and the persons who want to get the desired things should do it for twenty one days. (25)

If this vow is observed, offering Yavas taken out from the store within a month one becomes free from all sins. There is no doubt about it. (26)

O one knowing the religion! One certainly gets ten times the result and within one month one visualises gods, the Vedas and knowledge. (27)

And O Bhargava! one becomes free from a great curse. Beginning from the bright half of the month every day, a man should eat Pindas (morsels) along with Srikhanda (?) (mixed with fragrant ointment) increasing one morsel every day and in the dark half of the month one

should decrease one morsel every day beginning from the Pratipada, the first day of the month. (28-29)

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O one with great luck! One should not eat the oblation on the Amavasya, the day when the moon completely vanishes, by the great souled persons this Candrayana (Vrata) is called 'Yava -madhya'. (30)

The same if reversed is praised as Vajra-madhya. If it is done by taking only eight morsels, it is called Yati-candrayana by the religious scriptures. (31)

If in the morning and in the evening four morsels are taken it is said by the scriptures to be Sisu-candrayana. If within a month two hundred and forty morsels are taken as described (above), in the scriptures this is said to be "Sura-candrayana" One should suck the milk of the cow for seven nights directly from the four teats and similarly from one teat for six nights and for three nights nothing except air is to be taken; it is a vow named Somayana, which destroys the sins. (32-34)

If one takes hot water for three days and for three days hot milk is taken, for three days hot purified butter is taken and for three days nothing but air is taken it is said to be "Tapta-Krcchra" vow and if they are taken cold it is praised as Sita (Krcchra). (35-36)

If one takes only milk for twenty one days it is called Krcchati-Krccha. If one takes the urine of the cow, the cow-dung (Gomaya), Ksaura (? Ksira) milk, curds, Sarpi-liquid purified butter and the water of Kus'a grass and for one night fasting is done, then it is said to be Santapana by the scriptures.

If it is done every day, by the scriptures it is called "Mahasantapana". (37-38)

If for twelve days no food is taken it is called Paraka Krcchra. If only once food is taken and similarly not begging and fasting for one day it is praised as Krcchra-pada. If it is observed thrice it is praised as Sis'u-krcchra. (39-40)

While observing the Prajapatya vow a Brahmin should eat only in the evening for three days, in the morning for three days and for three days without begging, but for three days he should not eat. (41)

If every day Pinyaka - (oil cake), Acama-boiled water of rice, Takra-sour milk and the water of Saktu-barley flour is taken

and fast is observed on alternate day it is praised as Saumya-krechra. (42)

If the vow is observed for a month only with water, it is called Varuna and if one takes only fruits, it is called Phala-krcchra by the sages. (43)

If it is done with Siiphala - coconuts, it is called Srl-krcchra, similarly if done with Padmaksa or the seeds of the lotuses it is of another type of it (Padmaksa-krcchra). And if observed for a month with Amalakas fruits of cimblic myrobalan, it is called another kind of Srl-krcchra, in the scriptures. (44)

If done with eating leaves it is known as Patra-krcchra and if done with Puspa-flowcr it is called so (Puspa-krcchra). If done with roots it is Mula-krcchra, similarly if done with water it is Toya-krcchra. (45)

Similarly the intelligent one should do it for a month with

curds, milk, sour-milk (Takra), Pinyaka and corns (Kanas)

and vegetables; they are known by the good names (of those things). (46)

Then man who takes food in the evening and in the early morning and does not drink water between them for six years; it is called Nityopavasita-krcchra. (47)

If done for one month taking food only once, it is called Eka-bhaktaka. If food is taken at night for the whole year it is Nakta-krechra. (48)

Or O one knowing religion! It is done taking food once at night or fasting for three days and taking a bath thrice a day. (49)

One should read Aghamarsana (stotra) in Anustupa Canda (metre) in water as directed (Sukta) which removes the sins. And on the fourth day (duration) to the Brahmin doing the penance. (51)

For three days one should be pious and chant the Aghamarsana sukta, according to capacity. And a man should chant with devotion a hymn of cosmogony of the god and the supreme lord. (52)

The Aghamarsana Sukta should be known as great power (Daivatya) as the AsVamedha (the horse sacrifice) the most excellent sacrifice which destroys all the sins. In the same way Aghamarsana Sukta destroys all sins. (53-54)

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O Bhargava! Wearing a hide of a black antelope or Kutapa, a blanket or the Valkala, the bark-garment one should perform the vow named "sammita" for one year and should not enter the house and should sleep under the sky. (54-55)

O Rama! one who is not capable should sleep in the cave of a mountain. And similarly O best of Brahmins! Every day he should take a bath thrice. (56)

O the best of the Brahmins! One should invariably eat the things obtained by begging, vegetables and fruits and one should do the Vrasana posture, and observe Kastha-mauna - like a piece of wood and keep silence (strict vow of silence). (57)

It gives all desired things and removes all sins. It is called Vayavya-krcchra vow in which one takes the food which can be contained in the palm. (58)

O one knowing the religion! If the vow destroying all sins is observed for a month. If the vow is observed for twelve nights giving oblation of the sesamum seeds it is called Krcchra-agneya.(59)

Similarly if one eats alone parched grains with gold for one month it is called Dhandadaivata-krcchra. (60)

O the son of Bhrgu! If the cows which are freed from the pen and taken out are given Yavas (barley) and Saktu for one month it is called Yamyam-krcchra. (61)

One should take a bath with the urine of the cow and should eat only milk, curds etc. of the cow (Gomaya); one should stay amongst and one should live in the cow-dung (Gopurisc). (62)

O the son of Bhrgu! Till the cows are not satisfied one should not take water and till they are fed, one should not eat and one should get up before they get up. (63)

Similarly a man should sit when they all are seated. It is called Gomutra-krcchra which if done for a month removes sins. (64)

If one behaves as above in the midst of goats and eats grass here it is Aja-krcchra, both (the vows) give equal results. (65)

If done for twelve days it is called Sarva-pataka-nasana removing all the sins. One should live on the fourteenth day and then on the fifteenth day (of the lunar month). (66)

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One should eat Pancagavya (five things obtained from the lows milk, curd etc.) and then one should eat the remnant oblations. This Brahma-kurca vow should be observed to remove the above sins. (67)

It should be done at the end of the fortnight or in the middle of the month. A man should do always this Brahma-kurca vow on the full moon day. (68)

There is no doubt that if a man observes a vow of Brahma-irca for one month as described, his sins of eating bad things etc. come to an end. (69)

If one observes it (becoming one with Brahma) on the Amavasya (last day of dark fortnight) and on full-moon day, (Purnamasa) one becomes free from all sins and attains the desired (Gati) mode of existence. (70)

And if one serves Kes'ava (Krsna) one gets great things. Thus I have described to you these Krcchrani (difficult vows), which O Bhargava! destroy all sins and bad deeds. (71-72)

O the best of Brahmins! These Krcchras should be done even for one month in a year. It should be done in order to purify oneself from the sins of indeliberately and deliberately eating. One should atone for the sins which are deliberately or indeliberately done. (72-73)

Hell is not ordered for those who have purified sins by performing Krcchras. And one who desires wealth, strength and heaven and those who are engrossed in pleasing gods should nicely observe Krcchra. (74-75)

The men who perform Krcchras, accomplish all the chemicals (Rasyayanani), mantras-spells and the medicines. (75-76)

O the best of Bhrgus! all the rituals of the Vcdas and all the desired things of the men who perform Krcchra are accomplished and they, the men are united with great luster. (77)

He gets all the desired things which are in the mind. There is no doubt about it. And particularly the persons whose sins are washed off and who have become pious, become well-known Pongst gods and sages. (78)

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A man having done the Krcchras of Madhusudana (Krsna) for pleasing Purusottam-Visnu attains that world of Janardana, Visnu. (79)

Here ends chapter 123 of the second part of the Vis nudharmottara, entitled "Krcchraprayascitta Varnana" (the description of the expiation of penance) in the Upakhyana between Rama and Puskara.

CHAPTER 124

Rgvidhanam

(The procedure of the hymns)

Rama said—O the best of gods! Kindly narrate the Vedic rituals so that afterwards the performer of Krcchra becomes eligible in doing them. (1)

Puskara said—O the son of Bhrgu! O sinless! You hear from me who know the desired Puskara rituals. (2)

In the water or sacrifice one should chant the desired things. Gayatrl (mantra) fulfils the desired things in proportion to Pranayama, deep breathing (support of life). (3)

O Brahmin! The chanting of Gayatrl for ten thousand times, eating only at night and taking a bath outside destroys all the bad deeds there and then. (4)

One who eats the remnants of the Havi (oblation), controlling his senses, having chanted (Gayatrl) for Dasa-ayuta (Ayuta = ten thousand) ten - times, becomes like the wind and obtains the highest abode of Visnu. (5)

O Rama! It is said in the scriptures that Pranava or Orhkara mantra denotes the Supreme Brahman who is the unknowable, who can go everywhere and who is indestructible. (6)

If sinners who stand in deep water up to the navel (nabhi) chant that (Pranava mantra) they become pious by the water made pious by Orhkara mantra. (7)

One who chants one hundred times and drinks (the chanted water) becomes free from all sins. O the best of Bhrgus! There are three syllables 'A', 'U' and 'M'. The intelligent have said that they

denote the Yajurveda, the Veda of sacrifice, the Samaveda - the Veda of Music and Rgveda - the Veda of the hymn. The Pranava mantra having three syllables is praised. (8-9)

The three syllables are the three eternal gods. They denote three worlds and similarly three fires. (10)

The Maha-vyahrtis (the mystical utterances) make free from all sins of sacrifices. The intelligent should know that Maha-vyahrtis are seven worlds. (11)

The chanting of Gayatri mantra is supreme and similarly in sacrifices Vyahrtis are supreme. Similarly O Rama! The Aghamarsana mantra chanted in the water is said to be the best. (12)

The Sukta hymn for the Fire god is this "Agnimie purohita" etc. One who chants it for one year holding fire on the head and one should perform a sacrifice (Homa) with the fire three times. One should not kindle fire for years and eat the food obtained by begging. (13-14)

Therefore seven Rcas (hymns of the fire-god) are praised. One who chants them every day enjoys all the desires. (15)

The person who wishes to have intelligence should chant the hymn "Sadasat-pada" etc. Those who speak "Ambayo yanti" is not bound and it avoids death. (16)

Similarly, the person who is in bondage should chant "Sunah-s'epamrsim" etc. mantra. And one who chants "Gada-capagadi" etc. is freed from all sins. (17)

One who wants to obtain some permanent desire from Purandara - Indra, should chant every day and praise him with sixteen hymns "Indram" etc. mantras. (18)

One who chants "Hiranya-Stupa" etc. puts his enemies in difficulty. The man who chants "Yena pantha" etc. enjoys peace and security. (19)

One who praises every day Is'ana, Sainkara with six Raudri or who imagines an oblation to Raudra gets the best peace. (20)

If a person stands every day before the rising sun and offers seven homages with water, all his pains of mind are destroyed. (21)

Worshipping with the mantra "Dvisanta" etc. one should remember the enemy, for seven nights running (?) then he overcomes the enmity. (22)

The diseased one who desirous of getting health and who has violated the rules of his caste or order, should chant the mantra in the highest tone and chant, Uttamastyasya cava "to destroy enmity". (23)

One should chant at noon the mantra. "Udayatya-yuraksayyam tejo" and at the sun-set one should chant, "Dvisantam pratipaditam". (24)

One who chants, "Navapadya" etc. hymn conquers the enemy. One who wants to have all the desires fulfilled should chant "Ekadasa suvarṇasya" etc. (25)

One who chants, "Adhyatmikaih, ka" etc. gets salvation. One who chants, "Asano rudram" etc. gets a long life. (26)

One who sees the new moon chanting "Tvam soma" etc. hymn and stands holding Samit (fire wood) for the sacrifice gets garments, there is no doubt in it. (27)

One who desires long life should chant "Kautsa-sukta" One should chant "Apanah sosucad" etc. when the sun is in the middle of the sky. (28)

The sin leaves as one leaves the garment of Munja grass; one should chant "Jata-vedasa" etc. to get the auspicious progress on the way. (29)

One becomes free from all the danger and gets (Svastiman) happiness in one's house. If it is done at night it removes bad dreams. (30)

One should chant the mantra of the sun, "Pramandita" etc. and he who chants "Indra" etc. and the seven verses of "Vaisvadeva" after taking a bath, is relieved of the (womb) birth. (31)

The man who leaves Ajya (the purified butter) and similarly does sacrifices removes all the sins and who chants "Imam" etc. gets all the permanent desired things. (32)

One who chants "Manastoka" etc. twice for three days and remains pious and gives oblation of Audumbari refined by curds, honey and purified butter, one who worships the weapon chanting

"Urdhva-bahu" one lives without any disease having cut all the nooses of death. (33-34)

The man who ties his Sikha (locks of hair) on the head chanting the hymn "Manastoka" etc. becomes invisible from all the living beings. There is no doubt about it. (35)

Similarly every day a man should stand before the sun, holding Samit (fire wood) in his hand. Thereby he will obtain money and long life. (36)

Every day early in the morning one should chant "Etat duhsvapnasya" etc. Thereby the bad effect of the bad dream is completely burnt and he gets good meals. (37)

After doing five sacrifices and giving oblations in the fire and doing daily rituals one should do the Raksa (protection), chanting "Ubhesunama" etc. It is praised by all. (38)

One who chants "Devasau" etc. heavenly mantra, achieves all his desired things. On seeing the Atatayl or tigers etc. coming, if a man chants "Magiranna" etc. he is left off by them.

One who chants "Kaya s'ubha" etc. becomes the best in his caste. (39-40)

One who chants "Imam nu soma" etc. gets all his desired things. One who every day chants "Pitrantu" etc. always gets good grains. (41)

He does not get any disease from the food grain, moreover he does not have food poisoning. One should give oblation of purified butter with the chanting of hymn, "Agne naya" etc. (42)

Discarding bad deeds' makes one get sweet food and one who chants, along with Sloka - verse gets the heritage of a brave man. (43)

With the help of 'Karh kata ca' hymn one can remove all the obstacles and by "Yo jata" etc. hymn one can get the best of happiness. (44)

The hymn "Ye parajanniti" etc. removes the bad effect of the bad dreams. And similarly the hymn, "Ekamahmiti" etc. should be ^own as producing wealth. (45)

One should give oblation of purified butter on the fourteenth ay of the black half of the lunar month, with the Atta' hymn of tte Raudra-s'arhkara - thereby one becomes free from disease. (46)

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After taking a bath and before taking food and (standing) in the water one should independently chant "Sita-traya" or should chant "Amisasyetayoh" (to atone for) the bad deeds done unconsciously. (47)

One who sees the omens while going on a way, should chant "Kanikrada" etc. hymn, whether the omens may be good or bad. (48)

One should chant "Asprstva" etc. to hypnotise the thief. One who chants "Orhsvit" hymn, in the water can cross over the river. (49)

One should chant "Uddhaurmibhih" etc. should be chanted by one sitting in a chariot while crossing the road. One who is on the way should remember the mantra. (50)

The man who is a good donor and who acts according to the Vedas for prosperity and one who does not get learning, though pursues it O Bhargava! gets it within a month if he chants, "Sa sarplra" etc. (51-52)

O Brahmin! Seeing the axle and the hub breaking in the fort or the way, if he chants, "Abhityavasya" etc., gets the strength of a cart of seven Rsis. (53)

Living pious for three nights and sitting in the Smasana for the fourteenth of the dark fortnight in the southern direction, holding a balanced sword smeared with hot blood in the hand and eating nothing but wind, one should give oblation of Sarsapa oil along with salt and the fire wood of Raja-vrksha (the royal tree) and chanting "Vasistha devsinih". (54-55)

For him who is to be envied at night one should put things brought with the help of Samyaka (a wooden peg) a Homa -sacrifice should be done with the help of three Brahmins, O Rama then the person does not live for seven days, if this divine and matchless Dvavimsaka sukta is chanted. (56-57)

One trying it on an auspicious day always enjoys the desired things, if one loudly chants "Brhaspatirnajasva" hymn. (58)

And one-who chants with five hymns, achieves five desired things and by chanting "Krnusva" etc. hymn and makes a sacrifice gets the kingdom. (59)

One who goes round the fire everyday can take away the lives of the enemy and can destroy the demons. (60)

And the Fire god having faces on all the directions (Vis'vatomukha) himself protects from all sides. But by chanting "Ko adyeti" hymn one gets good garments. (61)

At night one should worship Vamadeva, with the hymn "Kaya" etc. and one should sec pious sun chanting "Haisah-sucis at" etc. (62)

One should perform Sthallpaka according to the rituals and should give oblations five times in the middle of the field with the dog and bulls. (63)

A farmer should offer oblations to Indra, to Maruts and to Prajanya the god of rain according to their symbols and should start the plough. (64)

Thereafter to get the good grains to till the land with ploughshare one should worship Pusna, the sun-god and these gods with fragrant things, garlands and gifts. (65)

In Pravapana (cutting) and in Pralapana (talking) in the threshing field (Khala) and (Slta) the furrows the work done becomes Amogha - always fruitful and the farming is always increased. (66)

In this world, that field brings the Sun's mercy to the owner of the field. And one should make a sacrifice at the feet of the Musika (rat) chanting Akhutkaresu. (67)

One who praises with; the hymn "Citra Indra" etc. never have the danger from the rain. One should kindle the fire where and when desired chanting, "Vijyetisyet" etc. (68)

One who worships fire by two hymns gets the desired wealth, crosses all the calamities and gets endless fame. (70)

One doubtlessly gets wealth by chanting "Urosta" etc. hymn. One who desires to get progeny should chant daily the hymn of god Varuna. (71)

One should always chant "Svastyatreya" and "Svastyayana" and by chanting "Svastipantham" etc. one gets welfare on the way. (72)

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One who wants to kill the enemies, should do it at the end of the forest; it creates obstacles to the enemies on the way, of the enemies and the women whose embryo is not developing can give birth in the best way. (73)

One who desire to have rain, should chant the hymn "Avacchada" etc. with wet clothes and observing fast, then it rains immediately. (74)

One who gives oblations of purified butter and with the water of all the herbs, chanting fifteen hymns and "Upaitu mam devasakha" etc. gets all wealth's. (75)

One who always takes a bath, doubtlessly gets bright prosperity or wealth in the family. The man who wants to have domestic animals should chant, "Manasah kama" etc. (76)

One who wants to have progeny should observe pious vows, take a bath chanting "Kardamena" etc. and the man who wants to have a kingdom should take a bath chanting "As'vapurvam" etc. (77)

A Brahmin should take a bath on reddish hide (skin) according to the rituals, a king on the hide of a tiger and similarly a Vais'ya on the hide of a goat. (78)

For each of them, a sacrifice in which ten thousand oblations are given, is prized very much. Or O Rama! An oblation of a thousand lotuses should be given into the water or in fire. (79)

One should destroy the enemies, by chanting "Istana" etc. hymn to Agni, fire god; and in the gostha - manger cows, the mothers of the world should be pleased by chanting "Acara" etc. hymn. (80)

On who always wants to get imperishable cows should live and go (to the cows). One who praises Indra gets the "Vak-siddhi" the accomplishment of speech and great wealth. (81)

One should chant the Dundubhi big drums of the king with the hymn "Upaita" etc. thereby he obtains lustre and strength (power) and defeat the enemies. (82)

The person surrounded by Dasyus (impious men) should chant the hymn "Trnapani" which destroys the demon and by chanting "Ye ke ca ma" etc. hymn one gets long life. (83)

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One whose money is lost should worship and at night chant "Saumaraudra" hymn. Thereby one is relieved from all the sins. (84)

The king should address with a mantra the army and the subordinate division with "Jlmuta" hymn according to the signs, thereby they kill the enemies in the battle-field. (85)

One who praises the fire with the hymn "Agriirh nara" etc. becomes happy. By chanting "Pranapa" etc. hymn thrice, one gets imperishable wealth. (86)

By praising Indra with "Abhitayah" Gatha one should be rich. One should chant "Sariivati s'anna Indragni" hymn, which destroys Vyadhi-diseases. (87)

One should chant "Samudra-jyestha" hymn which brings victory. One should chant "Vastospate pratlti" etc. hymn of Vastos pati. (88)

At night one should make the ghosts sleep with chanting the hymn "Anivaha" etc., when one is harassed in a difficult fort or when one is sometimes bound by chains. (89)

Similarly one should chant the hymn when one is caught after running away, one should live with controlled senses for three nights and offer a vessel of rice cooked in milk. (90)

One should give hundreds, thousands of oblations to the great god Sankara chanting "Tryambaka" etc. hymn. Thereby one happily lives for one hundred years. (91)

One who wants to have a long life should take a bath and stand before the sun, when it rises and when it is over head chanting "Taccaksu" etc. hymn. (92)

One who becoming pious and controlled stands chanting Vyus a etc. can get many ornaments of gold etc., having different shapes. (93)

One who chants, "Idamapah pravahata yat kimcidduritam" etc. Sitting on the earth at the time of sun-set surely becomes free if fastened. (94)

If one chants it, entering the water, becomes free from all his sins; but by chanting these two hymns and giving oblation one gets Prosperity. (95)

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If a man stands in shallow water, in the front of god sun after five nights are over and worships him with these two hymns thrice - without taking food, O the best of Bhrgus! gets great joy. It is said that the hymn "Indrasoma" etc. destroys enemies. (96-97)

One who might have broken the vow due to ignorance should do it along with the rituals of the vows (Vratya) and give oblation in the fire chanting the hymn "Tvamagne vratapa" etc. (98)

One who chants "Adityadrakprabhadrauja" etc. one becomes victorious. One should worship wind god and the sun chanting "Samagni-ragnibhis'ca" etc. By praising the fire-god in the beginning one is freed from great pains and by "Na hi" etc. four hymns one is saved from great danger. (99-100)

By chanting "Ya iti" hymn one gets all the desired things. In the morning one who chants before taking food "Idam Brahma Manavanam Maharsinam" achieves greatest accomplishment. The Asvina hymn "Agnina" etc. is illustrated (recommended) as a purifier. (101-102)

One who gives oblations in the fire chanting "Samidha" etc., gets unparalleled fame and by chanting the forty-second hymn of Indra one can destroy the enemies. (103)

One gets health by chanting "Nasam mahi" etc. and a man is freed from the sins by chanting "Duhsvapnaghnah" etc. (104)

If one chants twice "Sanno bhava" etc. after taking food, becoming self-controlled and pious, touching the heart with a hand, he is never defeated (attacked) by any diseases. (105)

A man should take a bath and worship Sakra - Indra chanting "Ita iti" and should give an oblation of liquid purified butter and should worship Indra sitting day and night. (106)

And O one knowing religion! After taking a bath and giving oblations of purified butter or sesamum, chanting "Tattvamanda etc. can kill the enemies. (107)

One becomes free from the bondage by chanting "Tanvidyadityadaivatyam" etc. and by chanting Yadyava etc., one can enjoy all the desired things. (108)

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It is said in the scriptures that "Pavitranam pavitram" hymn purifies one and it is said that the thirtieth hymn "Vaikhanasa" is supremely pious. (109)

It is said by the best of the sages that the sixty-second hymn is for destroying all the sins, for becoming pious and for happiness. (110)

The sixty seventh hymn "Svadistya" etc. is recommended. And then Das'ottarahymns purify one hundred and six others. (III)

One who chants it and performs sacrifice wins the terrible fear of the death, if one chants for a while the Adhyatmika -transcendental and pious hymn. (112)

And one who chants the hymn "Apohistha" of great sages, standing in the water gets the desired gati - state of being and acquires great wealth. (113)

He becomes free from all the sins and gets complete result. And O Brahmin one should stand before a king chanting the hymn ofYamasukta. (114)

One should prepare Sthalipaka to the rituals on the fourteenth day and the hymn "Pareyavarisam" etc. should be chanted. (115)

One having a Parayusa (long life) should never be considered like so and O Brahmin he will get death like the great death. (116)

A man should always take a dinner only at night on the full-moon day of Vais'akha month. He should never be considered as having a Parayusa. (117)

One who takes only fruits for three years and chants "Bhadrarh na" etc. mantra having ten letters of the alphabet conquers death. (118)

One who takes only fruits for one month and takes only water for one month and takes nothing but air for one month and chants the mantra for a thousand time, can be invisible and can see celestial singers (Siddhas). One who chants "Pradevata" etc. with controlled senses, in the sandy desert (Marudhanva), soon gets a long life, though there is the danger of life. (119-120)

Three Vibhltaka Aksas should be scented with fragrant things and scattered flowers in the sky and making firm in the open space and keeping two legs together one should stand and sing the prayer ofDaksa (should be chanted). (121-122)

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At night one should chant the hymn "Prave masa" etc. then in the morning when the sun rises one gets victory in gambling. (123) For getting welfare one should chant "Abradhna-musasanakta" etc. and one should always chant "Namo-mitrasya varunasya cksus a" etc. and always give oblation of liquid purified butter, thereby one is liberated from the fear. One who chants "Devasya" etc. and enjoys the mercy of god. (124-125)

Even a bewildered person finds out a way on the road by chanting "Ma pragam" etc. If one thinks that the life span of a particular friend is completed, taking a bath one should chant on the head "Yat-teyam" etc., a thousand times for five days, then that one regains the long life - span. (126-127)

One should perform Audumbara sacrifice on the tenth day giving oblations with Sruk and Sruva (small and big wooden spoons) and a wise one should give one thousand oblations of purified butter, while chanting "Idamidhma" etc. (128)

It is enjoined that one desirous of the cattle should perform a sacrifice in the manger of the cow and one desirous of corns should do in the cross-roads and one desirous of welfare of the birds should perform that of a Snataka-bachelor ceremony. (129)

O Bhargava! one desiring knowledge should perform it chanting "Brhaspate prathama" etc. one who chants "Vayah suparna" etc. obtains wealth. (130)

The hymn "Yaste manyo" etc. is recommended for one whose efforts do not bear fruits and one by chanting "Havismatiyam" is freed from all the sins. (131)

The hymn "Ya osadhlh svasti ayana" destroys all the sins. His Maya - ignorance is destroyed and similarly his fire of the body -digestion increase. (132)

One wishing to have rain should use the hymn "Brhaspatih pratitl" etc. thereby one gets supreme power which is never hampered anywhere. (133)

For one who desires progeny the hymn "Bhutamsam kasyapam nityam" is praised. By chanting "Aharh rudrabhih" etc. a man becomes eloquent. (134)

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The learned man who chants for three nights have not to be born again (in the womb of the mother). By chanting "Ratrf" sukta - the hymn of the night the man gets welfare at the night. (135)

One who chants "Kalpayati" etc. without taking food (Vinas'anam) gets a long life and supremacy. For that there is a great Daksayana hymn (also). (136)

Taking a vow one should chant "Uta deva" etc. hymn which destroys the diseases. One desiring money should chant "Agne agnava" etc. (137)

A vaibhitaka (a feared man) should chant "Dvisa dvesam" after giving oblation for a year. Giving oblation Dvisam dhanvina -archer one gets wealth. (138)

When there is some danger, one should chant "Ayamagne janita" etc. and a Brahmin should bring closer chanting "Dvimarjam" etc. verse. (139)

In the early morning it should be in the meeting of Brahmacaris, persons observing chastity and following Brahman and it should be chanted (Abhimantrita) with speaking "Imam" etc. hymn for one hundred times. (140)

If it is drunk in the morning with purified butter one is released from the co-wives. If the hymn "Aranyani" etc. is chanted in a forest it destroys the danger. (141)

If Sraddha sukta - the hymn of faith is chanted every day, it increases the desire of the faith with controlled self. One should always chant two hymns, "Brahmi-yadyasya." (142)

Sankhapuspi herb should be taken with water and the flowers of Brahml with Sarpisa, Satavarl with water and Vaca with water or purified butter. (143)

Each of them should be taken for a drink for three days chanting the two hymns of 'Manu-mantra', then a man gets the faith, intelligence, memory, strength, good complexion and wealth. (144)

The ruler, desirous of victory in the battle-field should take Daksina and holding touch Darbha and always chant -"Munca mitva havisa" etc. it takes away the Yaksmana. The hymn "Brahmanagnih samvidanam" hymn destroys birth and death. (145-146)

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One should chant, 'be pious' and chant the hymn "Apehi" etc., which destroys bad dreams. "Devah kapota" etc. should be chanted at the place where the doves sit. (147)

One should chant the hymn of Kausika and should give oblations with purified butter. That sacrifice which destroys the enemies should be made and the sacrifice and chanting should be made. It kills the enemies if done with a bull. (148)

By chanting "Yendam" etc. mantra one can attain the supreme meditation (Para samadhi). The hymn "Mayobhurvata" etc. brings highest welfare to the cows. (149)

One should bring barley grains mixed with purified butter and give oblation in the fire along with gomaya-cow-dung. And oblations of curds refined with sacrificial liquid, purified butter should be given in the middle of the manger. (150)

One should chant "Patantam" etc. hymn in the solitary forest and one should wear the garlands belonging to Sambari and made of Indrajala. (151)

Then the Maya-illusive creations of invisible spirits do not harass him. The hymn "Na pratistheta" etc. bringing the welfare develops fully the embryo of the woman. (152)

Similarly another hymn "Visnur-nyanamiti" is also recommended. Similarly one should chant "Mahityrnam bhavosviti" which brings welfare. (153)

The hymn "Prapayedvidvisavesa" hymn destroying the enemies should be chanted. One should control (Prasadhayet) the snakes by chanting "Ayangauh sapta-rajnah". (154)

If one chants "Sariisamidyuvaset" etc. it brings great brotherhood. One should chant "TacchriiyoravrnImahe" which always brings welfare. (155)

One should know that the hymn of Pitrs - ancestors pleases the forefathers. One should worship the god of the (Grhadevata) with the "Vastospata" mantra.(156)

It is said that the gods are pleased by the mantra describing the symbols of the gods. Particularly in giving oblations in the sacrifice this procedure of japa-chanting is recommended. (157)

O Bhargava! At the end of the sacrifice one should give Daksina (present) according to the capacity. By the oblations the sins are pacified and the oblations are satisfied with the food grains. (158)

By giving food grains and gold the blessing of Brahmins are always fruitful. Similarly alms of Siddharthaka, barley, food grains, milk, curds and purified butter are also (fruitful). (159)

It is said that the trees with milky juice and the Imdhana (fuels) also fulfil all the desires. But the firewood having thorns, mustard and blood are like poison. (160)

O the tiger amongst the Bhrgus! and the oil also the Saktavah - barley meals, fruits and roots and various vegetables should be known as Abhicaraka-enchanted. (161)

The offering of milk, curds, gold and the things obtained by begging are said to bring destruction. O the best of Bhrgus! everywhere Havih-snana the bath for giving oblation should be done. (162)

I have described in short the procedure of chanting the hymns which is to be followed by Brahmins performing the rituals. O the best amongst the religious persons! listen to me in short the procedure of the sacrifices. (163)

Here ends chapter 124 of the second part of the Vis nudharmottara entitled "Rgvidhanam" (the procedure of the hymns) in the Upakhyana addressed by Puskara to Rama.

CHAPTER 125

Tantra-Vidhana

{The procedure of the rituals}

Puskara said—It is said in the scriptures that Maha-vyahrtis great utterances which are followed by Orhkara destroy all the sins and give all kinds of rituals. (1)

A Brahmin should please the god with one thousand oblation of the liquid purified butter. O Rama! it gives all the things desired by the mind and fulfil all the wishes cherished in the mind. (2)

One who desires peace should do it with barley grains and for removing sins it should be done with sesamum and if done with food grains and Siddharthakas (white mustards) it similarly fulfils all the desires. (3)

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A sacrifice done with Audumbari firewood is praised for one desiring cattle and with curds for one desiring the food grains and with milk for one desiring peace. (4)

One desirous of much gold should do it with the firewood of Apamarga. One desiring a girl should offer pairs of garlands made of Jatikusurna smeared with purified butter and one desirous of a wife should give oblations of sesamum and rice, and in the acts of bewitching one should offer Sakhota, Vasa and Apamarga. (5-6)

O Bhargava! the firewood smeared with fat and blood are offered for removing the diseases. An angry man should nicely give oblations for the desire of killing enemies. (7)

A Brahmin should make the complete image of a king with the help of the rice and then give oblations one thousand times, then the king becomes subdued to the subjects. (8)

For one desiring garments, flowers for removing the diseases, durva grass and for one desirous of Brahma varcas - the supremacy of Brahma vamagra is recommended. (9)

One desirous of having pratyangi one should offer Tusa-kant aka - husk and thorns with the ashes and similarly to create enmity the wings of crows and owls should be (offered). (10)

O Brahmin! by giving oblation of purified butter of the Kapila - cow along with the powder of Vaca, at the time of Candragrahana - the lunar eclipse and bringing that Vaca which is well-drunk and chanted one thousand times and eating it a man becomes intelligent. (11)

A man wishing to have a son should stand facing the sun at the sunrise and chant. (12)

On the eleventh day of the month a man should dig a pit at the house of the enemy and put in it guggula, iron, Bilva or Khadira while chanting "Dvisantantvam badhani" etc. I have narrated that which creates anxiety in the enemies. By Mahavijayanti a king certainly becomes like Indra. (13-14)

"Suryastu" etc. is the mantra, every Angira should be known as supreme. By chanting "Etenaudumbaraih" water should be surely sprinkled on the god. (15)

KHANDA-II, CH-125

O Brahmin! by chanting "Caksusmana" etc. O one knowing religion- 'one whose eye sight is lost gets the chance to have an eye-sight. (16)

By chanting "Upaprayantam" etc. in the kitchen, O one with great luck! the speech always follows him. (17)

By giving oblation of Durva, while chanting the mantra "Tanupagne si" etc. a diseased person becomes free from the disease. None should have a doubt about it. (18)

O Brahmin! one who collects the cow-dung fallen here and gives oblations of purified butter along with liquid purified butter and honey, gets the same cow whose dung he has collected. (19)

O Rama! by giving oblation of Gavedhuka, chanting "Esa te Rudrabhaga" etc., while one chants the half hymn gets wealth. There is no doubt about it. (20)

While chanting the latter half one should carry the oblation along with wine, meat etc. to the middle of the field, when there is the calamity of rats, locusts etc. (21)

One who gives oblations of curds, liquid purified butter and honey with the mantra 'Bhesajam' destroys all the calamities brought about by the quadruped animals. (22)

The Homa sacrifice done while chanting "Tryambakam yajamahe" etc. accomplishes all the desired things if chanted uttering the names of a girl (for marriage) and gets the girl in the best way. (23)

If one always chants, one becomes free from one's danger. By giving oblations of the flowers of Dhattura along with purified butter at the cross road or at the lonely Sivalaya the temple of Sankara, one gets one's desired objects from Siva. And O Rama! by giving oblations of guggula, one directly visualises Sankara. (24-25)

By chanting the hymn "Akutya" etc. and giving oblations of purified butter, one certainly destroys the calamities in foe family. (26)

By chanting "Vidasi" etc. and similarly giving oblations of Sesamum and rice chanting "Agnestanoh" etc. one becomes ^taravadi (defendant). (27)

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By chanting "Yunjate Mana" etc. repeating after a Vaisnava one thousand times, O the knower of the religion, a man becomes a guest of all. (28)

One who sits with the devotees in the early morning and in the evening and does the rituals chanting "Divo va Visna" etc. gets a long life. (29)

The hymn "Visnorarat" destroys all the obstacles, similarly it kills the demons, spreads fame and gives Vivara (expansion). (30)

The hymn "Ayanno Yajfia" etc. gives victory in the battle-field and the hymn "Idamapa pravahata" at the time of taking a bath removes one's sins. (31)

"Daivamsa iti Daivetat" should be used at the time of Abhicara. Giving oblation of the garland of Rajika (mustard) along with the fire wood and poisons destroys the disease. (32)

A man should go out and give oblations chanting "Yaksmahi" etc. One should take Upasruti, thereby one becomes truthful. (33)

The oblations while chanting "Agne pavasva" etc., gives Brahma-varcas the supremacy of Brahman. By the rituals done while chanting "Udutyam citram" etc. one gets Vyahrti (joy). (34)

If a man wishes to surpass another man, he should chant the hymn "Svastinendra" etc. along with the name of the particular

man.

Thereby one surpasses him by knowledge, fame and money. Similarly by doing Homa-sacrifice one gets control over servants. (36)

By digging water in front of a maiden (Kanya) while chanting "Visvakarma havisyam" and "Lauhirh Dasahgulim" etc. one is given the same maiden (in marriage). (37)

By chanting the hymn "Devasya" etc. and giving oblations one gets corns or one should give oblations of purified butter seven times to a Brahmin, chanting Vajasyasati (to get the corns). (38)

The thing which is offered as an oblation at the end is obtained so abundantly that it cannot be exhausted. The best of Brahmin wishing to get money should give oblations while chanting "Agne Accha" etc. (39)

O one knowing religion! one should chant the hymn one thousand times with sesamum, barely, Apamarga - (Plant used in sacrifice), rice and gorochana. (40)

And by doing a Tilaka mark with it one gets popularity among the public. And similarly by giving its oblation on full moon day one gets rain and even a king. (41)

O Rama! one should do Upasthana and give food grains to the Brahmins and should become a somayaji (performer of soma) -sacrifice. There is no need to think much about it. (42)

One should take a bath in the river-water and should give oblations in the south-west direction of the house, according to the Abhicaraka-rituals while chanting the mantra "Esa te Nirrte" etc. (43)

And every day the Gomaya substances obtained from the Kapila cows and the five things obtained from the cows (milk, cow-dung, etc.) should be poured on the Rudras and one should chant "Maitryamapnoti guhyakaih" and similarly the names of the Rudras should be chanted, which destroys all the sins. Similarly the "Sarva-karma-karam" Homa-sacrifice should be done, which gives peace everywhere. (45)

O Bhargava! O one knowing religion! Rudrahoma - the sacrifice to Rudra-Sankara, giving oblations of milk and purified butter gives extreme peace to goats, dogs, horses, elephants and cows - to the people, kings, children, wives - to the villages, cities and countries - to persons who cannot get sleep and similarly who suffer from diseases - at the time of death and when there arises a danger from the enemies. (46-48)

O the best amongst men! one who eats the Saktu-barley flour, Yavaka (food prepared from barley) and Bhaiksya things obtained by begging and who makes a sacrifice giving oblations of pumpkin and purified butter becomes free from all sins. (49)

One who takes a bath outside for a month and with the controlled senses gives oblations of liquid purified butter while chanting the mantra "Madhuvata" etc. becomes free from the sin of killing a Brahmin. (50)

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O one knowing religion! By giving oblations of thick curds for a thousand times one gets a long life and similarly gets sons according to his desire. (51)

By drawing the moon in the eight petals of a lotus with the small pieces of guggula, one certainly obtains all the good luck. (52)

One who then worships it with salt according to the rituals gets great luck by chanting "Madhuvata" etc. (53)

O Rama! by chanting the mantra "Puspavati" etc. a thousand times and offering flowers to the god one becomes a Siva. (54)

Similarly O Brahmin! the mantra "Jlmutasya" etc. and by chanting "Payasvati" etc. and giving one thousand oblations of milk one becomes victorious. (55)

O Bhrgunandana! or by giving oblations of curds while chanting "Dadhikravria" etc. one gets supremacy of Brahman and obtains sons. There is no doubt about it. (56)

Similarly by giving oblations of purified butter and chanting "Ghrtavati" etc. one gets long life. Then one should sing "Svastiayana bodhasca me" etc. The mantra "Svasti na Indra" etc. destroys all obstacles and the mantra, "Iha Gavah Prajayadham" etc. increases the prosperity. (57-58)

By giving oblation of Apamarga and rice while chanting "Sruvena devasya" etc. one immediately becomes free from one's bad deeds. There is no doubt about it. (59)

If one does Vyahrti rituals and chants "bahitvadanya dityet karma" etc. and offers the firewood of palasa one gets gold. (60)

If one chants "Harhsah sucipadi" etc. while standing in the water it destroys the sins. If "Catvari srngeti" etc. is chanted (while standing in the water), it removes all the sins. (61)

By chanting "Deva-yajna" etc. one becomes great in Brahmaloka. And by chanting "Pitrbhya" etc. a man gets satisfaction. (62)

By giving oblations of liquid purified butter, while chanting "Vasanta" etc., one obtains wealth from the Sun. A man should give oblations of grains of rice chanting "Sivobhava" etc., when there is a calamity of fire. (63)

If there is fear from thieves then "Yamyena" etc. and Daihst rabhyam etc. one should offer Vrhi (rice). (64)

A man by giving black sesamum one thousand times, while chanting "Yo Asmabhyamaratiyan" etc. a Brahmin becomes free from Abhicara (spells) and diseases (Vikrtim). (65)

By giving oblations chanting "Annenannapatet" etc. one gets food grains. By chanting "Suparnosi" etc. the deeds of the demon becomes like Vyahrti (speech). (66)

By chanting "Manah svati" etc. one becomes free from the bondage and gets liberation. A king should plant Vaca in a reservoir when the moon is eclipsed. (67)

One should release it out again while chanting "Ya osadhayah" etc. Living for three nights one should make a Kurca (a bundle of grass) of it in a copper vessel. (68)

By chanting it with the same mantra, looking at the moon it should be chanted for a month daily. One should drink purified butter and milk of a Kapila (tawny coloured) cow and should listen to the Vedas. (69)

O Brahmin! one should chant the mantra every day drinking the medicinal herb. It should be chanted with the mantra 'Siddha bhavanatyosadhayoh' etc. (70)

That goddess named Drupada is established in the Yajurveda. If it is placed in the water covering thrice, it releases one from all the sins. (71)

The mantra "Iha Gavah Prajayadhvam" increases prosperity by giving oblations with firewood curds and milk or payasa. (72)

One who gives oblation of leaves of fruits while chanting "Satam va" etc., remains healthy for a long time and gets a long life. (73)

One should always chant "Osadhlh pratimodadhvam" etc., doing the rituals. Thereby one particularly gets accomplishment in Havana (cutting or reaping) and Bijavapa (sowing seeds). (74)

Then bringing all the herbs with all the rice-paddy if a "rahrnin gives offering in the middle of the field one can do Prosperous farming. (75)

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If one desirous of getting cows or horses, gives oblations while chanting "Apamargarh yavarh dhanyamsadhiriti matarah" soon gets the desired thing. (76)

The man who gives oblations of liquid purified butter chanting, "Osadhih samajanta" etc. never has the fear arising from Yatudhanas—evil spirits. (77)

O Brahmin! If one gives oblation of rice cooked in milk, while chanting "Granthavati" etc. gets peace everywhere. No one should have a doubt about it. (78)

If one gives offering while chanting, "Sram yunjati" etc. one can have (fine) farming. By chanting, "Ucchrugma" etc. one is freed from one's bondage. (79)

One undoubtedly gets nice garments by chanting "Yuva suvasa" etc. An intelligent man should take the wood on which a casa bird lived, should dig on the foot print or place of the enemy and pounding the wings of the Casa or a vulture and chanting one thousand mantra, one should make the replica of the enemy and tie it. Thereby the enemy surely dies. There is no doubt about it. (80-82)

O Brahmin! If the herb is offered in the sacrifice, chanting the hymn "Prapatanti" etc., the enemy is soon destroyed and it destroys all the terrors. (83)

He becomes the enjoyer of sweet food and becomes the protector of all vessels; if oblations of liquid purified butter is given while chanting "Ma Ma Hinsi" etc. it destroys the enemy. (84)

One wishing to have all welfare of a man or a woman should give oblations of honey and Saindhava - salt while chanting, "Kantaramadhvarasya" etc. (85)

One who wants to bring some one under control the hymn "Homo drapsasca Skanda" etc. is recommended. A man should take milk with rice and purified butter while chanting "Namostu SarpebHya" etc. and give oblations while chanting "Naga-sthana etc. Thereby one gets much gold. The chanting of "Krnusva paja etc. destroys the Abhicara or magical spells. (86-87)

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One should give oblations of different things while chanting "Agne tistha" tc. It produces magical spells. And if chanted taking the names of the enemy, the enemy comes under control. (88)

By giving oblation of Durva grass along with the stem while chanting the mantra "Kandatka" the Maraka - epidemic (plague) in the village or the district subsides. (89)

By giving a thousand oblations of the splinters of Audumbarya and the herb Madhumannah, a diseased person becomes free from the disease and a miserable man from his misery. (90)

O Rama! by giving oblations for a thousand times the man gets wealth and gets great good luck and in doing so gets victory. (91)

One should certainly sprinkle water on the god after giving oblations chanting "Yogad" etc. and similarly after giving oblations of curds, purified butter and honey while chanting "Apah pibann" etc. (92)

Then O one knowing religion! One can have heavy rains. O Brahmin, by giving oblations of barley alone with Ustya (ploughed), while chanting "Agnir-devata" etc. a person's words are always respected everywhere and a man should give oblations while chanting "Ayam pura" etc. (93-94)

O the son of Bhrgu! One who offers one thousand lotuses filled with purified butter one gets the desired bride. (95)

The mantra "Namaste Rudra" etc. pacifies all the calamities and one gets beauty or prosperity and gets excellent wealth. (96)

It is said to be making all kinds of peace and destroying the great sin. It destroys demons and gives prestige and it increases wealth, long life and prosperity. (97)

The diseased is protected by chanting "Abyavocat" etc. one should always chant it throwing the white mustards on the road. (98)

One who chants "Ksemena svagrhana" etc. becomes free from all the obstacles. O one who knows religion! One who every day in the morning and evening chants alertly "Asau Yastamra iti" etc. sitting before the Sun, gets inexhaustible grains and gets a long life also. (99-100)

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One who chants "Pramuncanto na iti" etc. while enchanting six types of weapons destroys his enemies in the battle-field. One should not doubt about it. (101)

The chanting of "Mahanta iti" etc. brings peace to the children and ehanting of "Namo hiranyabahave" etc. brings joy. If one gives an oblation of mustard seeds and sesamum seeds smeared with oil, it destroys the enemies. (102)

The man who offers one lac lotuses chanting the mantra "Namo vah kirikebhysca" etc. gets Raja-laksmi (the fortune). One should not doubt about it. Similarly by giving oblations of Bilva fruits one gets much gold. (103)

O one with great luck! By doing a sacrifice with sesamum seeds while chanting "Ima Rudraya" etc. soon gets the desired wealth. (104)

The man who performs a sacrifice with Durva chanting the same mantra becomes free from all the diseases and he is relieved of all dangers. (105)

O one knowing religion! By giving oblations one Ayuta times chanting "Vararohena idhmanam yate Rudra-Siva Tanuh" gets a desired son. (106)

If "Namostu Rudrebhya" etc. is chanted for countless thousand times before Angira one can be an enchanter. (107)

O the best of men! One should offer an iron cone in the smasana (crematorium), wearing a red turban, red garments and a red flower garland and the ointment. O son of Bhrgu! One should perform a sacrifice with the same mantra giving a thousand oblations. And the Jata-Krtya should be taken off (Utthapayet) and should be worshipped with a red pitcher (full of blood?). (108-109) Similarly with the full vessel one can do all the works and by chanting "Asuh sisana" etc. one gets the protection of the weapons. (110)

O Rama! I have narrated to you everything which destroys the enemy. One should go to the river which meets the sea, taking a bath in its water, chanting the mantra for Ayuta times, one should give oblations for ten hundred and eight times. O the tiger amongst men! One gets the desired village. (111-112)

O Brahmin! O one knowing religion! One who gives five thousand oblations of liquid purified butter while chanting "Vajas'cana" etc. becomes free from eye-diseases. (113)

The intelligent person who gives oblations at his house chanting "Manobhavsya" etc., immediately gets free from all the Vastudosa, the faults committed in the Vastu-vidhi. (114)

O one knowing religion! One who carefully gives thousands of oblations of the liquid purified butter, while chanting "Agha Ayuns i" mantra will never come under control of anyone. (115)

One gets victory by giving oblations of Laja, while chanting "Apamfena" etc. The person without any organs of sense by chanting "Bhadra" etc., gets all the organs of senses. (116)

The mantra "Agnisca Prthvica" etc. is the best kind of Vasikarana (bringing under control). One who chants the mantra "Adhvan" etc. becomes victorious in all his doings. (117)

O one knowing religion! If he starts all his work by chanting "Brahma-rajabhyam" etc. obtains all kinds of Siddhis -accomplishments. (118)

O the best of the Brahmin! One who chants on the Nyagrodha tree "Nunapadosura" etc. and gives one lakh of oblations of Asoka flowers with purified butter, the demon bride will go herself to him (sees him alone). (119)

One should offer food chanting "Aduvakasya s'esena" etc. Then she will give so much gold that the desired will be satisfied and then she will follow the men holding their hand and without speaking anything. (120-121)

O Rama! she would enter the den. One should not doubt about it.

Getting an empty residence, the rice mixed with Masa, a man should chant "Kayanascitra" and give oblations when a hundred thousand oblations are given. O one knowing the religion, the Vidyadhara of his own accord immediately gives a heap of gold. (122-123)

An intelligent man living with her for one year and giving oblations of purified butter and making a lac sacrifices will be

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healthy for the whole of his life. If a learned man chants "Ketum Krnvanna" etc. it gives victory in the battle-field. (124-125)

One should tie the armour in the battle chanting "Aindragnam Varma" etc. For an archer (Dhanurgrahanika) there is another mantra "Dhana-naga" etc.(126)

To enchant the bow-string one should know that there is the mantra "Vaksyanti" etc. For the quiver (bag of arrows) "Ahiriva" etc. is praised. (127)

While yoking the horses the mantra "Yunjan" etc. is uttered. By chanting "Asuh slsana" etc. the seizing of the limbs (Gatralambhanam) is destroyed. (128)

There is another mantra "Visnoh Kramena" for one who rides a chariot. The mantra "Ajahghanti" etc. is illustrated which hits the horses. (129) "Yah sena-abhitvari" etc. mantra should be chanted while facing the army of the enemy. While beating the big drum (Dundubhi) the mantra is "Dundubha" etc. (130)

By chanting these mantra narrated before, one should be victorious. By chanting "Yamena dattam" and performing one crore sacrifices an intelligent man should immediately produce

a chariot, which gives victory. The person who utters "Akr̥sna" etc., accomplishes the work according to his utterances. (131-132)

When chanted "Yuvār̥h cyavana" etc. and giving one thousand oblations of purified butter, it destroys all dangers. There is no doubt about it. (133)

For one who desires Medha-intelligence the mantra "Mitrār̥h huveta" is praised. O the son of Bhrgu! A man should worship the god by chanting "Sa Raja" etc. Everywhere by giving oblation and chanting one gets the desired thing. And by chanting "Siva-sankalpa" one should get the abstract mediation of the

mind. (134-135)

By giving oblation of one lac lotuses drenched in purified butter while chanting "Pancanadya" etc. one soon gets the goddess Lakṣmī wearing the garland of lotuses. (136)

For a person desirous of beauty the mantra "Ubhavapi ta" etc. is praised. One should wear the gold enchanted one thousand times with the mantra "Yada-badhnandaksayana" etc. It kills the enemy and it is the best for destroying the Guhyakas - (Yaksas or demi-gods). (137-138)

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One should throw the clay-lump from the furrow in all the four directions, while chanting "Imam Jīvebhya" etc' Then there is no danger to his house at night from the thief. (139)

The mantra "Parlmegananepata" etc. is the best kind of enchantment (Vasīkarana), the man who has come to take away anything is also enchanted. (140)

If one gives some eatable, betel leaf or flower chanted by a mantra, the opponent soon comes under his control of his religion. (141)

The mantra "Sannom" etc. gives peace everywhere. The mantra "Manasah Kamamakutīh" is praised for one who wishes to have Pūṣṭi - strength. (142)

O one knowing religion! In the scriptures it is said that the camasatka fulfils all desires. The sacrifice done with Satka (consisting of six) is for pleasing all the gods. (143)

By touching water with generosity (Audaryena) one becomes free from sins. If offerings are made liberally with liquid purified butter it removes severe pain (Sulam). (144)

One who performs a sacrifice at the cross-roads chanting "Gananam tva Ganapati" etc. one brings whole world under his control, with all the food grains, there is no doubt about it. (145)

The mantra "Vaikarikedhma-homa ca Samastvajna" etc. one gets widespread fame, there is no doubt about it. (146)

By putting oblations of liquid purified butter in^o the fire chanting the mantra "Agnir-murdha" etc. one gets its mercy, there is no doubt about it. (147)

O Rama! if the favourite gods are given oblations, according to their own signs - symbols then they are pleased. There is no doubt about it. (148)

While sprinkling water at the time of Abhiseka the mantra "Hiranya - varna s'ucaya" is chanted. It is said in the scriptures that "Sanna apasca dhanvanyah" removes all; there is no doubt about it. (149)

The mantra "Sanno devirabhistye ca" etc. is supreme in giving peace. O the son of Bhrgu! If the oblations of liquid purified butter is given while chanting the mantra "Eka-gakra" etc. one soon gets

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mercy from the plants. There is no doubt about it. By chanting up the mantra "Yajyanuvakau vrksanam samagne varca" etc., one gets its mercy. One should not doubt about it. (150-152)

O one knowing religion! By offering liquid purified butter twice one thousand times chanting "Gravo bhaga" etc. one gets cows. One should not doubt about it. (152-153)

O the son of Bhrgu! O the best of the Brahmins! One should give oblations in the sacrifice done on the river, vaha (flowing) and the pond chanting the mantra :Uduttaman Varuna" etc. Thereby one gets a treasure of gold and similarly beauty. (153-154)

Chanting "Pravadasarh Sa" etc. a sacrifice is adjoined house in an recommended while chanting "Devebhyo" etc. Brahma-Yajfia is recommended. (155)

The night sacrifices by chanting twice "Ratriyakhya" etc. are praised.

One should take sama (rest), samika (labour), samyakam (wooden peg) asvattha, plaksa and udumbara, nyagrodha, apamarga, gomaya and the durva should be made to go to the eastern direction with the bunch of the darbha. (156-157)

Similarly the lump of clay from the furrow gold and the clay from the anthill should be taken and the seeds should be thrown into the water chanting "Sam vah srjami" etc. (158)

Then one should repeat "Ya osadhaya" etc. after some one. Then it is enjoined to sprinkle water chanting "Apamivedva" etc. (159)

A Brahmin should give oblations chanting eight hymns "Ennobhayam" etc. Similarly "Yad-deva-deva hedanamrcah" hymn should be chanted thrice. (160)

After giving oblations a man should do sprinkling of the water everywhere. This ritual pacifies all the calamities, so it is praised. (161)

Gayatri should be known as belonging to Visnu. It is the highest position of Visnu. It pacifies all the sins and accomplishes all the works. (162)

O one situated in religion! I have narrated to you a little of the rituals from the Yajurveda. O the brave among men, henceforth I am telling you of the Samaveda. O one with wide and reddish eyes, please hear. (163)

Here ends chapter 125 of the second part of Visnudharmottara Purana entitled "Tantra-Vidhana" (the procedure of the rituals) in the Upakhyana during the discourse between Markandeya and Vajra.

CHAPTER 126

Sama-Vidhi-Kathana

Puskara said— By chanting Visnu-Sarhhita, a man pleases Vis nu and similarly, O Bhargava! by offering he gets all the desired things. (1)

By standing in the water with the face downward controlling the mind and chanting the Skanda-Samhita one enjoys all his desires from Skanda. (2-3)

Similarly by chanting Pitrya-Samhita for twenty one times he enjoys all the desires. (3)

By uttering the name of Preceptor, cow, Brahmin etc. and dear one a man should observe fast and chant the mantra "Tvidarh Vis nur-Vicakrame" etc. and "Sada gavasah" etc. at the time of performing the sacrifice. If an improper thing for sacrifice is seen "Japah Pantha ame divah" etc. should be sung. (4-5)

One should chant "Etandindrastavam" etc. which removes all sins. By chanting "Sukram te' nyadyajatam" etc. one becomes free from robbery. (6)

By chanting "Cakran" etc. the Parayayl (travelling-boundary) is liberated. By chanting "Sahantah Somamityetat" etc. one is freed from pratigraha (opposition). (7)

The mantra "Yattat-soma Indra" etc. destroys violence. By chanting "Agnistigma" etc. one becomes free from the danger of fire. (8)

The mantra "Sarva-papa-haram jneyarh parito sificatam" should be known as destroying all the sins. To live with good deeds one should chant "Parvasu-soma" etc. (9)

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One who has sold the things which are forbidden to be sold should chant "Ghrtavati" etc. The mantra "Apyano devasavito" should be known to destroy bad dreams. (10)

One should chant "Trataramindra" and "MahitrInamavostu" etc. and "Uduttamam Varunapasa" etc. for (a long) life. (11)

A man becomes pious by chanting "Sukra-candra" etc. and one should chant the "Suddha Suddhlyametat". (12)

One thousand bring the top of Nyagrodha (tree) and the root of Sara. The gem should be covered thrice and oblations should be given a thousand times. (13)

O Rama! It is desirable that one should chant "Bodhyasih" etc. mantra and remaining purified butter should be offered according to the rituals and the girdle should be tied. (14)

O the best of Bhrgu! The women, whose embryo fall down, should bind the child of a Vanik caste and the oblation of purified butter of a white coloured cow having a calf of the same form, should be given by a person knowing the mantra chanting the mantra "Ugrapriya saranam" etc. (15-16)

The living being is freed by the Raksas - demon. An intelligent man should wear a gem on the head and every day eat the Kautsya - purified butter. (17)

By giving oblations of purified butter according to the ritual with the mantra "Carsnivrtam" etc. and by chanting "Visvaprtan" etc., one becomes quite free from the disease. (18)

One who wears (ties) a Satayari gem is never disturbed (or defeated) by the snakes. One who chants "Samatyayanti" etc. never dies due to thirst. (19)

One who chants "Istyahotri" etc. thrice standing in the water never has any danger or fear. By chanting "Tvamema osadhltu" etc. one never gets a disease. (20)

One who takes in the mouthful of food in the mouth, while chanting "Yatte payarisi" etc. and swallows chanting "Uttarenaitat" etc. gets permanent health. (21)

An intelligent man should offer oblations of all the purified butter with "Devavrata" mantra and with a stick in the hand one should worship a sword. Thereby one gets welfare wherever he

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goes. And by chanting "Deva-vratam" etc. on the way one is completely relieved from the danger. (22-23)

The offering of oblations while chanting "Yadindro anayatva" etc. increases all types of good luck. One should brush teeth with the herb for cleaning the teeth (Danta-kastha) while chanting "Bhadranno agnih" etc. (24)

One should always take food with honey and liquid purified butter. Thereby one gets all luck wherever one goes. (25)

O Rama! it is advised by the scriptures that the eyes should be marked with Anjana' black eye-ointment while chanting "Bhago na citra" etc. mantra. O Rama! thereby all kinds of good luck are increased. There is no doubt about it. (26)

One who chants 'Indra' etc. gets strength and all kinds of good luck. One should make a desired woman hear the mantra 'Karipriyo divah kavih" etc. O Rama! the woman desires to have him. There is no doubt about it. The mantra "Rathantaram Vamadevyam" increases Brahma-varcas-divine power.(27-28)

One should give oblation of 'Priyariguka' flowers, chanting "Yasasama" etc. A man doing this act gets fame. (29)

One should every day give the child Vaca-eurna - powder of Vaca dipped in purified butter to eat, while chanting "Indramidrathinam". Then the child becomes Srutldhara - who retains the Sruti or Vedas. (30)

By giving oblations and chanting "Rathantaram" etc. one surely gets a son. If "Girvanah Pahi" mantra is continually chanted, it saves one from his sins. (31)

One should chant "Mayi srlh" etc. mantra which increases wealth. By chanting "Danavisati devopi" etc. mantra one becomes the knower of the religion. (32)

Buying purified butter one should drink it chanting "Puspena susumani" etc. That deed destroys property. I have praised it to you.(33)

An intelligent man should make powder of white Sarsapa-mustard along with the flowers and a wise man should make utsadana - (smearing the person with it) while chanting

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the mantra "Indre Himatsyam dharma" etc. Then a wise man should take a bath with purified butter and then the oblations the mustard should be given, chanting with the mantra

"Adyetvidavindriyet" etc. (34-35)

O Bhargava! I have narrated to you the ride which gives Pusti-growth. On one born in the family of Bhrgu! If one mixes the paddy (rice) and barley and gives oblation in the fire, while chanting "Munls'o dhama" etc. one always gets a share of corns. (36-37)

Similarly one who mixes honey, liquid purified butter and curds and gives one thousand and eight oblations while chanting "Viprani" etc. O one knowing religion! The man who observes fast for one month and makes others to hear one thousand and eight mantras, O Bhargava! gets much gold. (37-38)

The man who chants "Gavyesuna" etc. twice for one year and while chanting Nyagrodha and eat after cleaning the teeth, he gets a lot of money. There is no doubt about it. And by giving oblations for one thousand times chanting the mantra "Bhadro na agna" etc. and chanting this mantra while performing Udumbara sacrifice one gets cows. And by pouring oblations of paddy (rice) and barley into the fire a man gets cows. (39-41)

The man who observes fast for twelve days, chants "Evasivireyuh" etc. and gives oblations of purified butter for Ayuta - thousands of hundred times, gets a village. (42)

One who chants daily the mantra "Vairupastakavat" etc. gets wealth. One who chants "Srantastaka" obtains all the desires. (43)

One who every day chants "Gavyesuna" etc. in the morning and in the evening with an alert mind and worships cows always has cows at his house. (44)

The person knowing the mantra should chant the mantra "Agne Vivasvadusasa" and always oblations of the food (Bhojana) which is brought forward. Thereafter sacrificial oblations should be given. Then a man gets all the desired things. (45-46)

A man should get a tree having the juice like milk, stay there for eight nights and worship Manibhadra and then Bali-sacrifice should be given with purified meat. The wise man should pass the dark half (latter part) of the month. And O Bhargava! one should

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chant "Esasyateti madhumannindra" etc. Then O one killer of the enemies! a man gets gold as much as he desires. (47-48)

If a man fasts for three nights (beginning from) the fourteenth day of the bright half of the month observes 'mauna' for one month, takes three (things) liquids made from the milk; (49)

And the person who chants the mantra "Saptadhenavo duduhu" etc. and fasts for three nights from the fourteenth day of the black half of the month; (50)

And bright fish at night, gets Asuri spiritual wealth and gets strength and similarly shines with lustre. (51)

One should give oblations of the milk, while chanting "Dhanavantam karambhinam" etc. mantra and then should give Bali sacrifice in eight directions to Dikpalas (protecting directions). (52)

I have praised this rite which removes the faults done in the. Vastu - vidhana. A king should take a bath in Pusya and Sravana nakshatra-constellations. (53)

He should always take this bath in a lonely (secluded) place chanting "Apratrvya" etc. and Kasa grass, falling from the horns of the cows which live according to its sweet will and filled with honey, liquid purified butter and mixed with curds and sweet rice (with milk). Thereby he gets a kingdom without enemy and no trouble. (54-55)

The corn barley full of vessel (? Drona) smeared with ghee and other things giving oblations with proper rituals removes all the faults of air (Vayu) and is a remedy against spell or charm. (56)

One who gives oblations according to the rituals chanting "Grtaktam tu yavadronam vata avata - bhesajam" mantra, is relieved of all the sins.

By giving oblations of black sesamum seeds, chanting "Pradevodasa" mantra and by doing the rituals with the water of holy places one becomes free from the sin of stealing. (57)

Chanting "Abhi tva purvapitam ye" etc. with Vasatkara and giving oblation for a thousand times gives victory in the battle. (58)

A wise man should make auspicious slephants, horses and men °y Pista powder and similarly the mam persons of the enemy

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should be made. They should be cut into pieces with a razor while cooking the food and Pista (rubbing) of the Svasti welfare and they should be chanted by the mantra "Abhitva sura no numo" etc. by the knower of the mantra. (59-60)

Then applying the oil of mustard give oblations with anger. By doing this rite a wise man gets victory in battle. (61)

An intelligent man, should observe a fast on the full moon day of Asadha month and in the evening the wise man should weigh cereals, cloths and crops. (62)

They should be enchanted with the mantra "Idhmadevata manne" etc. And worshipping them one should stay in that highly worshipped place. (63)

Similarly the countries, the protectors of the land and gods and four-legged animals made of clay should be made to remain there for the night. (64)

They should be weighed on the next day. If the weight increases they will prosper; if the weight decreases they decrease in number and if the weight remains the same, they will remain the same. (65)

A wise man should in the beginning observe Go-vrata the vow of the cows for four months. Then one should enter a forest and chant auspicious hymns. (66-67)

One should do befitting penance after chanting for a thousand times for twenty-one days. Then a man certainly gets the desired fruits or he can travel in space or can take other forms. He becomes invisible or becomes a demon or he gets all the desired things whichever he wished for. (68-69)

One should know the god of the hymn and then with that hymn one should worship the god. One should chant the hymn without a doubt. Before that one should always chant pious mantras and similarly a man smearing the limbs with sandal-paste and wearing the flowers of Jati and drinking very hot things and putting on the white garments obtains all the desired things. (70-72)

O the tiger amongst Bhrgus. One who chants "Evarh duduhaka" etc. observing fast and at night sleeps alone in an auspicious place, after scattering rice, flowers and/or white mustard seeds, can hear through speech or see the auspicious or unauspicious nature of the future or the past as it may be. (73-74)

Bharunda and Vamadeva (Samans) having another chariot or a great chariot are doubtlessly said to pacify all sins. (75)

O the hero amongst men! I have narrated to you in brief the rituals according to the Samaveda hymns. O great one! I tell you the rituals according to the Atharvaveda. Kindly listen to them with concentration. (76)

Here ends chapter 126 of the second part of Visnudharmottara Purana entitled "Sama-vidhi-Kathana" (telling of the rituals according to Samaveda) in the Upakhyana narrated to Rama by Puskara during the discourse of Markandeya and Vajra.

CHAPTER 127

The Rituals of the Atharva

Puskara said—By giving oblations of SantatIta Gana man obtains peace and by giving oblation of Bhaisajya Gana one becomes free from the disease. (1)

By giving oblations of TrisastIya gana one becomes free from all sins and by giving oblations of Abhaya gana one is never afraid (of anything). (2)

O Rama by giving oblations of the gana one never gets defeated. By giving oblations of Ayusyagana or* avoids untimely death. (3)

O one knowing religion! O Bhargava! in Astadas'a and Dasasanti ten times these oblations should be given according to the sequence (in dasa santi and in Astadasa). (4)

O best of Bhrgus! Vaisnavi, Aindri, Brahmi, Raudri and Vayavya, Varuni, Kauberi, Bhargavi, Prajapatya, Tvastri, Kaumari, Vahni Devata, Marudgani, Gandhari, Santi, Rudati, Santi rSngirasi, Yamya and Parthivi - these are called different Santis (tranquillity) always lying in all the rituals. (5-7)

By chanting "Yastva-mrtyuriti" etc. the death is destroyed by giving oblations; chanting the names of Matrs - mothers one gets the desired things. (8)

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By giving oblations chanting "Suparnastu" etc. one is not harassed by snakes. One who desires to get land should chant "Yasyedam bhumim" etc. (9)

The oblations given while chanting "Prthiviamuttamasi" etc. always produce excellence. Similarly the chanting of "Audummbaram yo na" etc. increases valour. (10)

The chanting of "Indrena dattamiti" etc. removes all the obstacles. The bath taken while chanting "Hiranya-varna" etc. removes the sins. (11)

O the best of Bhrgus! the hymn "Asitasya" etc. destroys all types of poison. A wise man should know that the mantra "Sarasvati" etc. specially destroys the poison. (12)

The hymn "Sarabhadini Sarvani" removes the Pisacas-goblins and the mantra "Yamasya lokadityetat" etc. is the best for pacifying bad dreams. (13)

The mantra "Agnerva" etc. is said to destroy anger. The mantra "Urdhvo bhavati" etc. should be known to give the highest post. (14)

The mantra "Indram vayarh vanijam" etc. gives the highest profit in mercantile trading. Giving oblations while chanting "Kamo me rajni" etc. increases all the good luck to women. (15)

One should chant "Bhadraya Karnamiti" etc. at the time of 'Karna-prasyandana'; similarly "Bhadrasaksivadha jata" mantra is chanted at the time of "Karna-prasyandana". (16)

The oblations given while chanting "Tubbyamevajir" etc. give long life. The oblations given with mantra "Ayatupitamiti" get friends. (17)

People should give oblations of mixed corns (cereals) while chanting "Asasanam" etc. O the best of men! Thereby they get supremacy everywhere. (18)

The mantra "Agnirisebhi" etc. does the best increase of cows. Especially one should give oblations of Paraka for twelve days. (19)

The mantra "Sato havir" etc. produces health to people of a village. Therefore a village should be made from clay and sacrifices should be done. (20)

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The mantra "Vidhaya sva" etc. gives acceptance of all the nations. The mantra "Tribhyo bhadrebhya" etc. is illustrated in the rituals of Vastu. (21)

By giving oblations while chanting "Dhruvam dhruvena" etc. gains a good post. Similarly O Rama! the mantra "Acyutapo" etc. is said to give a good post. (22)

The oblation given while chanting "Payo devestva" etc. gives supreme gain to a king. By chanting "Yunakta Sireti Suna" gives profit in farming. (23)

By the mantra "Ayam te yonir" etc. one gets a son. Similarly giving oblation while chanting "Sune vatsa" increases the number of cows. (24)

The chanting of "....." is said to give supremacy

everywhere. The mantra "Yadagna" etc. makes one free from bondage. (25)

The mantra "Yo na sva" etc. also is the best to destroy enemies; so is the mantra "Savannahanna" etc. One should not doubt about it. (26)

The mantra "Tvamatvamamiti" etc. is the best to increase prestige. Similarly the mantra "Yatha vrsim" etc. gives all good luck to women. (27)

The mantra "Ano agna" etc. is said to give a woman a husband. The mantra "Yena veheti mam ca" etc. produces embryo (in the womb). (28)

The mantra "Imam tapasvinn" etc. increases all the good luck.
So is the oblation chanting "Yat Prthivyamanavrttam" according to rituals. (29)

Doing it, it should be known as "Sarhs'anarh" one should not doubt about it. (30)

The mantra "Sivam Sivabhir" etc. is the best to bring about welfare; by chanting "Dutya dusana" the stigma of Kṛtya is removed. (31)

The mantra "Brhaspatih paripatu" brings welfare in the way. The mantra "Mano vivanna" brings welfare in the dangerous way. (32)

One who holds fire on the head for one year, while chanting "Ayanno agnir" etc. becomes the adhyaksa (Superintendent) by the grace of fire. (33)

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While standing in the south-east direction one should chant this mantra. O Rama, then after one year one can produce fire without fire. (34)

One should chant the best mantra "Dutya dutirasi" etc. and "Pradisarabandha" should be done. It removes all the faults. (35)

Similarly the Pranasukta is said to increase Prana - long life. The mantra "Muncami tu" etc. is said to free a person from untimely death. (36)

The persons chanting "Atharva-sirasah" etc. is free from all sins. It is the best for purifying and removing all impurities. (37)

Thus I have narrated to you all these auspicious mantras O Rama! I have narrated them in short, mainly borrowing them (from the original). (38)

The usage of each and every mantra is done in a thousand ways. O the tiger amongst Bhrgus! they are narrated by the Puranas and by great sages. (39)

O one with great luck, it is not possible to describe them (fully) in a hundred years; so from the main mantras. I have narrated some rituals. (40)

For giving oblations wherever I have not told you about the substances before I narrate the substances for oblations. Kindly hear them from me. (41)

For oblation of sacrificial firewood is the first. The others are liquid purified butter, paddy (rice) and similarly white mustards. (42)

O Bhargava! rice, sesamum seeds, curds, rice with milk and similarly darbha and durva grass, bilva fruits and lotuses - O Bhargava these substances are said to give peace and prosperity. (43-44)

O one knowing religion! The oily fire wood, the mustard, the blood, the poison and the firewood having thorns should be used for malevolent purposes. (44-45)

O the best of Bhrgus! without knowing the sage, deity and the chanda-metre of a mantra, one should not do the chanting or the sacrifice. (45-46)

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When something is not clear in the metre, Brahmana or sukta hymn one should clarify it with the help of learned Brahmins and do the sacrifice. (46-47)

Whatever are the ingredients, whichever are the substances and whichever is the rituals in the branch (s'akha) one should do accordingly. (47-48)

One who trespasses one's Sutra-hymn and chants the Sutra of others or who does not consider (or honour) the sage, also binds himself with non-religion. (48-49)

Therefore one should not trespass one's own Sutra. O Brahmin! One should perform all the rituals in his rites, according to his own sakha - branch, out of Prak-tantra and Uttara-tantra concluding doctrine. (49-50)

O the chief in the family of Bhrgu! I have briefly narrated the rituals of the Atharvaveda. O one with large eyes, tell me what else I should narrate to you. (51)

Here ends chapter 127 of the second part of Visnudharmottara Purana entitled "The Rituals of the Atharva-Vidhi-Kathana" (telling the rituals according to Atharvaveda) in the discourse between Markandeya and Vajra narrated by Puskara to Rama.

CHAPTER 128 Srisukta Mahatmya

{The magnanimity of Srisukta}

Rama said—O lord, who has known Jagannatha, the lord of the three worlds! O son of the king of Yado-gana! Kindly tell me only one mantra which increases wealth. (1)

Puskara said—Srisukta and Prativeda should be known as increasing one's wealth, in this world and the other according to the desire of a Brahmin. (2)

Rama said—O the best amongst the holder of all religions kindly narrate to me Srisukta which increases the prosperity and the rituals of Srisukta. (3)

Puskara said—O Brahmin! The fifteen hymns, having golden colour and HarinI metre, of Srisukta are said in Rgveda to increase the prosperity. (4)

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Similarly in chariot, in cart and in battle four kinds of Rcas : In Yajurveda that Srisukta is said to increase prosperity. (5)

Similarly, "Srayantlyam" etc. for one month is praised in the Samaveda and Atharvaveda; "Srlyam daturmayi dehi" is said in Atharvaveda. (6)

One should chant Srisukta with devotion. Thereby the poverty is eliminated. O one knowing religioh, particularly the oblations should be offered to the fire. (7)

O the best of Bhrgus, while chanting Srisukta a man should offer ten thousand (Ayuta) lotuses smeared with purified butter with devotion in the fire. Thereby Laksmi the Goddess of wealth with lotuses in her two hands will live near the man. (8-9)

Similarly one should offer a hundred thousand lotuses into the water. Laksmi, the Goddess of wealth does not leave the lineage of the family as it were on the chest of Visnu. (9-10)

Similarly O Rama! By offering ten thousand Bilva fruits smeared with purified butter, one gets much wealth as much as one wishes. By offering hundred thousand Bilva fruits, Laksmi the Goddess of wealth, lives in his family. (10-11)

One should perform with faith one crore of sacrifices offering lotuses and the bilva fruit. Thereby one certainly obtains even the kingship of the gods. (12)

One should worship the goddess (Laksmi) with lotuses or with other white flowers according to the rituals. By offering milk, incense and the best kind of food according to the rituals, the person having faith acquires wealth. (13)

Here ends chapter 128 of the second part of Visnudharmottara Purana entitled "Srisukta Mahatmya" (magnanimity of Srisukta) narrated to Rama by Puskara during the discourse between Markandeya and Vajra.

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CHAPTER 129

Purusasukta Mahatmya

(The magnanimity of Purusasukta)

Rama said—O one knowing all religions! Kindly describe one mantra which accomplishes all the works and which is auspicious in this and the other world. (1)

Puskara said—O one with great luck! It is said in the scriptures that the pious Purusa-sukta of Madhusudana (Krsna) should be known as accomplishing all the works. (2)

O Rama! after taking a bath, by giving the offerings of water-chanting the hymns one by one and chanting Purusa-sukta one becomes free from all sins. (3)

By chanting Purusa-Sukta, while standing in water, one is freed from all the sins and gets the desired place (Gati). (4)

O Rama! one should take a bath and should offer one by one flowers in water to Purusa, while chanting each hymn. Thereby one becomes free from all sins. (5)

O Rama! by taking a bath and by giving fruits one by one with every hymn one acquires all the desires, which he has desired in the mind. (6)

The Pranayama (exercise of breath) done while chanting Purusa-sukta gives great fruit. Similarly O Rama! The chanting and offering destroy all the sins. (7)

By chanting Purusa-sukta, a drunkard, a murderer, a thief and similarly one going to the bed (wife) of guru-spiritual master, is freed from all the sins. (8)

At first a man should cleanse himself with difficulty and at noon should go to a river, take a bath and carefully chant Purusa-sukta. O one with great luck! The man who takes only vegetable roots and fruits, in one year he himself visualises Vasudeva (Krsna), the god of gods. (9-10)

O Rama! thereby one gets all the desires which he wishes for in his mind and gets the main things wealth, beauty and a pig life. (11)

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O the best of Bhrgus! he obtains (eight accomplishments viz.) anima, laghima, prapti, mahima, isitva, vasitva and prakamya. (12)

O one giving honour! One gets the desired thing from whomsoever he desires or whichever he wishes in mind and whichever is difficult to be obtained. (13)

By chanting Purusa-sukta carefully a desireless person goes to the highest abode of Visnu. (14)

It is said that this Purusa-sukta is very auspicious, extremely holy and it destroys a multitude of pains of this worldly life, gives pleasures. It is the religious ritual for the people and gives pleasure in getting an attractive wife to a man. (15)

Here ends chapter 129 of the second part of Visnudharmottara Purana entitled "Purusa-sukta Mahatmya" (Magnanimity of Purusa-sukta) narrated to Rama by Puskara during the discourse between Markandeya and Vajra.

CHAPTER 130

Vanaprasthas'rama Narrated to Rama

Rama said—You described before the duties of Brahmacharis and the house-holders. Kindly describe the dutiful acts of the remaining two Asramas (viz. Vanaprastha and Sanyasta). (1)
(O the best of gods! Depending on the duties of a house-holder, kindly tell me the desired duties of the remaining two Asramas). (2)

Puskara said—A Brahmin after living with happiness in the Asrama of a house-holder should take a holy bath according to the rituals and then should live in a forest as a man who has controlled all his senses. (3)

When a man sees that he has wrinkles and white hair and sees the grand children, he should go to a forest. (4)

Abandoning the village-food and all the attendants etc. (all the paraphernalia) one should place his wife in the care of his sons or with her should go to the forest. (5)

Taking Agnihotra and the house-hold fire and the garments controlling all the senses one should come out of a village and reside in a forest. (6)

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One should perform big sacrifices with the corns (the food of ascetics) or with vegetables, roots and fruits which are fit to be offered according to the rituals. (7)

One should put on hides or clothes and should take a bath in the evening and early in the morning; one should always keep matted hair, moustache, hair on the body and the nails. One should give the offerings according to his capacity, (the things which he has) by begging and should offer the roots and fruits, obtained by begging, to the host who come to the hermitage. (8-9)

He should always do self-study and should have the friendship of learned people. He should always donate to others, should not take donation and should have mercy on all the creatures. (10)

One should perform the fire sacrifice, according to the rituals and give oblations of (Vaitanikas) sacrifice should show and observe auspicious days and the full moon day with others. (11)

One should observe four months Rksestyagrayana (oblations of first fruits at the end of the rainy season) and should pass on from Uttarayana and Dakshinayana - when the sun turns from the south towards North (i.e. from tropic of Capricorn to tropic of Cancer). (12)

One should give oblation of the corns - the food of ascetics (consisting mostly of roots and fruits) produced in spring or autumn, which are fit to be offered. Sacrificial oblations and rice should also be offered. (13)

Offering to the gods oblation of proper things for the sacrifice produced in the forest, one should eat the remnants with salt, preparing by himself. (14)

One should eat the vegetables growing on dry land, water and flowers, roots and fruits produced on the middle (sized) trees with oil, fruits and water. (15)

One should abandon wine, meat and Kavakani-mushrooms produced on ground, the grass on the ground and Sigruka - a pot herb and the fruits of Bhallataka nut plants. (16)

In As'vin month one should discard the food of ascetics (like roots and fruits) stored before, the old garments and the flowers, roots and fruits. (17)

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One should not eat that which is tilled with a plough and discarded by others and the corns, flowers and fruits produced in the village also should not be used. (18)

One should eat the food which is cooked on fire or one should eat the things in time. One should pierce with the stone or should pound with a wooden mortar or teeth. (19)

One should wash immediately or should store for a month or should store for six months or should not store (Sama-anicaya). (20)

One should eat only at night and during the day bringing according to one's capacity. One should eat at the interval of four or at the interval of eight or in the bright half or the dark half of the month, one should follow the rituals of Candrayana vow or at the interval of fifteen days one should eat barley boiled only once. (21-22)

Or one following the path of a hermit (Vanaprastha) should always live upon flowers, roots and fruits, ripened by the passing of time and fallen by their own accord. (23)

During the day time one should walk or stand on the land and one should roam about from the place and the seat and should sprinkle water in the sacrifice. (24)

One should do penance with five fires and in the rainy season one should have Bhavakasakah (simple grass clothes) and in Hemant-Winter one should wear wet clothes. In this way one should increase penance gradually. (25)

One should do a sacrifice thrice and pay homage to the ancestors and gods and should perform more and more terrible penance and reduce one's body. (26)

One should place the sacrificial fire according to the ritual in one-self and should live without having fire, without residence, without speaking and eating the roots and fruits. (27)

One should not resort to the objects of pleasures, one should observe celibacy and sleep on the ground, should consider all shelters alike and reside at the root of a tree. (28)

One should bring traveller's begging in the ascetics, Brahmins, Grhamedhyas (domestic sacrifice) and other Brahmins living in the forest. (29)

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While living in the forest one should not eat even eight morsels brought from the village and listen to different Upanisadas for purifying one's self. (30)

For increasing learning, penance and purifying one's self, one should serve along with the sages, Brahmins and the house-holders. (31)

Or one should go on and on straight in the North-east direction or eat nothing except air till the body falls (one dies). (32)

The forest-dweller who leaves the body by one of the ways described nicely, after death gets the world of the ancestors, where there is even no thought of fear. (33)

Here ends chapter 130 of the second part of Visnudharmottara Purana entitled "Vanaprasthas'rama narrated to Rama" by Puskara during the discourse between Markandeya and Vajra.

CHAPTER 131

Caturthas'rama Varnana

(The description of the fourth Asrama)

Puskara said—Living thus the third part of life (Vanaprastha from the age 51 to 75) one should move in the forest as an ascetic abandoning all contacts. (1)

He should go from one Asrama to another As'rama, control his senses and give oblations in the sacrifice. He should live on begging, abandon Vrata-vows and (become a Parivrajaka) wander forth as a mendicant ascetic'(2)

After discharging three debts one should make up one's mind for salvation. One who wishes to get salvation without paying off the three debts goes down (to hell). (3)

After studying the Vedas systematically and having produced the son according to the religion and having performed the sacrifice according to one's capacity, one should make up one's mind for salvation. (4)

The Brahmin who without studying the Vedas and without Producing sons and without performing sacrifices, desires to get salvation goes down (to hell). (5)

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Instructing the sacrifice along with all the Vedas and Daksina to Prajapatya (derived from Prajapati) and having the fire in one's self a householder can be a sannyasi without fear. (6)

O Brahmin! The Brahnavadi-sannyasi, from whom there is not even a slight danger to the creatures, obtain very bright worlds, when he leaves his body. For him there is not the least danger. (7)

The Muni-Sannyasi with pure things should leave the residence, without any expectations in the desirable things nicely earned by him; should move about as a Parivrajaka. (8)

Every day he should move along without any one's company, for getting an accomplishment, he gets the accomplishment of one thing. He never leaves (anybody) or is never left (by any one). (9)

He should not have fire or a house. He should live in the village for his food. (10)

He is indifferent. He never hoards. He keeps the attitude of an ascetic. He keeps a bowl, lives at the roots of a tree (or eats the roots of a tree), Kucalu (dress the garments of cloth) never takes help of others, he has no attachment to any one. These are the qualities of Jivan-mukta-sannyasi free from the worldly life. (11)

He never welcomes death, never welcomes life. He only examines time like a harmless dead person. (12)

[He should put a step after purifying with a glance. He should drink the water purifying after filtering with a cloth. He should speak a sentence after making it pure with truth and should behave after purifying it by mind. (13)]

He should desire to leave like a very dull person and should not insult any one. (14)]

He should not take resort to a house and should not have enmity with anybody. He should not be angry with an angry person. When asked he should ask about one's welfare. (15)

He should keep seven doors under control and should not speak untruth. He should not have any expectations, should not take meat and have affection in the things regarding the soul. (16)

With the help of one's own self one should cross over the misfortune. (17)

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One should not get Bhiksha - begging in pretext of calamities, nor by the knowledge of star constellations and knowledge of marks on the body nor false words of speeches. (18)

It should not be taken from the ascetics, nor from Brahmins, nor from Yogis and the persons of the As'ramas. One should go to the different places with stray beggars and castes. (19)

Shaving the hair, nails and moustache, having a bowl and a Danda-stick (in hand) and wearing saffron-coloured garments one should always do the duties with controlled mind, without injuring any creature. (20)

His vessels should not be shining. They should be without holes. It is said in the scriptures that they should be cleaned with water, as the vessels (of drinking soma-rasa) are cleaned in the sacrifice. (21)

The wise men should know that the vessels of the mendicant are the vessels of gourd (Tumbipatra), wood, clay and split' bamboo etc. of the mendicant. (22)

O one knowing religion! One should not give Bhiksha-alms in the vessel made of Gold, gem, bronze, silver and iron. One who takes in it also goes to hell. (23)

One should go for begging only once a day, one should not prepare extensively, for the mind of the man who is attached to begging is also engaged in sensual enjoyments. (24)

A mendicant should always do begging in a Sarava - earthen vessel and maintain oneself without lighting - burning charcoal and smoke and putting off the mace with the people who have taken food. (25)

When one does not get (the Bhiksha) one should not be sorry and when one gets it one should not be joyful. One should only beg as much as to sustain life and one should be detached from the house-hold property. (26)

By taking only a little food and staying in a secluded place and keep the sense organs retreat from the objects of the senses. (27)

By controlling the senses and by the fear of attachment and hatred and by non-violence towards creatures one becomes fit for getting nectar (or for becoming immortal). (28)

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One should see the conditions of peoples rising from the faults of one's own acts and the falling into the hell and the sufferings of the diseases and the transcending from this body and again taking the birth in the womb, in thousands of species, when dead. (29-30) The actions (Karma) of the person (having a body) arise from non-religion and the inexhaustible associations of happiness arise from religion. (31)

One should see with the yoga the minuteness of the super-soul and (should see the soul) fallen in the best and the worst type of bodies. (32)

Though polluted, one should perform religion in whatever Asrama-stage of life one is occupied with. He should treat all creatures equal because the sex-gender is not the cause of religion. (33)

Though the fruit of Kataka-nut plant purifies the water just by taking its name, water is not purified. (34)

Always during day and night one should see and walk on the earth even though the body dies for the protection of even insects. (35)

If one kills collected insects unknowingly day and night for their purification six Pranayamas-exercise of life-breath should be done. (36)

Even three Pranayamans of a Brahmin are done according to the procedure and with Vyahrti and Pranava Orhkara it should be known as greatest Penance. (37)

As the impurities of metals are burnt by the blowing head, similarly the faults done by senses are burnt by controlling the life-wind. (38)

One should burn faults by Pranayama, the sins by Dharanas with concentration of mind (Dharana) and non-godly qualities by meditation. (39)

By Jnanayoga one should see the condition of the souls of high and low creatures who do not understand their own deeds. (40)

One who has the right kind of wisdom is not bound by the actions. One who has no vision, worldly life exists. (41)

One should not resort to violence for the pleasures of the senses and by the deeds of a physician. One obtains that abode by performing very austere penance. (42)

One should abandon the abode of the creature (this body) which is full of bones and muscles, smeared with flesh and blood, covered with skin and the vessel of the urine and the stool, giving out very bad smell, endowed with old age and sorrows and which gets sick, the abode of diseases. (43-44)

One who abandons this body covered with dust as a tree on a river bank, as a bird abandons the tree on which it lives becomes free from the crocodile with difficulty. (45)

Leaving one's own good deeds to one's own dear ones and the bad deeds to non-clear persons by meditation and yoga. Thereby one goes to eternal Brahmin. (46)

When one comes out of (or becomes free from) all the attitudes one gets eternal peace in this world and in the other when he goes there. (47)

By abandoning all the desires slowly and step-by-step; by this procedure, the person becoming free from all the opposites, resides in Brahmin Himself. (48)

All this is mental and very indescribable. The poet (describer) of the soul never enjoys the results of the actions. (49)

One should worship Brahman who is Adhiyajna, the lord of sacrifices, the lord of metaphysical things and the lord of the soul. Then one gets the result described by the Vedanta. (50)

This is the shelter for persons not knowing anything and this is the god for persons who know. This is for those who desire heaven and this for those who desire eternity. (51)

The Brahmin who becomes a Parivrajaka in this way, abandons all the sins and gets the supreme Brahman. (52)

I have narrated to you the duty of the mendicants who have controlled their souls. You know from me the Karma-Yoga -duties of the Sannyasis. (53)

Brahmacari, Grhastha, Vanaprastha and Sanyasta - these are the four different Asramas but empowers Grhasthasrama. (54)

The Brahmin who takes resort to these Asramas, one by one and according to the Sastra and does the duties as described gets the supreme destination. (55)

Out of all these (Asramas) described by the Vedas and Srutis, the Grhasthasrama is said to be the best, because it maintains all the (other) three. (56)

As rivers and great rivers all go to the sea and stay there, similarly the people of all the Asramas rest in Grhastha. (57)

The Brahmin knowing the four types of philosophy and resorting to these Asramas should always carefully follow the duty having ten characteristics. (58)

Patience, forgiveness, self-command, non stealing, piety, the controlling of the senses, intelligence, learning, truthfulness and non anger - these are the ten characteristics of religion. (59)

The Brahmins who study well the signs of the religion and follow them after learning them, get the supreme stage. (60)

I believe that the Brahmin having heard the Vedanta according to the injunction (ordinance), follow the religion with ten characteristics as laid down, becomes debtless. (61)

One should perform all the acts and should abandon all the sins, should follow the prescribed duty and live happily with

sons. (62)

In this way doing the deeds of a Sannyasi, with utter desirelessness and leading the life of an ascetic, one accomplishes

the supreme goal. I have narrated to you this fourfold religion

of

the twice-born. (63)

If this religion is slightly followed in this way it always gives great results to the twice-born. Therefore a great person should leave everything and carefully follow this religion. (64)

Here ends chapter 131 of the second part of Visnudharmottara Purana entitled "Caturthasrama-Varnana" (the description of the fourth Asrama) during the discourse between Puskara and Rama.

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CHAPTER 132

Santikarma-Varnana

(The description of Santikarma)

Rama said— Out of eighteen kinds of peace, O the best of the gods, we may distinguish or may not. Hence kindly describe them to me who ask you. (1)

Puskara said—O Bhargava! Amrta and Abhaya and Saumya are other three. Even one of them should be known as giving the fruits of all the actions. (2)

Sarvotpata-prasamanI, Mangalya and Siddhi Karika and those said before should be worshipped and these wonderful deeds should be done (3)

Rama said—O one with big hands! You tell me about the forms of peace. I believe that you are like Pitamaha (Brahma who knows everything). (4)

Puskara said—O the son of Bhrgu! Amrta is the deity of Sarva, Abhaya is the power of Brahma and Saumya is said to be the deity of Soma (the moon). (5)

I have already told you about the knowledge of other gods giving their names. Now I tell you about the peace described in the Atharvaveda. You please know them from me. (6)

Amrta has variegated colours. Abhaya has the lustre like that of the moon. One should know that Saumya is Sukla (white) and Vaisnavi is bluish. (7)

Raudri is like the rising sun, Brahmi has the lustre like that of the conch-shell. Similarly Aindri has the complexion of gold and the Vayavya is green. (8)

Varuni should be known to be white and Kauberi has the lustre like that of the lotus. Bhargavi has white complexion and Prajapatya is yellowish. (9)

One should know that Tvastri is white and Kaumari has the fine complexion of copper. Agneyi has the nice complexion of melted gold and Matangini is white. (10)

If Gandharva has the complexion of the corals and similarly Nirrti is dark. Angirasi has attractive lustre and similarly Yamya (and Nairrti) are black. (11)

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And Parthivi is having the lustre like that of a peacock. I have narrated them according to their complexion. Hereafter I shall tell you about their places according to their merits. (12)

O the son of Bhrgu! it is said by the ancient that
Amrta, Abhaya and Saumya - these three have their place
everywhere. (13)

It is said that Prajapatya and Agneya, Yama and similarly Nairrti, Kauberi and Parthivi are on the earth. O the best of Brahmin! Vayavya, Kaumari, Vaisnavi, Rudradevata are quiet and are said to stay in the atmosphere. (14-15)

I have told you about Aindrim, Matangini, Tvastri, Divya, Brahmi and similarly Irita, Varuna and Gandharvi, Bhargavi, Angirasi and Adya should be made according to the rituals by learned persons in their own wonderful countries. (16-17)

The mantras of all these goddesses are called 'Garbha' and the Garbhas of all the gems and goddesses are being told. (18)

The gems and the mantras should be known according to the signs of the mantras. For all the Santis ten groups (Gana dasa) should be offered in sacrifice. (19)

There are twenty-one kinds of medicine (Bhaisajyam) transcendental to the Santis. O Rama! There is Aparajita and Abhaya. (20)

It is said that all the ten "Varmaganas" and Vastospatya and the Raudraganas bring health and welfare. O Bhargava! In all Santis sacrifice should be considered. Mainly three Kalpas are praised differently before. (21-22)

To every Gana the cow should be given. And in Garbha the cow and gems should be given. But the landlords who are not kings should offer ten-ten of them (23)

One without any desire should offer land to Purodhasa. And O the best of Bhrgus gem should be given to Abhaya. (24)

To Amrita Sata-kanda (having a hundred sections) gem and to Saumya the gem produced from the conch-shell should be offered. For Vaisnavi tri-vrta (three fold) and similarly to Raudri the cleansed gem is praised. (25)

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For Brahmi Brahma-Raksa and for Maitrya the golden gem should be offered. To Vayavya Angirah and the Vayavya gem produced from the conch-shell is praised. To Kauberi

Udumbara and to Bhargavi Satavarī, to Prajapatya bilva gem and to Tvastya Sarfiskrtaka gem should be offered. (26-27)

To Kaumari Daksayana and to Agneya also the same gem, to Matangini jigitaja (?) and to Gandharvī Ajas'ringa gem should be offered to Nairrtya, the Ayasa gem (from iron) and to Angirasī Anjana gem and to Yamya Satakanda and to Parthivya Parthiva gem should be offered. (28-29)

The priest should perform Krcchra (sacrifice) after knowing the power of Adbhuta. Before he should pacify Adbhuta. (30)

At first Krcchra should be done and then Santi should be worshipped. In all these Santis, fire should be lighted in Arani (wood). (31)

At the end of the day of fasting, fire should be kindled with effort and then one should distribute the produced food to Saumya and Kravyada (goblin). (32)

Kravyada (the fire of the funeral) should be held at the forehead and then certainly it should be established at the place of the Santi in the Southwest direction, for Santi or Saumya. (33)

The Purohit (priest) wearing black garments and black flowers and smeared with black ointment should go to the south-west direction and should perform a sacrifice. (34)

The earthen pot, having jirns-sirsa (old top), adorned with fragrant things, flower garland according to one's prosperity should be covered with a black cloth and then the Bali (offering) should be taken to Stupa. (35)

O Brahmin! Then with a great sound of musical instruments and auspicious noises one should nicely give offerings of fat (Meda) etc. in the fire. (36)

i Only those goblins of four types an the Islka and then Sarkarī should be given oblations in the fire with Kara-Sukti (?) a»d Srava (?). (37)

After offering fruits etc. in the fire and then eating it ^thout touching the fire, one should wear a white garment and go h°me. (38)

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One should live with controlled senses after chanting "Ahomucam Santikarma" and when three-fourths of the night remains one should begin Santi-karma, the rituals of Santi. (39)

Then along with the persons knowing the Santi-Kalpa Vidhana one should perform the rituals deciding on one mantra. (40)

This is the procedure of Santi in all the Santis. I have described it in short. The Santi-karma of the Atharvaveda is in great detail. (41)

Then one should worship without lethargy the Purohita-priest, the Upadesta, the preacher and the spiritual master giving them Daksina (money). Then the Sarhvatsara (astrologer) should be worshipped and then all the Brahmins should be worshipped. (42)

Here ends chapter 132 of the second part of Visnudharmottara Purana entitled "Santikarma-Varnana" (the description of Santikarma) during the discourse between Puskara and Rama.

CHAPTER 133

Adbhutesu Santikarma Varnana

(The description of the rituals of Santikarma)

Rama said—O one destroying the strength of the enemies of gods! Kindly tell me which are the Santis and similarly in which are the Adbhuta. Kindly remove these doubts of mine. (1)

Puskara said—It is said in the scriptures that Amrta and Abhaya pacify all the calamities and Saumya and Mahasanti give the results of all rituals. (2)

O Bhargava! Mostly Amrta Santi is performed on the earth (on Tuesday), Abhaya in space and Saumya in heaven. (3)

One desirous of victory and wishing land should perform Paran kraja and the person desiring money and health should perform Saumya. (4)

One desirous of getting victory over the enemies and the person having Abhlyoga (exertion) of others and when there is doubt of Abhicara and for ruling over the enemies and when 2

great danger is there, Abhaya santi is desired. When one suffers from Raja-yaksma and for one who has wounds or who is

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emaciated (feeble) and becomes weak and for one desirous of performing Santis-yajna, Saumya is praised. (5-7)

When there is an earth-quake and similarly at the time of destruction of the corn and when there is excessive rain or a draught and there is the danger of locusts or rats or mice and when there is the danger of thieves, Vaisnavi-santi is desired. (8)

When the cattle die and people experience terrible dangers and when the ghosts are seen, the Raudri-santi should be desired. (9)

When coronation is done, when there is the danger of foreign rule and when there is disunity in one's nation and when the enemy is killed, Aindri-santi is praised. (10)

When the wind becomes stormy for three days and all the directions become rough and when complicated diseases arising from the wind are spread, Vayavl-santi is desired. (11)

When there is the danger of draught and when unnatural rain falls and when the reservoirs of water are spoiled, Varuni-santi is desired. (12)

O Brahmin! When there is the danger of a curse Bhargavl-santi and similarly when an unnatural delivery of a child occurs, O one with huge hands, Prajapatya Santi (should be performed). (13)

O the son of Bhrgu! When there is something wrong with the utensils or furniture, Tvastri-santi is desired and for peace of children Kaumarl and Subha-santis (are desirable). (14)

When there is perversion in fire, Agneyi-santi should be done. When the land becomes weak, Marudgani-santi should be done. (15)

When the order is disobeyed or there is a scarcity of servants, for one who desires the peace of the horses and when there is some deformity in them and for persons desiring to have elephants, Gandharvi-santi is desired. For persons desiring peace to the elephant and when some perversion arises in them and for the persons desiring elephants, Angirasi santi should be there. And when the danger of mental torture (malicious being) is there, the Nairruti santi is considered (proper). (16-18)

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O Brahmin! Where there is danger of accidental death and the danger arising from a bad dream and when there is the epidemic of plague, the Kamyasanti should be done. (19)

When there is the danger of the destruction of wealth, Kauberi santi is desired. When there is deformity of trees, Area santi and one who desires to get the land, Parthivi santi should be done. (20-21)

O the best of men! In Asvin when the sun is in Hasta, Svati or Citra constellation, Aryamna, Saumya-jata Vayavya and Adbhuta should be done in the first quarter of the day or night. (21-22)

O the son of Bhrgu! When the sun is in Pusya, Agneya and Visakha, Pitrya and Bharani, in calamity and in welfare (Bhagya), Agneyi Santi should be desired in the second quarter of the day or night. (22-23)

O son of Bhrgu! When the sun is in Rohini, Vaisnava, Brahma, Vasava, Visvadeva and similarly in Jyestha, Maitreyi Adbhuta is done in the third quarter of the day or night. (24-25)

O one born in the family of Bhrgu! Sometimes in those constellations Aindri Santi should be done in the fourth quarter of the day or night. O son of Bhrgu. (25-26)

When Varuna—devata is in Sarpa, Pausna and in Ardra, Ahirbudhnya and Daruna and Mula constellations Adbhuta Santi is similarly done. (27)

In those constellations Varun, Mahasahti and Mahiksita should be done and sometimes, at the time of Bhinna-mandala Adbhuta Santi is done. (28)

When there is some reason two Santis should be done, not otherwise. The Santis done without any reason also become useful. As in the battle-field arrows do not hit the kings with an armour on, so blows of fate do not hit the persons observing religion and performing Santis. (29-30)

Here ends chapter 133 of the second part of Visnudharmottara Purana entitled "Adbhutesu Santikarma Varnana" (the description of the rituals of Santikarma) in the discourse between Puskara and Rama.

CHAPTER 134

Nanavidhotpata Kathana

(The description of various calamities)

Rama said—O lord you please tell me of the result and the pacifying capacities of Adbhuta, because O one with wide eyes! You completely know all that is to be known. (1)

Puskara said—Here I narrate to you what old Garga with great penance and the best of all religious persons told. (2)

O Bhargava! Atri with great lustre asked Garga, dear to all the saints, when he was seated at ease in the stream of Sarasvati river. (3)

Atri said—It is said that you know everything. Kindly tell me about how the former forms of people, cities and kings are destroyed. (4)

Garga said—At the bad deeds of the men the gods are displeased. Then by the displeasure of the gods calamities are caused. (5)

It is said that they are of three kinds : Divine (Divya) from heaven, from space (Antariksha) and earthly (Bhauma). Kindly know from me the divine and celestial calamities and their deterioration. (6)

Ulkapata the falling of the meteor, the burning of the directions and similarly the environment, the imaginary city of Gandharvas (illusionary things like mirage) and the changed condition of rain are Divine and celestials. All such calamities in this world fall from space. On this earth the danger from the moving and static thing and the phases of the earth are from the earth. (7-8)

And the deformation of the reservoirs of water on this earth is said to be from the earth. The results of the earthly calamities should be known as Yamyā (belonging to Yama); their result is seen after a long time. (9)

The Nabhasa - from the space produces middle type of result and gives the result after a fairly long time. But the divine one gives severe results immediately. (10)

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If it suddenly rains at the time of doing Adbhuta it should be known that within seven days that result of the Adbhuta becomes fruitless. (11)

Without maturing the fruits of the Adbhuta Santi is not seen. It should be known that after three years it causes great danger. (12)

It bears fruits on the king's body, people, city, wife, priest, sons, treasure and carriage. (13)

Those which are naturally given are named as Adbhuta. It should be known that they bring auspicious things. Please hear them from me who is speaking. (14)

The falling of the thunderbolt and lightning, earth-quake, the setting of evening, noise, trembling, dust, smoke, red sun at the time of rising and setting and the enclosing of trees with many flowers, fruits, water and cows, increase in the herds of cows and honey are auspicious in the Madhu-madhava sweet spring. (15-16)

The sky stained with the falling of stars and Ulka - meteor and having yellow sun, burning without fire and explosion and smoke spread by wind. (17)

The sky with the evening as red as the red lotus like the stormy sea and if in the summer the waters of the rivers are dried up —All (the above things) are said to be auspicious. (17-18)

The weapon of Indra, the environment when the rising moon is dull and the trembling, rising or deformity and the terrible fear of the earth, the increase of the waters of the rivers

or the lake, swimming and the jumping and the breaking of houses in the days of rainy season. (19-20)

The wonderful sight of a divine woman, ghosts, the aeroplane of Gandharva and the sight of the planet, constellation and the stars at the day time. (21)

The great noise of singing and musical instrument in the forest or on the top of the mountains. And the increase of juice and the production of juice at the time of Autumn - All these are considered auspicious by the scriptures. (22)

The sight of a cold pitcher, dew drops, a garden, domestic birds, creatures like demon, yaksas etc., the speech of human beings, the directions, smoke, darkness and a young elephant, money and the mountain, going upwards, the sunrise and the

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sunset in the winter Hemant season - All these are said in the scriptures to be nice. (23-24)

The falling of the snow, the stormy wind, ugly and wonderful sights, the sky with light of the black ointment and like the cage full of falling stars and meteors, strange conceptions of women, cows, horses, deer and birds and the modifications of the leaves and sprouts of creepers - in the Sisira-winter - All these are auspicious. (25-26)

When wonderful sights are seen contrary to the nature of the season, the king should immediately do sama (calmness) first and then the Santi-rituals as described.

Here ends chapter 134 of the second part of Visnudharmottara Purana entitled "Nanavidhotpata Kathana" (the description of various calamities) during the discourse between Puskara and Rama.

CHAPTER 135

Area Vikaropas'amana Varnana

(The description of pacifying the perversions in the worship)

Garga said—Where the adoration of the (Area) flame of Arati

of god dances, trembles, where (some one) cries, weeps, sweats

and laughs. (1)

Gets up, sits down, runs fast and stays, enjoys or throws the limbs, weapons or flag. (2)

Sits, with the head down, wanders from one place to other, vomits fire and smoke, oil, blood and fat. (3)

The place where such perversions suddenly arise in sign, house or picture, one should not desire to stay there. (4)

Or there is some trouble for the king and all his orders come to an end. There is some calamity in the procession of the god. Seeing the signs one should foretell the danger to the country. (5)

The signs which are for father, great sage and religion produce from the planets Guru-Brhaspati, Sukra and Agni (fire) are for Purohit -priests also. (6)

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It should be known that for cattle it is from the Rudra and for kings it is from the Lokapalas. It should be known that for the commander-in-chief it is from Skanda-Kartikeya, Vinayaka-Ganapati. (7)

For the people it arises from Visnu, Vayu, Indra and Visvakarma. It should be known that for Ganas it is from the Vinayaka. They are the leaders. (8)

In the women and the ladies of the king and for the house-holders it should be known that it is from the Vasudeva and not from any other way. (9)

When there are the perversions of the worship of the gods, the priest knowing the Sruti - Vedas should go for the worship of the gods and after going there should bathe them, cover them (with garments) and adorn them. (10)

O one with great luck! One should worship them with fragrant things, garlands and the wealth or corn and Madhuparka according to the rituals and then should stay there. (11)

Then for seven nights without any lethargy the Purodha (Priest) should give oblations of Sthalipaka into the fire according to the rituals, while chanting the mantras and symbols of the god. (12)

O the best of the Brahmins! For seven days the Brahmins should be worshipped with sweet food and drinks and on the eighth day one should pacify the sins by giving land and cows with gold. (13)

Here ends chapter 135 of the second part of Visnudharmottara Purana entitled "Area Vikaropasamana Varnana" (the description of pacifying the perversions in the worship) during the discourse between Puskara and Rama.

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CHAPTER 136 Autpatika Agni - Varnana

(The description of the fire causing troubles) Garga said—If in a nafa there is no fire yet there is much lustre or if firewood does not shine the nation gives pain to the King. (1)

Due to excessive water, it creates destruction or it makes something wet. And the place where the Prasada-torana - the welcoming is of the king's door-way or the god's temple is burnt, there is danger from (or to) the king or if they are burnt by the lightning, then also there is danger for the King. (2-3)

If there is darkness during the day time and the directions become full of dust and if there is smoke without fire, one should know that there is a great danger. (4)

When there are no clouds in the sky at night and the Bear constellation is not seen, or when at the day time the stars are there in the sky then similarly there is danger. (5)

When there is deformity of the planets or constellations the sight of the star is unnatural or when there is smoke in the city, carriages or carts and quadruped animals or birds, shining weapons and when the treasures are exhausted then a fierce battle takes place. (6-7)

When sparks in the absence of fire are seen and the bows automatically are filled with arrows or they are distorted and the weapons are also distorted then one should give orders for the battle. (8-9)

The Purodha (priest) should meet together for three nights and observe fast and become pious, put on white silken garment and give oblations of the fire-wood of the trees having milky juice, mustard and ghee. (10)

Similarly one should give gold, cows and garments and land to the Brahmins. O the best of the Brahmins by doing that the sin arising from the distortion of fire is destroyed. (11)

Here ends chapter 136 of the second part of Visnudharmottara Purana entitled "Autpatika Agni-Varnana" (the description of the fire causing troubles) during the discourse between Puskara and Rama.

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CHAPTER 137

Autpatike Vrkṣa-Vaiki-tya-Varnana

(The description of the deformity of the trees bringing calamities)

Garga said—In cities where the trees cry or laugh or flow much juice, inspired by destiny. (1)

The Purogavas (leaders) easily leave the branch without living there and the children with three (hayanas) - years show the fruits and flowers. (2)

In all conditions they show the fruits or flowers which are not produced and when they ooze milk, oil, wine, blood, honey and water. (3)

They dry out even though there is no disease or when the dried one grows again, when fallen trees again stand erect or when standing trees fall down. (4)

O Brahmin! I shall tell you the result that occurs. Due to their cry it suggests the disease, by laughter the revolution in the city is suggested. (5)

The falling of the branches suggest some battle and the downfall. The showing of fruits and flowers by the children suggest the death of children. (6)

Permanent fruits and flowers suggest the differences in one own nation, the milky juice flowing everywhere suggests the destruction and the oil suggests famine. (7)

If in the middle (of the road) the carriages are scattered it suggests battle. The flowing of the wine, diseases are produced and the flowing of water suggests rains. (8)

O Brahmin the drying up of trees without disease suggests famine. When the dried-up trees grow it suggests that the Vlr̥ya -valour - semen and grains are abandoned. (9)

When the fallen trees rise (and become erect) the danger of disunity arises. And it suggests that from all directions there is danger to horses and the division of the country. (10)

If the trees prattle or cry it suggests lacs of wealth. When the trees are worshipped, everything belonging to the king is developed. (11)

If there is deformity in the flowers and fruits, it suggests the death of the king. If they are joined with others fallen from the

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tree, one should carefully cover the tree and adorn it with fragrant flower garland and to prevent it from the sunshine an umbrella should be arranged. (12-13)

One should worship lord Siva and animals should be offered to him, while chanting "Mulebhya" etc. one should chant Rudri and give six masa (beans). (14)

One should worship the Brahmins with honey, liquid ghee and milk and give land to them and in order to destroy the sins one should worship the lord Sankara with songs and dances. (15)

Here ends chapter 137 of the second part of Visnudharmottara Purana entitled "Autpatika Vrksa-Vaikrtya-Varnana" (the description of the deformity of the trees bringing calamities) during the discourse between Puskara and Rama.

CHAPTER 138

Autpatikesu Vj-sti-Vaikrtya Varnana

(The description of pervasive rain causing calamities)

Garga said—Ativrsti (excessive rain) and draught are considered to bring the danger of famine. The empty rain on the 'Anrte Bhadrine' (these constellations) should be known as dangerous. (1)

The perverse rain when there are no clouds should be known as causing the death of a king. When the heat and cold are interchanged there is the danger from the enemy to the creatures. (2)

Where there is the rain of blood there is the danger of weapons. When there is the rain of burning charcoal and dust then the city is destroyed. (3)

When there is the rain of tissues, bones, oil and fat, the danger of epidemic to people is caused. Similarly the rain of fruits, flowers and grains, gold etc. causes danger. (4)

When there is rain of dust, insects and stone there is the danger of diseases. When there is the rain of holes (cidranam) the corns are increased. (5)

When there is no dust in the sky and the sun is there but the shadow is not seen or it is, seen topsy-turvy, then there is the danger to country. (6)

When there are no clouds in the sky or at night or in the north or south a white rainbow is seen, it causes calamities. (7)

When the surrounding directions cause burning or the city of Gandharva is seen it indicates the danger of foreign rule or calamities from another country. (8)

O the best of the Brahmins! Then a sacrifice of the sun, the moon, the rain and the wind should be done according to the rituals and the corns (the grains), cows, gold and Daksina (gifts) should be given to the Brahmins to destroy the danger. (9)

Here ends chapter 138 of the second part of Visnudharmottara Purana entitled "Autpatikesu Vrsti-Vaikrtya-Varnana" (the description of pervasive rain causing calamities) during the discourse between Puskara and Rama.

CHAPTER 139

Jala-Vaikrtya-Varnana

(The description of the perversion of the reservoirs of water)

Garga said—When the rivers go away from the city or come near, which never dry, though they dry up, or flow very near, the rivers, ponds and the stream start spreading and if the banks become dull, dirty, hot or full of foam. (1-2)

Or if the waters of the banks become full of milk, oil, wine, blood within six months, there foreign rule is established. (3)

If the water reservoirs become joyful or prattle or boil, or O Brahmin! they release water, smoke and dust or the water flows from the bay or the reservoirs are full of animals or the musical sounds are heard, it should be suggested that there is the danger of epidemic for the people. (4-5)

When there is deformity in the reservoirs of waters O Brahmin! one should with controlled senses worship Varuna with Sthalipaka (oblations of rice and milk) and beasts. (6) '

One should sprinkle divine water, milk, Sarpah (clarified butter) and honey there; and should chant the mantras of Varuna in the water and make a sacrifice. (7)

O Brahmin! Best food with honey, liquid ghee, should be offered to the Brahmin for eating and O Brahmin! Cows should be

given, with clothes and the pots full of water, for the peace of all the limbs. (8)

Here ends chapter 139 of the second part of Visnudharmottara Purana entitled "Jala-Vaikrtya-Varnana" (the description of the perversion of the reservoirs of water) during the discourse between Puskara and Rama.

CHAPTER 140

Stri-Prasava-Vaikrtya-Varnana

(The description of the deformed deliveries of women)

Garga said—The women give birth at a (particular) time and the children go on beyond time. Sometimes they give abnormal birth and sometimes they give birth to twins. (1)

If they give birth to non-human, headless and children having calamity or without some limbs or having more limbs, having the form of animals and birds and reptiles, it suggests that the country or the family will be ruined. (2-3)

The king should turn them out from his own country and then worship the best of the Brahmins. The persons desiring something should satisfy the Brahmins and thereby the sin will be satisfied. (4)

Here ends chapter 140 of the second part of Visnudharmottara Purana entitled "Stri-Prasava-Vaikrtya-Varnana" (the description of the deformed deliveries of women) during the discourse between Puskara and Rama. ,

CHAPTER 141

Vaikrtopas'amana-Varnana

(The description of pacifying the incomplete ones)

Garga said—If a mare, she-elephant or a cow gives birth to a twin or the deformed young one dies within six months. (1)

Those who cohabit with an individual of another species, destroy their country:

The persons who cohabit with an individual of other kind of the species, are born in that species. (2)

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The individuals, except the snake, rat, cat, fish and the dog, who eat the meat of their own kind, should be known to cause a famine. (3)

If the quadruped animals and birds come in the terrible heat (of sexual union), though it is not their proper season or they have it with other species and particularly in cow and dog and if the non-human beings (animals) prattle like a human being and if they give birth to the ugly young ones it suggests that, foreign rule will come. (4-5)

One should banish and avoid the donation. One should satisfy the Brahmins by chanting and performing sacrifices. (6)

And the gods should be worshipped with the songs accompanied by the musical instruments such as Mrdanga and Pat aha. Similarly Dhatu - sustainer - should be worshipped according to the rituals and similarly much corn should be given to the Brahmins. (7)

Here ends chapter 141 of the second part of Visnudharmottara Purana entitled "Vaikrtopasamana-Varnana" (the description of pacifying the incomplete ones) during the discourse between Pus kara and Rama.

CHAPTER 142

Upaskara-Vaikrta-Varnana

(The description of the deformities of the instruments)

Garga said—If the unyoked vehicles go on and the yoked vehicles do not go on, though they are inspired, a great calamity arises for one. (1)

If the musical instrument does not produce sound even though they are played upon and if they produce sound when they are not played and the static things move and the moving things do not move. (2)

If there is the sound of Turi and the resounding of the songs of Gandharva and if the wood and the deformities of wood are seen in the axe. (3)

If the women fall with the movement of the tail of the cows and if sub-colours or songs are done by the divine persons, then one should say that there will be terrible danger of weapons. (4)

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O Brahmin! Then with Saktu one should worship Vayu the lord of the wind and the mantras should be sung. Then one should offer the best food and circumambulate. Thereby it is pacified. (5)

Here ends chapter 142 of the second part of Visnudharmottara Purana entitled "Upaskara-Vaikrta-Varnana" (the description of the deformities of the instruments) during the discourse between Puskara and Rama.

CHAPTER 143

AutpatikeMrga-Paksi-Vaikrta-Varnana

(The description of the deformities of the animals and birds causing calamities)

Garga said—When the animals and birds of the forest enter the village or the animals and birds of the village go to the forest and the animals and birds born in the water go to the land. (1)

Or the creatures of the land go into the water or fearlessly they eat terrible things and the auspicious things become inauspicious at the gate of a royal palace or the doorway of the town. (2)

And if the nocturnal animals move about during the day and the creatures moving during day move during the night and if those belonging to the village go to the other village, it suggests emptiness. (3)

Or if the brilliant songs sing in the evening and if they make Mandala and if they sing without harmony there also the same result should be told. (4)

If the cock crows during the night and the cuckoo speaks in the winter (Hemant) and if the dogs bark in front of the sun at sun-rise, then there is danger for the King. (5)

If the dove enters the house and the Kravyada is hidden at the head or if the bees make honey, there it suggests the death of the owner of the houses. (6)

If the Kravya fall on the door and Prukara of the houses and on the decorative arch, market or roads the flag, the umbrella, Weapons etc. or if an anthill is made or honey is seen, then that country will be ruined or its King dies.(7-8)

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If one sees mice or locusts many small dangers arise. If wood, Ulkmuka (charcoal), bone, horn etc. are seen and if a dog is defeated by red faced monkeys and if they go out of the village and go to the burial ground, the chief person of the village dies. If there is one egg or no egg of the crow and if they make nest at a low place, it is said in the scriptures that it destroys the country. (9-10)

If the knowers of the desert wander round on left-side and if the crow eats corns then one should know that there will be famine. (11)

If the Ranavedin (knower of the desert) fearlessly insult the people and if a crow performing the sexual intercourse or a white crow is seen, the king dies or that country is destroyed. (12-13)

The house where the owl speaks or where it falls, it should be known that the owner of the house will die and his wealth will be destroyed. (14)

If deformed animals and birds are seen one should perform a sacrifice giving Daksina (gifts) alms. And "Devi-kapota" etc. should be chanted with five Brahmins. (15)

The cows along with gold and two garments should be given to the Brahmins according to the rituals; by doing that the sins which are known by the Brahmins or indicated by the animals can be pacified. (16)

Here ends chapter 143 of the second part of Visnudharmottara Purana entitled "Autpatike Mrga-Paksi-Vaikrtya-Varnana" (the description of the deformities of the animals and birds causing calamities) during the discourse between Puskara and Rama.

CHAPTER 144 Utpatapros'amanam

(The pacifying of the calamities)

Garga said—The falling of the Torana arch, terrace and the Prakara of the houses without any cause surely results in the death of the King. (1)

Or if the directions become dark and if the sun, the moon and the stars become dull, it indicates the increase of danger. (2)

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The place where the demons and the Brahmins following opposite religions are seen, where the seasons are reversed and a person, who is not fit to be worshipped, is worshipped, where the constellations are separated and where the rise of Ketu and the moon and the sun have a hole, it is the sign of great danger. (4-5)

The place where there is the deformity of the planet and the Bear constellation, there also danger should be predicted. The country in which the women quarrel, the girls kill the children, the place where Brahmins are born, having no chastity and good conduct and who love wine, meat and falsehood and where there are plenty of stones (Pasanabhuyistha) and fallen from the path of the three Vedas, one should know that there will be calamity. (6-7)
The place where the YQpas (sacrificial pillar) are not always worshipped with proper

sacrifices and food, and where the rituals are broken, and where the fire is not kindled while chanting Santis, where ants and the eager flesh-eater stroll, where the full water pitchers leak or the oblation is missing, and where auspicious speeches are not heard in the surroundings and where there are (Ks avathu) sneezing, running and laughing and weeping, people do not behave nicely with the gods and Brahmins, where vital faults are spoken out and musical instruments are played with disharmony. Where people who betray their spiritual masters and friends and who are observed in worshipping their enemies where they live, where people like Brahmins, friends, ministers are dishonoured and where atheism arises in the matter of Santi-mangala and mantras, the king dies or that country is destroyed. (8-13)

Now you know from me the signs which appear when the destruction of the king arrives. At first he envies the Brahmins and is opposed by the Brahmins. (14)

He is criticised by the Brahmins and he kills the Brahmins. He does not remember them while doing the work or insults them when they beg. (15)

He plays with cruelty and does not greet his praises; he levies extraordinary tax due to greed and similarly makes people fall. (16)

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O the best of Brahmins, when these things appear he should with his wife worship Indra (Sakra). He should give dinners and offerings should be given to god. (17)

Cows should be given to the best of Brahmins and similarly gold and silken clothes (should be given). A sacrifice and the worship of the god should be done. By doing so, the sin is pacified. (18)

Here ends chapter 144 of the second part of Visnudharmottara Purana entitled "Utpataproshamanam" (the pacifying of the calamities) during the discourse between Puskara and Rama.

CHAPTER 145 Rajyo-Mantala-Varnana

(The description of the regions provinces of the kingdom)

Rama said—Kindly tell me about the best kind of deeds of kings, which I ask you. How should a king with a vision rule over his kingdom. (1)

Puskara said—O the best of Bhrgus! The king with affection should rule the kingdom with seven parts in this way. (2)

The kingdom, with Sama, Dana, Durga or fortress, the treasure (kosa), Danda and friends and janapada or subjects is called saptanga of kingdom. (3)

The king should drive away the persons who create disturbances in the kingdom with seven parts and immediately should kill the enemies without hesitation. (4)

The kingdom with seven parts should be extended to good regions and in all the regions administrators should be appointed. (5)

Rama said—Kindly tell me about the Mandates (regions) or zones of the kingdom and the proper procedure for a king desiring to have victory, following which the kings should make declare treaty or a war. (6)

Puskara said—Atma-mandala-one's own mandala should be the first zone. From its vicinity the enemies of the Mandala should be known. (7)

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It is said in the scriptures that an enemy should be constantly kept engaged and watched. (8)

His enemy should be known as a friend and his friend should be considered as an enemy. This is said to be the first thing. Then know from me the following. (9)

Then is Parsni-graha attacking in the rear. After that it is called Akranda (without a protector). Another is Asara (surrounding an enemy) it is called Akrandasara (protector surrounding an enemy). (10)

O Brahmin! Of one desiring to win with weapons or without weapons the person who is capable of controlling or pleasing is called Madhyastha or mediator; (11) one who is capable of controlling or pleasing all and who is disinterested is called powerful Prthivipati - the lord of the Earth. (12)

Thus O Rama! I have told you about twelve kinds of kings (Rajaka)

O the best of the men! There the determination is not possible to be narrated. (13)

By caste none is called enemy or a friend. Due to the association with the strength they become friends or foes. (14)

It is said that there are three types of enemies : Kulya-belonging to the family, Anantara-uninterrupted and Krtrima or artificial. In them the former one is greater than the latter and it is believed that there is no remedy for him. (15)

It is my opinion that Anantara (uninterrupted) is an enemy. He is considered to be Krtrima (artificial). O king! Who attacks in the rear becomes a friend of the enemy. (16)

One who is attacking in the rear should be pacified by remedies. The ancient persons do not praise the destruction of the enemy with the help of one's friends. (17)

Such a friend who becomes a Samanta (the chief of a district) afterwards becomes an enemy. Therefore he who wants to get victory should himself kill the enemy if possible. (18)

Thereby his dignity is increased and no danger arises from his friends. O Rama! By any other way the person wishing to have victory cannot conquer the whole world. (19)

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Therefore a king should increase the dignity by any means. In that way his world never has anxiety and he becomes trustworthy. (20)

Desirous of getting victory he should get it in a religious way and he should bring the world under control; he who gets victory by irreligious way, people are worried. Even though he can get the whole of the world, he does not enjoy the wealth for a longtime. (21)

By religion one can do a sacrifice and get prosperous in this and in the next world. There is growth due to the religion. By conquering the enemy by religion, getting the whole world and enjoying it for a long time, one goes to heaven. (22)

Here ends chapter 145 of the second part of Visnudharmottara Purana entitled "Rajya-mandala-Varnana" (the description of the regions-provinces of the kingdom) during the discourse between Puskara and Rama.

CHAPTER 146

Danda-Pranayana-Varnana

(The description of giving Punishment)

Rama said—Sama and Bheda - the conciliation and disclosing and Dana and Danda - giving gifts and punishment are described (as the means). It is said that punishment should be (resorted to) in the country; Kindly tell me about the foreign country. (1)

Puskara said—The ancient persons have described two kinds of punishments, they are open and hidden. O best of Brahmins you know it. (2)

Plundering, plundering a village, the crop and similarly killing - theses are four kinds of punishment for others. (3)

This type of punishment is called prakasah or visible and putting fire is pratyaksa-before eyes. Aprakasah, hidden or secret is giving poison or putting fire and the killing of men by secret agents. (4)

Polluting the barley etc. and polluting the water and various chemical actions and sabotaging etc. are good. (5)

The kings should do such things in the country ruled by other but O the best of Brahmins! in one's own country, it becomes fault for the powerful persons also. (6)

I have narrated to you these four remedies, which are main in this world for kings. Henceforth, O Rama! I tell you the remaining three which are not told by me. (7)

Here ends chapter 146 of the second part of Visnudharmottara Purana entitled "Danda-pranayana-Varnana" (the description of giving Punishment) during the discourse between Markandeya and Vajra.

CHAPTER 147

Upekṣa-Varnana

(The description of disregard)

Puskara said—The king should consider these remedies at the time of war. The Anubandha (uninterrupted succession) becomes worthless and also similar is the result with Sandhi or treaty. (1)

There Sama (conciliation) is shameful and giving gifts decreases the purpose. Then remedy should be made by Bheda and Danda - diplomacy and the punishment. Then one should take resort to the party. (2)

The king should show disrespect towards the enemy. O one knowing religion. It is said in the scriptures disregard is the best remedy for welfare. (3)

If a thing is possible by disregard and not by destruction, giving money or by negotiation. O Brahmin! the act becomes possible by war or by shameful treaty. (4)

Here ends chapter 147 of the second part of Visnudharmottara Purana entitled "Upekṣa-Varnana" (the description of disregard) during the discourse between Puskara and Rama.

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CHAPTER 148

Upadhi-Varnana

(The description of calamities)

Puskara said—The king should create commutation with the help of fake. O Brahmin one should make a big Ulka meteor put it on the tail of a huge bird which lives near the camp of the enemy and release it at the bank of it and should show the falling of Ulka.(2)

In this way intelligently deciding, the kings should try hard to show other calamities also. (3)

Similarly anxieties to the enemies should be created by different Kuhakas - jugglers for years so that may destroy the joy of the enemy and the enemy himself. (4)

One desiring to conquer the world should cause anxiety to the enemies and before him the grace of gods should be praised. (5)

One desiring to conquer should certainly praise the benefits obtained through dreams-Svapna-labhas and the advantages through bad dreams about the enemies. (6)

When the war begins one should say, "The army of our friend has come. Fearlessly give blows. I have broken the strength of the enemy" etc. (7)

Similarly tumultuous cries should be raised that my enemy is dead and the king is gone to the battle-field wearing an armour and to get the blessings of gods. (8)

O the best of the Brahmins in this way the joyful kings should create jugglery (Maya), because the powerful enemy can be weakened by the jugglery and killed easily. (9)

Here ends chapter 148 of the second part of Visnudharmottara Purana entitled "Upadhi-Varnana" (the description of the calamities) during the discourse between Puskara and Rama.

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CHAPTER 149

Indrajala-Varnana

(The description of jugglery)

Puskara said—A king should show the army with magic all the four sections and should show the gods come to help him. (1)

At the camp of the enemy rain of blood should be shown and the heads of the enemies cut off should be exhibited on the top of the palaces. (2)

O Rama! The situation, knowing the real truth, the sovereignty the treaty should be done O Rama! I tell you the powerful act of big magic that and the other things which bring victory as described in the Upanisads. (3)

Here ends chapter 149 of the second part of Visnudharmottara Purana entitled "Indrajala-Varnana" (the description of jugglery) during the discourse between Markandeya and Vajra.

CHAPTER 150

Sadgunya-Varnana

(The description of six qualities)

Puskara said—The wise men have said that the treaty and the war have no advantage, but if the others (enemies) start, it is so praised as to bring six advantages. (1)

The Sandhi-treaty, Nigraha-controlling, yanam - the vehicle, the Asana-the seat, Dvaiddhibhava-the attitude of uncertainty and samsraya-taking resort (shelter) these are praised as the six advantages or qualities. (2)

Sandhi-treaty is said to be Panabandha (making peace), Vighraha is wrong (apakara). One desiring to conquer the territory of the enemy should prepare Yana Yatra (going in a vehicle). (3)

In the time of war, in one's own country it should be Sthitrasana (stay firmly) and proportionately half of the army is called Dvaiddhibhava (double natured). (4)

When one remains neutral it is called Udasina and if one takes resort it is called Sarhsraya, one should make a treaty with equals, with inferiors and with the strong one. (5)

A powerful king himself should make war with an inferior country. There also the strong one should attack the rear of the weak. (6)

If the enemy is powerful the strong one should sit down and break down his actions. And the strong one with Asuddha parsnl (unknown of the real army) should take resort to Dvaidhi Bhava. (7)

One should take shelter of the powerful one by whom the enemy is controlled or the person having inferior qualities should take shelter of the person having superior quality. (8)

Yana is praised for those who has much loss, expenditure and labour. O Rama, for them it becomes more advantageous, so they should take shelter. (9)

Similarly one without all types of capacity should take shelter. (10)

O the chief in the Bhargava family! In this way, the king after knowing the qualities, should take shelter at the proper time, country and the region. This much work of the king is described to you. (11)

Here ends chapter 150 of the second part of Visnudharmottara Purana entitled "Sadguna-Varnana" (the description of six qualities) during the discourse between Puskara and Rama.

CHAPTER 151

Ajasrika

(Duties occurring everyday)

Rama said—O one having the eyes like the lotus! Kindly tell me about "Ajasra karma - perpetual work" of the kings and the work of the kings to be done every year. (1)

Puskara said—A king should get up during the night, at the sounds of flute, Vina, mrdanga and pataha, when two Muhurta time is left. (2)

(He should get up) at the sounds of the Bards etc. (Bandijana) and auspicious instrument players and then the king should see the persons for secrets at night. (3)

So that nobody in the world can know them. Then he should listen to the (accounts of) income and expenditure according to the procedure. (4)

Then after excrement (stool etc.), the king should go to the bathroom. Thereafter massaging in the prados'a time, he should rub the anointed substance and fit properly. (5)

After that he should take a bath, brush his teeth, with the different auspicious water mixed with medicines and sanctified by mantras. (6)

After performing Sandhya rituals carefully one should do chanting. Then entering the house of fire, one should see fire with Purodhasa (chief priest). (7)

After giving oblations nicely one should worship Vasudeva (Krsna). Then the Purohita (priest) should do the rituals to pacify the ill effect of the bad dream. (8)

The king himself should give oblation in a sacred fire to perform the upasada ceremony (respectfully worship) and according to the rituals the gods and forefathers should be satisfied with water. (9)

He should give cows with calves and gold to the Brahmins and worship them with money according to the capacity and always get blessings from the Brahmins. (10)

Then with smeared body and putting on garlands, good garments and ornaments, the face should be seen in the mirror with gold and in clarified butter (sarpah). (11)

If the liquid ghee is clear and fragrant, he becomes victorious; if it gives bad smell or if it falls down some danger will arise. (12)

If the king sees a distorted face he gets death and when he sees it lustrous then something good happens. (13)

Then the king should hear about the day, date, constellation and all the auspicious or harmful things from the mouth of a Samvatsara (astrologer). (14)

He should do according to the advice of the physician and increase his health. After doing Mangala Alambhana (touching any auspicious thing) a king should see the elders and teachers. (15)

Getting the blessings of the elders the king should go out from there and see the Brahmins, ministers and advisory body sitting there. (16)

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O one with great luck! he should see the committee of the ministers, in natural course directed by the Pratihara. Then he should hear some history attentively. Then he should give decisions to the persons having some work with them according to their intelligence. (17-18)

Then the king should see the dealings of the friends and the foes becoming impartial. Then leaving the assembly he should do negotiations with the secretaries. (19)

He should discuss with the person who is related to him and should not listen to others. It should be done with one person and should not do with many. (20)

A king should not have discussions with a foolish person nor with irreligious persons. He should discuss the things which he studied, by which his nation may run. (21)

It is said that the wrong (illusive) discussions are the roots of a king's destruction. The discussions which are badly done or which are not real (true) discussions which become the cause of destruction. (22)

It is said that the kings get accomplishment when the discussions are determined. The actions which are taken should not be known by anybody. (23)

The king, who is the master of the world, knows only the actions which are taken and the consultations done with individual counsellor and with the group. (24)

One should think soundly and then should do accordingly. The king who is proud of his own intelligence and who does not act according to the advice of the ministers soon perishes like a blank pond. The secrecy of the counselling is thought to be best by keeping it secret. (25-26)

The learned and the intelligent know the form of the counsel by the signs. The king who follows the advice of the Samvatsaras-astrologers, physicians and the counsellors gets prosperity and his fame lasts long. The persons who can foresee keep him interested in hunting. (27-28)

O Bhargava! The elders prevent the king from attaching himself to useless women and from pride, gambling, collecting of taxes and violence. (29)

Similarly they prevent him from indirect deformation and the war with the powerful and the other bad deeds. (30)

After doing consultations the king should take exercise and do extreme practice of fighting in the chariot, on the elephant and the horse with a sword, bow and other weapons and then the Niyuddha (personal struggle is best). Then after taking a bath and perfume he should see Lord Visnu nicely worshipped and see the fire which is pure and sacrificed to and should see the Brahmins well honoured and O Bhrgunandana! the honoured swamls-saints are to be worshipped with Daksina. (31-33)

Then smearing fragrant substances and wearing garlands and beautiful ornaments and putting on a good garment and taking dinner at that time he should listen to music. (34)

The relatives are carefully examined, any one who conveys (rider etc.) and similarly also and the signs of animals and birds. Formerly they are examined carefully with other jagulya (snake-charmers). (35)

Similarly the king should wear the gem which can destroy poison and similar herbs. After taking dinner, he should chew the betel-leaf and particularly move around. (36)

He should lie down in the bed on his left side and then he should ponder on the sastras. Afterwards he should examine his treasure, armoury and the main vehicles and see the warriors and the others in the evening., Then thinking about the works to be done and then

sending the spies he should go to his inner apartment and have light advantageous food. (38)

He should make arrangement of his safeguard and should sleep with the sounds of Venu, Vina and Pataha - (pipe, vlna and drums). It is said in the scriptures that these are duties of the king occurring every day which give prestige. (39)

Here ends chapter 151 of the second part of Visnudharmottara Purana entitled "Ajasrika" (duties occurring every day) during the discourse between Markandeya and Vajra - in the Upakhyana by Puskara and Rama.

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CHAPTER 152

Samvatsarika-Varnana

(The description of the duties during the year)

Puskara said—A king should celebrate his Janma Naksatra the constellation of this birth every month. I have described the procedure of taking bath of the Janma-naksatra. (1)

Then the king should take a bath with flowers, every month. He should worship the rising sun and similarly the moon also. (2)

O lord of men! The king should worship the planet coming out of the circle of the sun, similarly the king should worship at the rise of Agastya (the rising of Canopus) i.e. the seventh day of the second half of Bhadra. (3)

He should worship for four months Lord Madhusudana, who is lying down. Who is born on clear Naksatra (prosthapada) will protect and worship (Him) with doing a hundred sacrificial rites. (4)

On the ninth day of the bright half of the Asvina he should worship Bhadrakali. And when the sun comes in the Svati - constellation Nirajana (waving lights) before an idol should be done. (5)

For one year a Kotihoma should be done giving (one crore) oblations of ghee only. And for the whole year the religious book of the kingdom and Lord Rudra should be worshipped. (6)

O Rama these are the daily duties of the king. I have narrated them to you. By doing them according to the rituals a king rules long over the whole world. (7)

Here ends chapter 152 of the second part of Visnudharmottara Purana entitled "Samvatsarika-Varnana" (the description of the duties during the year) in the Upakhyana addressed by Puskara to Rama during the discourse between Markandeya and Vajra.

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CHAPTER 153 Caturmasya Vidhikathana

(The description of the procedure of four months)

Rama said—O the best amongst gods, kindly tell me who am asking, how the king should worship Kes'ava-Krsna for four months. (1)

Puskara said—O one uplifting the family of Bhrgu! The king should be always diligent. At the end of the bright half of Asadha a king should stay at a place, which is unassailable by other nations where there is much barley, fuel and full of water and where there is no mud at the time of rainy season also. (2-3)

O Bhargava! (The place) living where he can protect his subject, living there he should feed the goats for four months, feeding them with oil in different ways and with other drinks. (4-5) At the end of the bright half of Asadha after the tenth day the king should be occupied with the worship of the god and should do a great festival. He should worship the god in the form of an Area-idol or painted on a canvas. (6)

He should worship with different oblations, flowers, incense and fragrant things, Lord Visnu, the tormentor of the enemy, in the pleasure form with Sri-Laksmi. (7)

Then the king should do a great festival for five days. Since that every day Lord Vasudeva should be worshipped. (8)

O Bhargava! The Lord should be worshipped along with Satvatas, Sarhvatsaras and Purohitas especially while singing and dancing. (9)

At the same time a Koti-home - (sacrifice with one crore oblations) should be done in such a way that O Bhargava! it may come to an end in the month of Kartika. (10)

Then the king should arrange a great festival and worship the lord, at the end of the last one third part of the bright half of the Kartika month. (11)

He should worship Vaikuntha and the lord in the form of Area - deity (image) or painted on the canvas. Then great donations should be given and similarly should be arranged shows of

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wrestlers, Zallas (Cudgel-players) Natas (actors) and dancers. And the king should do all the yatra-vidhana, the rituals of Yatra-pilgrimage. (13)

After doing this, the king should arrange a procession with healthy horses, chariots and elephants, in the Sarat-season when the terror is gone. (14)

In this way, a king should worship the best of the gods and the remover of miseries Madhusudana (Krsna) who has left all the signs. Worshipping him, the yatra gives all the desired things.(15)

Here ends chapter 153 of the second part of Visnudharmottara Purana entitled "Caturmasya Vidhikathana" (the description of the procedure of four months of the rainy season) in the Upakhyaana addressed by Puskara to Rama.

CHAPTER 154

Sakra-Dhvaja-Varnana

(The description of the Flag of Indra)

Rama said—O the best of the gods! Kindly tell me who is asking how a king should nicely worship Sakra-Indra in the Bhadrapada month. (1)

Puskara said—O the best of Bhrgus! In former times the demons defeated (shattered) gods in war. So they went to get the shelter of Brahma, who is engrossed in the welfare of all the creatures. (2)

All the gods who are conquered by the demons, were stupefied. To them Brahma said "you all together go to Lord Madhusudana (Visnu) in Kslra-samudra. He will do your welfare," Told like this all the gods went to Kesava in Kslra-sagara. (3-4)

Then they saw Lord Vasudeva, the spiritual master of the world, who is full of nectar, having the complexion of the cloud and holding a conch-shell, disc and club. (5)

Then the gods again and again satisfied that Lord o all, who is greatly fortunate and the only cause of the world. (6)

The gods said—We bow down to you - who have the eyes like lotus, who love the shelter-seeking person, who destroy the

strength and pride of the enemies of gods and give pleasure to Indra, the king of gods. (7)

Who have the garments like gold, the best flag of Tarksya, who lies down on the homestead of sesa-naga and who are very dear to the heart of Laksmi - the goddess of wealth. (8)

Whose lotus like feet controlled the gems of the head (crown) of gods and demons, whose lotus-like hands are adorned with the beautiful blossomed lotus. (9)

O Lord! you are the only Lord of us, we are shattered by the demons. You are our resort that is why we (shattered by demons) have come to you. (10)

O the lord of the gods, kindly be pleased and kill those demons who, O god of gods! always cause pains to us. (11)

The Lord said—I give you this flag which will kill your enemies. Only on seeing it the demons will run away. (12)

Sri Puskara said—Saying this Visnu gave them a matchless flag, which was made of gold, very lofty, divine and it is said as the Sakra-dhvaja - the flag of Indra. (13)

Taking that the gods went to the place of demons. Hearing that gods had gone there all the demons came out with prepared army and similarly taking weapons. (14-15)

On seeing the army of the gods and the glorious Sakraketu—flag, by its lustre, O one with great luck! they became unconscious within a moment. Then the gods conquered the unconscious demons. (15-16)

Some wounded ran from all directions and entered the sea. Then the victorious Sakra-Indra worshipped the flag. (17)

After worshipping he gave the flag to Vasu-kings and the Vasus worshipped it with the rituals told by Garga. (18)

Satisfied with that, Maghavan-Indra said these words :

Indra said—Hereafter the other best kings who will perform Sakra-mahotsva (festival) together. O the knower of the religion! O Brahmin they also always prosper in different ways. (19-20)

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And famine, cholera, epidemic and the danger of foreign rule - all these will perish when Sakra-mahotsava celebrations are done. (21)

Puskara said—O Rama! Since then the kings do the Sakra-mahotsava, which destroy all the dangers, told by Garga. (22)

I tell you about Sakra-mahotsava, which gives wealth, fame, good name, the result of religion and destroys the enemies. Hence the kings should do it with all means. (23)

Here ends chapter 154 of the second part of Visnudharmottara Purana entitled "Sakra-Dhvaja-Varnana" (the description of the Flag of Indra) during the discourse between Puskara and Rama.

CHAPTER 155 Sakra-Dhvajotsava-Varnana

(The description of the festival of the flag of Sakra)

Puskara said—The residence of Sakra is auspicious on an auspicious land on the eastern side of the royal camp in front of the river. (1)

One should establish a place for the flag of Sakra. It should be full of clear garments, beds and different colours. (2)

In the southern direction a canvas (painted) with Maghavana-Indra should be made; similarly on the left hand side of the canvas Saci Devi-goddess Sad - the wife of Indra should be made. In the bright half of the month of Bhadrapada (Proshtha papa Naksatra) in the sequence of first day and so on.(3-4)

The Kings should continuously worship both of them. Then the king should bring the staff of Sakra with the rituals while entering the forest, in the chariot drawn by bullocks or by Vayava (Aerial) men. (5-6)

O Rama! The staff should be made of the wood Arjuna, Ajakarna, Priyahaka, Suradaru or Devadaru and similarly of Udumbara or sandal-wood or Padmaka. And if all the wood is not available the staff should be made of bamboo. O one knowing religion! it should be with gold and should be entered nicely. (6-8)

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In the month of Bhadrapada, the eighth day of the bright half, O the killer of the enemies! O king! the staff of Sakra should be known proportionate to the sequence. (9)

If it (the staff) is four fingers less at the top, it gives Sarma (happiness). It should be cut by eight fingers at the bottom and throw it into the water and should go to the city taking it. At the time of its entry, the city should be decorated with flags and pataka and garland; water should be sprinkled on the main roads and children should be adorned and gods should be adorned along with actors, dancers etc. (10-12)

O Rama! having worshipped the house and similarly worshipped by the citizens, followed by the king wearing nice garments and having fruits in the hands, should bring the staff in the city, on the eighth day with the sound of musical instruments and then before them they should bow down their heads covered with auspicious (clothes). (13-14)

The reverend persons should be worshipped up to the twelfth day. The king should observe a fast on the Ekadasī eleventh day and should keep himself awake. He should do Jagarana - keep himself awake at night with the Sarhvatśarika (astrologer), Mantries (counsellors), Purodhas (priests) and the citizens. (15-16)

O one with great luck! at various places the performances should be arranged and Madhu-wine or honey should be served. And at night the king should worship Sakra-Indra with dances and music. (7) ;

On the twelfth day the dutiful king should take a bath and perfume his head and raise the flag of Sakra with a machine (Yantra) in a group. (18)

That house with four pillars should be well governed. O one with great luck! It should be worshipped with full of fragrant things, flower garlands and corn. (19)

Every day the worship of the cloth (painted piece of cloth) and the staff should be done, with various oblations and the worship of Brahmins. (20)

Everyday the Purodhas should give oblations chanting the mantras of Sakra and Visnu. Similarly every day Sakra should be worshipped with dancing and singing. (21)

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On the twelfth day the king should worship Brahmins with a collection of money. O one knowing religion! particularly the astrologer and the priest. (22)

In (Utthana) raising and entering the king should be Sakra. The priest knowing the time should chant mantras and worship the raised flag with various ornaments and with umbrella and similarly with garments, flower garland and money. (24)

O Rama! the flag of Sakra should be worshipped in this way for four days and on the fifth day the flag should be lowered down with rituals of Visarjana, after honouring it with the army having four wings and carrying it in a group of three with the state elephants, it should be drown away in the river. (26)

The music with great sound of musical instrument is praised. The citizens and the villagers should do the (water) sports in the water and great festival should be held on the bank of the water (river). (27)

The king doing this ritual achieves an increase of money and vehicles and O Rama! the group of his enemy perishes and he gets great pleasure of the lord of gods. (28)

Here ends chapter 155 of the second part of Visnudharmottara Purana entitled "Sakra-dhvajotsava-Varnana" (the description of the festival of the flag of Sakra) during the discourse between Markandeya and Vajra in the Upakhyaana addressed by Puskara to Rama.

CHAPTER 156

Indra-Dhvaja-Nimitta Samana Varnana

(The description of the pacifying symptoms of Indra-Dhvaja)

Puskara said—If the top of the Indra-dhvaja breaks or falls, if the staff of the Indradhvaja breaks, surely the king is killed. (1)

If the barrier falls or if the rope is cut, the same result should be known. And, O Brahmins, similarly if Matrkas are broken there is the danger of the army of a foe. (2)

If Bhauma - Mars is seen in the divine sky there will be calamity. Their result should be known extremely terrible. (3)

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O Brahmin if a flesh eating bird (like a crow, vulture etc.) sits on the staff of Indra's flag, then the king dies or the country is destroyed. (4)

O the best of Brahmins! if the tools of the Indra-dhvaja is slightly damaged, it should be known that there will be miseries to the citizens or the country will be destroyed. (5)

For the purpose of the horse of Indra this is recommended in the scriptures that the sacrifice of Indra should be done again with the Indra-flag of gold. (6)

Giving the kingdom to the spiritual master the king should release the captives. Worshipping the flag for seven days it (flag) should be given to the Brahmins. (7)

The peace (s'anti) of Indra should be done and the sacrifice of Indra should be done and great feasts should be given to Brahmins every day. (8)

Cows should be given to the best of Brahmins, with gold, houses and silver. By doing this the sin is pacified and the prosperity of the king starts. (9)

Here ends chapter 156 of the second part of Visnudharmottara Purana entitled "Indra-dhvaja-nimitta-samana- Varnana" (the description of the pacifying symptoms of Indra-dhvaja) during the discourse between Markandeya and Vajra.

CHAPTER 157

Sakra-Stava-Varnana

(The description of the praise of Indra)

Rama said—O the best amongst the persons knowing all the religions! I want to hear the mantras which a king should chant while observing fast for pleasing Sakra-Indra. (1)

Puskara said—Here nicely this whole mantra, which destroys all the sins and which should be chanted by a king when the flag of Sakra is raised. (2)

O Indra, who has conquered the enemy and killed Vrtra, punisher of the Daitya paka', you are the best. O the lord of gods, O one with great luck! you have become prosperous. (3)

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You are the eternal lord, engrossed (interested) in the welfare of all. You are having endless lustre, without any impurity and you are the promoter of fame and victory. You are not only god but you are always the lord. O one who is worshipped by gods, kindly rise up. (4)

Lord Brahma who is self-existing and who is the grand father of all, Rudra who holds the Pinaka bow and who is arrogant and praised by eight and similarly the Urukrama (far stepping) Visnu who is the leader and creator of Yoga - all these with immense strength may always increase your splendours. (5-6)

Lord Brahma has no birth or death and is the eternal creator, Kartikeya, the son of Parvati and the fire consisting of splendour and soul of Rudra who holds Sakti and the club and who has six faces who is fit to be praised in a hundred ways and who gives boons and who is - Vibhu (omnipresent) may increase your lustre. (6-8)

Skanda god, the general of an army, worshipped by the principal gods. The Adityas, sun gods, Vasus and Rudras and As'vinas who are the gods to be worshipped, similarly Bhrgu, Angira, Visvedevas, the multitudes of Marutas, three Lokapalas and the moon, the sun, the fire, the wind, the gods and the sages and Yaksas, Gandharvas and the demons, the oceans, the mountains, rivers and the creatures, may increase the lustre, penance, truth, wealth and beauty (Laksmi, Sri, Kirti) and O Indra, (husband of Saci) Sakra, be victorious and may always give victory to you and give auspicious things to you; may you be pleased with kings, Brahmins and the people in all respect. (9-13)

By your mercy this world always becomes full of grains, you become auspicious, remove the obstacles and be pleased very much with these people. (14)

O the king of gods, I bow to you, O the killer of Bala (army)

I bow to you. O the killer of Namuci, the husband of Sad (Indra) having one thousand eyes I bow down to you. (15)

You are the only goal of all the people. O the lord of the world, you are the supreme soul of all the persons. (16)

O Purandara—Indra you are the noose to make a road. You are not small. You are the cloud, you are wind, you are the fire and

lightning in the sky. (17)

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Here you are the intelligent which is not hampered, you are my hand, Pratardana (Visnu). You have an extraordinary and terrible Vajra - the thunderbolt and you are the resounding Balahaka thunder cloud. (18)

You are the creator of the worlds and the destroyer and invincible. You are the light of all the worlds and you are the Sun (Aditya) and Vibhavasū. (19)

You are a great wonder and you are the best of all gods and their kings. You are Visnu, you are Indra with one thousand eyes and you are the clever god. (20)

You are the nectar and you are supremely the worshipped god and salvation. You are an auspicious time; you are existence, you are a small moment and you are again a moment. (21)

You are white (or the priest); you are much, and you are kala, the phase of the moon, (or the fraction of moment, or the arts), you are Kātha (Name of goddess) and similarly Truti (a goddess), you are the year, and you are months and days and nights. (22)

You are the excellent earth with mountains, creatures, the sun, darkness and sky, the sea, the whole fish, the oceans, many crocodiles and the families of the large fish. (23)

You having great fame, are worshipped by great sages. Being pleased by the praise given by the great sages, you drink the Soma juice and accept oblations offered in the sacrifices for prosperity. (24)

For the result you are always worshipped with sacrifices by the Brahmins and for Bheda (difference), O the reservoir of strength, songs are sung about you. For you the Brahmins engaged in sacrifices study the Vedarigas with all the four Vedas. (25)

O the owner of Vajra, the thunder-bolt, the hider of the world, the killer of Vrtra and slayer of Namuci, residing in Krsna, a saint in garment or residence, you are one who discriminates between truth and falsehood in the world. (26)

I always bow down to this lord of three heavens and three Worlds, Purandara (Indra), to whom the carriages of gods, yoked with the horses born from the divine water and belonging to Vais'vanara. (27)

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You are the ancient Purusa, Visnu who is not born and changed and is eternal; you are Varaha, the Boar incarnation, Yama, appropriating everything (Visnu), Fire with a slender body, a thousand-headed and hundred armed and sacrifices. (28)

Let our heroes be on the left hand side, who bow to the Kavi (poet), fire having seven tongues, protector Indra, Sun, the lord of gods, Indra winning heart and who killed Vrtra and Supena. (29)

I always bow down to Indra who is the protector, the cause and soul of the senses, the chief in the world and Hiranya-garbha, the lord of the worlds, the best of gods, fit to be praised and the incarnation of joy. (30)

O one with great soul! One who praises this song of praise of the best of the gods, the king of gods with controlled senses, gets his desired things which are attractive to the mind and goes to heaven in a different body. (31)

Here ends chapter 157 of the second part of Visnudharmottara Purana entitled "Sakra-Stwana-Varnana" (the description of the praise of Indra) during the discourse between Markandeya and Vajra.

CHAPTER 158

Bhadrakall Puja

(The worship of Bhadrakall)

Rama said—O the best of the men! By which rituals should a king worship Bhadrakall, on the ninth day of the bright half of the Asvin month? (1)

Puskara said—One should make a beautiful house (temple) of Bhadrakall in the North-east direction, in one's own residence and should adorn it with variegated clothes. (2)

Bhadrakall should be drawn on a canvass and O Brahmin! she should be worshipped, on the eighth day in the bright half of the month Asvin and then should worship weapons, armours etc. and umbrella (Catra) and the flag. All the signs of kingship and missile weapons also should be worshipped with beautiful flowers, fragrant things, fruits and eatables and dinners and many different sights and gifts. (3-5)

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The king should keep awake there at night. In this way one should worship the goddess who has motherly love towards the devotee. (6)

The goddess Katyayani, who fulfils the desires, who is in the form of a boon and who gives the boon, when worshipped bestows all the desired things upon the king. (7)

Having worshipped the chief one in the world in this way the king should go on a pilgrimage. He with other persons also obtains the highest accomplishment and Mahes'va with the help of the power of money. (8)

Here ends chapter 158 of the second part of Visnudharmottara Purana entitled "Bhadrakall Puja" (the worship of Bhadrakall) during the discourse between Puskara and Rama.

CHAPTER 159

Nirajana-Santi-Varnana

(The description of Sdnti called Nirajana)

Rama said—O most virtuous, I desire to hear about Nirajana, ritual from you. O lord! how should the peace (Santi) of the king be done in Nirajana? (1)

Puskara said—A king should make a beautiful and extensive resting place, in the North-east direction of the city. (2)

It should be covered with mats and spread over by the kus'a grass and adorned by patakas (emblems) and flags. And in front of it, three auspicious toranas should be made. (3)

O the best Bhrgus, the Torana should be made sixteen hands in height and ten hands in width. (4)

On the right hand side of the torana a resting place -Samasraya should be made, where there should be the worship of the deity and the rituals of the Havana (sacrifice). (5)

O you born in the family of Bhrgu! Eight hands in measurement utsedha (height) should be made on the left hand side of the ulmukas (fire brand). And a kuta (heap) should be made of dry (hay). (6)

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The middle torana should be adorned with five-coloured cotton threads having a hundred knots. In the middle torana (a madhyaga) having a hundred pas'as should be done. (7)

After covering it with kus'a grass, it should be covered with muda Goy)- By all means the crossing over it by all the creature is forbidden. (8)

It should not be jumped (crossed) over till it is crossed once by the elephant, when the sun comes to Svati constellation leaving citra constellation. (9)

Since then it should be done till the sun comes in Svati constellation. O the best of the Brahmins every day the gods should be worshipped in the Asrama. (10)

Brahma, Visnu, Sambhu, Sakra, Anala (fire), Anila (wind), Vinayaka (Ganapati) Kumara (Kartikeya), Varuna (the god of water)

Dhanada (Kubera) and Yama (the god of Death). (11)

O one with great luck! Visvadevas and Uchaisravas (the horse of Indra) and eight great elephants should be worshipped. Hear their names from me. (12)

Kumuda and Airavana, Padma, Puspadanta and Vamana, Supratika and Afijana and Neela these eight are born of divine mothers. (13)

Similarly a priest should worship the constellation of the Bear. Then all priests joined together should offer oblation in the fire. (14)

O one with great hands! It should be done while chanting the mantra of the desired gods according to the songs of the gods and to the gods whose mantras are not known (it should be given) with Pranava - Orhkara. (15)

And O one knowing religion! the fire-wood of the trees whose juice is like milk and yellow, mustard, ghee, sesamum seeds, rice should be offered and then water pots with fragrant water should be prepared and the pots adorned with vegetations should be worshipped with flower garlands and fragrant things. (16-17)

Then they should be wrapped with the cloth having threads of five colours. The water pots, prepared before, with bhai r.*a, paddy,

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mustard, vaca, kustha and priyahgu, in the western side of the torana, then they should be bathed with best elephants, made sacred with mantras. (18-19)

O one with great luck! then the horses should be adorned and then Abhiseka (pouring sacred water) of the elephant and the horse should be done. (20)

Then the Anna-pinda, (the balls of corns) enchanted by the priest should be given. The courtesy of the king (in welcoming) is praised. (21)

In abandoning it, it should be known that great danger arise. Then at first the elephant should be made to go out of the toranas. (22)

O Rama! There also at first Abhiseka should be done on the best elephant, before that a s'atapasl (a bird catcher or an elephant) (a pancanakha) man (should be sprinkled). (23)

If somebody else crosses (passes) over it then it suggests the death of the king. If it is crossed over by a cow, a donkey or a camel it should be known that there would be a famine. (24)

If the king's elephant crosses over it with the left leg something good happens to the king, to the priest, to the minister or to the prince. (25)

When the other one crosses it, it foretells the death of the king. If it is crossed over by the right leg it indicates the victory of the king. (26)

When the she-elephants of the king go out, then she should be with you. Then all the elephants should be made to go eastwards through the toranas. (27)

O one with great luck! O the best of the men! Then the weapons, the umbrella, the flag and the other signs of the king which are there. (28)

The weapons should be placed in the As'rama - residence and should be worshipped, they should be circumscribed with the thread having five colours. (29)

O Bhargava! The Purohita (priest) should tie it to all the elephants of the king and the horses, while chanting "Dusyaddus yeti" mantra. (30)

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Then the elephants and horses who are kept there till the sun comes in Svati constellation should be taken to their own residence. (31)

O Rama! They should be always worshipped. They should not be rebuked or beaten. And the signs of the kings should be always worshipped in the Asrama. (32)

Similarly, O Brahmin! Every day Varuna should be worshipped in the water, according to the rituals. Similarly at night the sacrifice should be done with the best offerings for the ghost. (33)

The Asrama should be protected by the man having weapons in the hands and the Sarhvatsara (astrologer) and the Purohita (priest) should always live in the Asrama. (34)

The chief physician of the horses and the best physician of the elephants and the initiated persons should stay there with the Brahmacarl. (35)

The day on which the sun moves towards Visakha leaving Svati constellation, on that day particularly the vehicles should be adorned.(36)

The signs of the king, held in the hands of men, elephant, the horse, umbrella, sword or five drums should be worshipped. (37)

O one knowing the time (Kalajna) and knowing the religion (Dharmajna) should enchant the flag and the Pataka. And after enchanting them all, they should be placed on the elephants. (38)

Then the astrologer and the Purohita (priest) should ride on an elephant; the main physician of the horses as well as the best physician of the elephants should be sent off. (39)

The king should offer oblations and mount on the horses coming out of torana; he should offer oblations and mount on the elephant. Coming out of the torana, the god should be abandoned. The king discharging the oblation with proper rites mount on the elephant. (40-41)

All should be adorned with gems and should be fanned with chauris and there should be constant illumination by a multitude of torches. (42)

The king should circumscribe thrice with the retinue and with all the armies (with four types of the army), v/ith the tumultuous

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sound of Ksveda (buzzing in the ear) and with resounding of all types of musical instruments. O the best of the men! with galloping, joyful foot-soldiers the king should go to his residence with the army in the forest. (43-45)

After worshipping men, he should discharge everything from the house. A king should do this Santi called Nirajana. O Rama! it brings welfare and increases men, elephants and horses. It gives corns and prestige. That Santi is matchless which kills the enemies and brings happiness.

O the valiant among Bhrgus! The king should do it in order to bring prosperity to the nation. (47)

Here ends chapter 159 of the second part of Visnudharmottara Purana entitled "Nirajana-Santi-Varnana" (the description of Santi called Nirajana) during the discourse between Puskara and Rama.

CHAPTER 160

Mantradhyaya-Varnana

(The description of the chapter on mantras)

Rama said—O one without sins! Kindly tell me about the mantras of enchanting the umbrella, flag, elephants, Patakas, swords and big drums and bows. (1)

Puskara said—O one with great luck! You hear the mantra which lord Paras'ara the best of all religious persons formerly told to Galava. (2)

Paras'ara said—As the cloud covers this earth for its welfare, similarly may you cover the king for victory, health and prosperity. (3)

This is catra-mantra (shelter).

Paras'ara said—You are the king amongst the family of Gandharvas; you do not become a stigma to the family of Brahma and by the influence of the Soma (Moon), Varuna, Agni and Bhava (Sankara) and the lustre of the sun and the penance of the sages and by Brahmacarya celibacy of Rudra and by the strength of the wind. You remember that you are the son of a king. You also remember the kausrubha gem. (4-6)

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O horse! You misbehave in the battle or on the way and by that sin you immediately attain that destination (hell) which the killer of a Brahmin and the killer of the father and killer of the mother and similarly one who tells a lie for the sake of land and the Ksatriya who runs away (from the battle-field) attains, when the sun, the moon and the wind witness that bad action. If you do not do that bad thing, may you conquer the enemies in the battle and become happy with your master. (7-9)

Here ends Asva-mantra (The mantra of the Horse). Parasara said—O very heroic flag of Sakra-Indra! Suparna -having nice wings, Garuda, the son of Vinata, the flag of Narayana, the son of Kasyapa, who brought nectar, the enemy of the serpents, the carrier of Visnu, who cannot be known and who is difficult to be fought and who kills the enemies in the battle and who has the speed like wind perch on you. May he protect our warriors along with the horses, armours and weapons from the great enemies. (10-12)

Here ends Dhvaja mantra (the mantra of the flag). Parasara said—Maha Gaja (great elephant) Kumuda, Airavana, Padma, Puspadanta, Vamana, Supratika, Afijana and Nila - these eight are of divine birth, (u)

Their sons and grand-sons take resort in eight-vasus (Dhanani), Bhadra, Manda, Mrga and Gaja and Sankarna - these were born in each and every forest. O Great Elephant remember that heritage. May you be protected by Vasus, Rudras, Adityas along with the group of Maruts. (14-15)

O the lord of elephants, protect your master and keep your promise (Samaya) (or rise to the occasion). Get victory in the battle and obtain welfare. (16)

You get beauty from Soma (Moon), strength from Visnu, speed from wind, stability from Meru mountain, Victory from Rudra and fame from the god Purandara-Indra. (17)

O elephant! In the battle the directions may protect you along with the gods. And may Gandharvas along with two Asvinikumaras always protect you from all sides. (18) Here ends Hasti (elephant) mantra.

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Parasara said—O Pataka (Banner)! The fire god, Vasus, Rudras, Vayu (wind). Soma (Moon), the sages, Nagas, Kinnaras, Gandharvas, sacrifices, the group of ghosts and the planets. The Pramathas along with Adityas, the Lord of the Ghost along with the Matrugas, Skanda (Kartikeya) the commander-in-chief of Sakra (Indra) and Varuna - all who have taken resort to you, burn all the enemies and may the king desire victory. All the tricks made by the enemies and the wicked things that are around fall on the enemies killed by your lustre as it happened at the killing of Kalanemi and as it happened at the fall of three cities, as at the killing of Hiranyakasipu and all the demons. You are similarly adorned today; you remember your promise and shine out. (19-23) Seeing blue and white elephants, you quickly destroy the enemies of the king, who are conquered in the battle with different diseases and terrible weapons. (24)

You are called by the name Putana, Revati and Kala Ratri. O Pataka, you soon burn the enemies, who are under you. (25) Here ends mantra of Pataka.

Parasara said—O sword! Asi, Visasana, Khadga, Tiksnadhara, Durasada, Sri-garbha and Vijaya and similarly, Dharmacara - these are your eight names, given to you by Brahma himself. You are the Krttika constellation and the spiritual master Mahesvara you have received body from the Rohini and strength from Janardana. The father Pitamaha Brahma may always protect you. (28) Thus ends mantra of the sword (khadga). Parasara said—O the armour! O one giving honour! You give protection to the religious army, in the battle, O one without sin; I am fit to be protected by you, protect me. I bow to you. (29) Thus ends mantra of the armour.

Parasara said—O dundubhi - big drum, you make the heart of the enemies tremble with your big sound and similarly, you increase the victory of the army of your king. As the sara-

varanas (shields) become glad with the sound of the clouds similarly you terrify our enemies in the battle. The end of the mantra of the drum (Dundubhi). (30-31)

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Parasara said—O the chief of all the weapons! O the killer of the enemies of the demons. O bow! You always protect us with the best arrows. (32)

The end of the mantra of the bow (capa).

Puskara said—O the brave amongst men! I have narrated to you the mantras as they are bringing victory when chanted. When enchanted by these mantras the successful army marches forward unhampered. (33)

Here ends chapter 160 of the second part of Visnudharmottara Purana entitled "Mantradyaya-Vamana" (the description of the chapter of mantras) in the discourse between Markandeya and Vajra related to Rama by Puskara.

CHAPTER 161

Dhrta-Kambala Santi-Kathana

(The description of Dhrta-Kambala Santi)

Parasurama said—O Lord! Kindly tell me the Santi called Dhrtakambala, which for victory is the best of kings should get by the Purodhasa (priest). (1)

Puskara said—In the North-east direction of the city, in a beautiful place near a reservoir of water the residence of Santi should be made. (2)

It should be very wide and adorned with various clothes. The king should go there when the moon goes in the Punarvasu constellation. (3)

O one with great luck! Making the Astrologer and the Purohita - priest to go in front one would chant the mantras of Abhisecana, sprinkling water, which I have formerly told. (4)

The Purohita (Priest) should prepare the place for gods etc. He should prepare it with main mandala designs made of fragrant things. (5)

Then O Brahmin! The persons who are bathed (initiated house holder) along with all the Brahmins should invite gods. (6)

Then the king and the priest should worship all the invited gods with fragrant things, flower garlands, food grains and prosperity. (7)

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The three observing fasts having worshipped pass that night there in a group. (8)

Then the Purohita (priest) should perform Nairrtaka - rituals at that place when three fourths of the night is left. It gives peace. (9)

Hearing ten good qualities the king should be bathed before that Siddhartha - utsadhita (made of white mustard) bath should be done. (10)

The kalavit - astrologer should chant, the pot full of ghee, with this mantra : "The ghee is very good for lustre. The ghee brings supreme lustre. The ghee is the food of gods. This world is renowned due to ghee. With it the space and the heaven are held up. It destroys the sin. (12)

All those (sins) are destroyed by the touch of the ghee - Then the astrologer and the priest should take the king who had taken Viruksita (smeared over) bath to the altar for the bath. The altar for bath should be adorned with the flower of laja and beautified with four pitchers filled up in various directions. They should be covered up to the neck with the hides of the bull, elephant or lion or the tiger. And O Rama on those hides Bhadrāsana should be placed. (13-16)

Then the kings should cover the well settled king with the cotton cloth then with Avika and then by Krmija (woollen and silk). (17)

Then the sarpa should sprinkle from the full pitchers on him. A group of eight pitchers or of twenty-eight, O Rama! or one hundred and eight or the multiple of it. Then removing the cloths, the priest should angrily pierce the enemy made of clay, on the altar and with a trident. (18-20)

Then giving the pitcher of the king the Sarhvasara himself should worship it with Abhiseka - mantras. And the soundly prepared pitcher should be placed before Jyotismati, Trayamana, Abhaya, Aparajita, Jiva, Vis'ves'vari, Patha, Samahga and similarly Abhaya, Saha, Sahadeva and Purnakos'a, Satavari, Aristika, Siva and Bhadra. The Kalas'a- pitcher should be filled with

Brahml, Ks ema, Aja, all the seeds and gold, auspicious things, all the vegetations and juice which are available, the gems, all the fragrant things, bilva and savikantaka. (21-24)

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Taking the bath in this way, one should see one's face in the liquid ghee and pay homage wearing washed garments, doing mangalaabhana touching auspicious things sitting nicely, one should worship gods etc. one by one and the priest should give oblation, of ghee purified by them Omkara mantra, to the fire, while uttering the names in the dative case of the gods. Then the weapons and the carriages should be worshipped. (25-27)

Then having worshipped the symbols of the kingship, adorning one's own body, he should bring anulepana while chanting the mantra "Gandha-dvara" etc. (28)

One should receive nice garments enchanted by the Sri-sukta. For flowers the mantra should be "Sriyam dhatarmayi dehi" etc. (29)

The scriptures say that for adorning the body the mantra is "Rayasposa" etc. Then smearing the body, one should wear a fragrant and pleasing garland. (30)

Having done the worship of Kesava-Krsna one should go to the fire-place. On the northern side of the fire the rituals described before should be done. (31)

The sirhhasana-throne with beautiful covers should be put on the back side. O Rama then the hides should be placed before the neck. (32)

On the hides of the ox, of vrsadarhsa (having strong teeth) elephant Prsata, those of the lion and tiger should be placed after that; the king should be seated. While chanting the mantra "Dhruvadyauh" etc. Then the king and the priest should hold the darbha-grass and the Brahmins should weave the darbha lying in their hands. Then the purodhas should offer pure ghee in the fire with Brahma mantra. (33-35)

Then a Tantra called ' Uttama' should be done, with Raudra, Vaisnava, Vayavya-Sakra-Saumya along with Varuna and Barhaspatya. (36)

After that the Daivjna (astrologer) should give send off (Visarjana) to gods (while chanting) "Yantu deva-ganah sarve sanugah saparicchadah" O the group of gods you please leave with your servants and with the Paricehadas (paraphernalia). (37)

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Taking the worship from the king for going to the city the king should worship the astrologer and the Purohita (priest) with money and then Daksina should be given to the Brahmins. Then performing Marigalalabhana the king should go from the house, taking a sword in his hand, sitting on an elephant and with the shouts of Santi-peace. (38-39)

O the hero amongst the men! I have narrated to you the Santi, which is successful, giving prestige and destroying the enemies, bringing happiness, bringing prosperity to the nation. The king should perform it as it also brings prosperity of Religion. (40)

Here ends chapter 161 of the second part of Visnudharmottara Purana entitled "Dhrta-Kambala-Santi-Kathana" (the description of Dhrta-Kambala-Santi) during the discourse between Markandeya and Vajra narrated to Rama by Puskara.

CHAPTER 162

Sarhvatsarabhisekadhyaya

Rama said—Kindly tell me about the Sarhvatsarabhiseka of the king. O God! You can see all the doubts in it. (1)

Puskara said—A Brahmin should do Pratisarhvatsara Abhiseka in the constellation of the coronation of the king. The coronation should be done according to the coronation rituals. (2)

It gives corns, prestige and good luck. It kills the enemies and increases growth. The Varsabhiseka brings happiness and prosperity to the king. (3)

Here ends chapter 162 of the second part of Visnudharmottara Purana entitled "Sarhvatsarabhisekadhyaya" coronation called "Sarhvatsara" during the discourse between Puskara to Rama.

CHAPTER 163

Yatra-Sakuna-Varnana

(The description of the omens at the time of marching)

Rama said—O Lord! Knowing all the religions and the best of the persons who know all the scriptures kindly tell me the Procedure of Yatrakala - the time of marching. (1)

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Puskara said—When a king thinks that he will be attacked by a powerful enemy and he shall be attacked from the rear (when he thinks) then he should prepare for marching. (2)

Now I have become strong by the servants and my power is great. I am capable of protecting the capital, then he should arrange for marching. (3)

Or he should reserve his surplus army for the enemy attacking from the back at the (Mula) capital and march on or the king should march, forward in the month of Caitra or Margasirsa. (4)

In Caitra the crop is pleasing, in Sarada it destroys the growth. The same is the reverse if the king marches in Margasirsa. (5)

Or he should march on when the enemy is in some trouble, such a chance (of time) is very rare, when he is very much tormented, by the calamities rising from heaven, sky and the earth. (6)

When he is tormented by the torture of six bears of constellations or the planet, the king should march on the direction in which a burning meteor is going or the direction in which an earthquake goes or the direction in which the smoke of the tail of the comet points or from where the noise of the wind is heard. (7-8)

A king should quickly march towards the enemy when his enemy's army is in some trouble or is pained by a famine or there is some internal (dissatisfaction and) anger. (9)

He should conquer the army (of the enemy) which is infected with lice and flies, having many obstacles and loop-holes which is atheist-not believing in god, which has broken the decorum and which speaks inauspicious things, whom the nature (or ministers) have left and wishes to make compromise and is divided in itself. (10-11)

O one knowing the religion! A king should send his army towards the king who is in trouble, then he should go forward with unblemished persons. (12)

Where do you go? Wait. Do not go. What is the use of going there? And such words and others bring calamity. (13)

The bathing of the crow etc. and their (sitting) on the flag etc is reproachable. The falling of the carriages and similarly that of

the garments (? weapons) and hitting on the head while going out from the door etc. and falling of the cloth of the umbrella, flag etc. is similarly inauspicious. (14-15)

The sight of the inauspicious omens in the beginning brings destruction. The learned should worship Keshava and similarly Madhusudana. (16)

If then one enters the house it is unfavourable. O sinless! Now I shall tell you eight desirable (auspicious) things. White flowers are the best. Similarly a full pitcher, O Bhargava! all the things born in the water, fishes, meat and big fishes, cows, horse, elephants and an animal and gods, friends, Brahmins and burning fire, prostitutes, former great teachers with great luck etc. and the things obtained from the cow. Gold, silver and copper and all the gems. O omniscient all the medicines and Vaca and the mustard, auspicious man, a carriage and Bhadrakalpa, a sword, an umbrella, banner, clay, a weapon, all the symbols of kingship, a dead body(without weeping), Ghee, curds, milk and various fruits, auspicious Svastika Nandavarta with kaustubha, rivers drawn in the pictures and other auspicious things, unbroken barley-corns and the belonging to the face (Mukhayas) the mirror, pleasing eye-ointment and cosmetics and money, conch-shell, sugarcane, eatables and auspicious speech

the sound of musical organs of the mouth, which is grave and attractive and the Gandhara, Sadi and Rsabha Svaras and the vehicles they are praiseworthy. (16-26)

O Brahmin—Sandy dry wind supported by all the directions and pratiloma (unpleasant) and the lowered (nlca) should be known as producing fear, but favourable gently, greezy and pleasant in touch brings happiness. While rough, having unpleasant voice, swords and crow-vulture etc. are reproachable. (27-28)

The rain with cloudy clouds having sound like the roar of the elephant are praiseworthy. Similarly anuloma (regular) lightning and the rainbow (the bow of Indra) are also like that. (29)

But Halo (round the sun or moon) at the time of raining is not praiseworthy. The anuloma grahas - (successive) planets and particularly the sun (the lord of the day) is praised. (30)

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The belief in god, faith and the worship of the honourable persons and O one knowing the religion! The things which are liked by the mind and praiseworthy. (31)

Here the satisfaction of the mind is the supreme sign of victory. The mind is pleased even by one of all the signs. (32)

The eagerness for vehicles, great joy of mind, the achievement of good dreams, the gladness of the mind, the news of getting auspicious things. O Rama, these signs should be known as bringing victory always. (33)

Here ends chapter 163 of the second part of Visnudharmottara Purana entitled "Yatra-Sakuna-Varnana" (the description of the omens at the time of marching) during the discourse between Markandeya and Vajra.

CHAPTER 164

Sakuna Varnano-Nama

(The description of omens)

Puskara said—The questions asked at the time of march indicate the good or bad results of the man and the country and the city. (1)

On the way when the traveller king in the army sees the deity the Sun, the successful Minister should fight with equals in caste and learning.(2)

All the results of the sin are fiery while the auspicious results are considered to be peaceful. Six kinds of dlptata of omens are suggested. (3)

The time, direction, place, the instrument the distinction and the sequence of first and second should be known as strange. (4)

When a nocturnal creature (generally moving during the night) moves during the day and a creature moving during the day moves during the night, controlling the rogue and the bear who are cruel and having splendour. (5)

It should be known that the direction in which the sun will go is darkened, in which it stays, is burning and which is left is considered as glowing as burning charcoal. (6)

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In the scriptures there are three Diptas, similarly there are five Santas. In the Dlpta direction Dlgsdipta Sakuna-omen is praised much. (7)

O the best of Brahmins in the village, of the forest, in the forest, of the village and similarly in the Nindita-padapa (forbidden tree) and in the country, inauspicious should be known as Des'a-dlpta. (8)

Improper behaviour in one's own race or caste is illustrated as Kriya-dipta, thereby Dlpta is called Bhinna-Bhairava-Nihsvanah. (9)

Similarly the only dinner of meat should be known as Pratidlpta. Dlpta-Santa illustrated is praised with all the differences. (10)

That whose result is said with difficulty is called Mis'ra -mis'ra. Cow, horse, camel, donkey, dog, female-parrot, lizard (house) Natikesarisa (?) skin etc. are called the residents of the village. (11)

The goat, Vis'ukra the best of serpents or elephants, donkey, he-buffalo and the crows are expressed as Gramyaranya of both village and forest; all others are the wild animals of the forest. (12) Marjarkta Kruso belongs to the village and the others belong to the forest. All should be always known by their differences. (13) Srlkantha (having a beautiful throat), peacock, cakravak and pigeon (Harlta), crows, kulala (a wild cock), cock, hawk, Fantava, Jala-vanarah (living in water) Sasaghna (killer of a hare), sparrow, black-one, cuckoo, casa, bhasa, kapinala, Tittlrf, Satapatra, three types of doves, Khanja, Risakuda, Atyuha Suka parrot, Andivaha, Tiktaka, Bharadvaja and Saranga, these should be known as Divacara - creatures moving about during the day. (14-16)

Valgu, the owl, the rabbits, Sarabhotkrosa and Picchala, Mas ika, Pingali and the crow are called Ratrl-cari (moving about during the night). (17)

The swan, goat, deer, cat, mongoose, bear, snakes, wolf, lion, tiger, camel, dog, boar, horse - Svavit, Prthuta, Gomayu, Ghrta, Kokila cranes, horse, elephant, men, thieves - move during day and night (both). (18)

While going to the battle-field all go in the front to accompany. If they move after the victorious one it is said that they bring victory. (20)

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When one goes home, they may be kept before. If on the left there is a quarrel for dinner, it tells about the insult of the king. (21)

In the carriage their sight along with the birds gives money. The thieves and the peacock without its sound suggest some fault. (22)

Similarly if Kapil standing on the right hand side vomits it is the best, if at the back it gives reproachable result, but there (at the back)

Tittiri (a partridge) is praised. (23)

Ena—black deer, boar, Prsata—spotted antelope, if they cross from left to right side, they always bring bad results and so are reproached. (24)

The wolf, jackal, tiger, lion, cat and donkeys going from the right to the left produce good results. (25)

Black female jackal, Rala (a bird), musk-rat, yellowish house lizard, a fat female boar and Punnamana come from left and Sri sanjna, casa, Bhasaka, monkey, Sri Kama and cikkara, monkey, Pippika and Ruru hawk from right and Jahaka, snake, Sasakroda and Godhas praise is auspicious, but the sight of the monkey and the bear is not desirable. (26-28)

The former omens giving result to the marching, become fruitful on that day or on another day. (It is said by the wise). (29)

O Brahmin! Drunken, beggar and lustreless boys and border-rivers should be known as fruitless. (30)

If the female jackals howl once, twice, thrice or four times some good thing happens. It is said that if it howls five or six times it is bad. (31)

If seven times it is good but after that it becomes fruitless. But that horripilation is dangerous to the vehicles of the men. (32)

That bringing out fire-flames and having the mouth like that of the burning sun, the sun should be known as increasing danger. If -Saranga is seen at first it tells of auspicious things in an auspicious country. (33)

The men who see the omen according to the rituals on the first day, the whole year of the man, a good or bad thing happens. (34)

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Similarly a man should know the result of the year seeing the Sarangaka on the head of a snake. (35)

Surely he gets whatever has been wished for the mind. He should seize the city from the road by which many crows enter in the city. (36-37)

If in the camp of the army a crow is killed, the camping there at night indicates dangers which cannot be crossed. (37-38)

If the shadow, body, vehicles, shoes, umbrella and garments etc. are contracted, deaths occur by its worship, but if its excrement (Vista) is done it is auspicious, if the crow living there comes in and goes out from the door. (38-39)

If the knower of the fire throws red and burnt substances on the house, then dust should be thrown before, as it indicates bondage. (40)

O Bhargava! If one finds yellow and white substances of gold and silver, their achievement should be suggested. (41)

One who takes it, O best of Brahmins! O Rama! he suffers loss. Otherwise he gets money, by eating meat. (42)

By giving up a deer one gets money and by giving gems one gets a big kingdom. If the crow becomes favourable while going and by giving one becomes like Kama. (43)

If really one takes money, it should be known as unfavourable and dangerous. (44)

If while marching a crow comes from the opposite direction, it sabotages the marching. If the crow comes from the left, it is said in the scriptures that it fulfils the aim, but if comes from the right it brings destruction. (45)

The crow going from the left naturally is the best and it is said in the scriptures that one going from there is of the middle order, unnaturally going from the left prevents from going. (46)

One (crow) engrossed in the house informs that the aim of marching is desirable. The crow with one eye or leg seeing the sun is dangerous. (47)

One living in the hollow brings a great disaster. The crow seen on a boar at the end of the mud is not auspicious. (48)

The crow is not to be killed and its whole face fulfils all the aims. O the son of Bhrgu! Other birds should be known as this crow. (49)

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O Rama! Skanda-Kartikeya etc. standing and the dog kill the enemy. The sitting of the king at the place of Indra and that of the king in the Gopura and that of the house-holder in the inner house become a great cause of death. One whose left limb throbs acquires great accomplishment. (50-51)

The throbbing of the right limb and the left hand causes danger. The joy of Prati-mukha (reflected face) destroys the marching. (52)

O Bhargava! The thief blocking the road in the way causes pain. The sinner having Alata (half burned wood) and the bone and similarly with rope and Mlra (sea) and having Sopanatka (shoes) in the mouth and one with the mouth full of meat gives money, but the money is inauspicious and bad. (53-54)

One who goes in front of Avamulya no fear comes to him; similarly, one who goes into the Avamulya, his country and marching become auspicious. (55)

Similarly the auspicious substances bring accomplishment. O Rama in that way jackal etc. should be known. (56)

The causeless fear of the cow should be known to create fear to the owner. Similarly distortion at the time of death indicates the fear of the thief at night. (57)

If the ox is set at liberty at night, it brings auspicious things to the master. The bull let loose gives victory to the king. (58)

The cows which eat the things which are not to be eaten and the cows abandoning to love their calves are believed to bring destruction. (59)

If the cows stamp their legs and then become meek without any reason and if they join their tails with each other, they are believed to create danger. (60)

The cows with a wet and horripilated body or with mud stuck to its horns, enter the house it should be known to bring prosperity to the master. (61)

A learned should apply all these to the buffaloes etc. also in eyes, two nostrils, Protha (the snout), shoulders and the head. (62)

The burning of all the limbs is not desirable, similar is the burning which is resulted from smoke or sparks. Similar is the

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eating of excrement and the riding of others on the saddled horse. (63-64)

Plunging in the water and rolling on the ground are not desirable, so the wave automatic or without any reason is in form of the calamity. (65)

The accidental enmity of Yavas-barley and water is laudable. The horse purchased by r ;ng crows or pigeons or a she-parrot causes death of itself and to its master. And that grieved by the pain, meditating, grave and with tears in the eyes is dangerous. (66-67)

One who licks the legs with the tongue is also dangerous or one who falls without any reason, then it is for the prosperity of men. (68)

If one writes with his left leg on the ground or if (lies) on the left side during the day, it is not auspicious. (69)

Those who shiver, neigh, cry frequently, pass secretion and urine indicate great danger. (70)

Those who with poor mind get up and sit down in the evening and are tired and with tears, sad and neighing are dangerous. (71)

When flame or light comes out of the mouth, then it certainly foretells the victory of its master. (72)

O the best of men! One who digs the ground with the right leg and one who sleeps with the right rear leg, increases victory. (73)

One who allows a crow to sit or who goes towards the home and touches the left leg foretells a break in the marching. (74)

When the horse goes in the favourable direction and neighs towards the front and cleans the right side with the mouth and is inspired by a favourable wind in the battle-field and neighing goes towards the enemy, it brings victory. (76)

If the elephant does sexual union while moving in the village, it ruins the country. If a female elephant becomes intoxicated or delivers a baby it causes the death of the king. (77)

If its tusk is broken in an auspicious place or in a tree it increases danger. O Rama! it is particularly so, when (it is broken at) the critical times. (78)

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If it holds the temple in the right part of the mouth and holds the trunk of another elephant in the trunk or raises and lowers the trunk on the tusks or on right side it makes deep sounds pleasing to the ear, it brings victory to the king. (79-80)

But if it is contrary to that and if it does not allow to ride or it goes towards home, it is said to be inauspicious. (81)

Or if the elephant oozes rut, it causes the break of the march. If the elephant caught by a crocodile comes out of the reservoir (of water) with the crocodile it indicates victory, but if he comes out with the crocodile, it destroys fear, so is the falling of the weapon, a goad (Ankusa), a banner, upon the ground. (82-83)

The same thing happens if the elephants throw the stones or wood. While marching on, it causes victory but while retreating it is not praised. (84)

Even though prevented if the elephant goes towards the enemy, while swimming with sleepy (pupils) eyes, doubting the lustre and when there are desirable eatables then touches the she-elephants and O Rama! When he (the elephant) becomes angry by the sound of the bells and roars loudly when being tied in its place and the elephant marches on with pleasure and when it puts the right leg on the left and similarly cleans the right leg with the tusk or covers the ears or makes it still or produces the drops of water it is for victory. (85-89)

If it covers the left tusk and (it covers) the right leg with the left and while attacking it tumbles or falls, if it does not raise the former part of the trunk from the grounds and though living it hates (to eat) the morsels and is meek, then it increases the danger. (90-91)

Sighing very much, silent and distorted and with unnatural speed indicates danger. (92)

One who breaks the trees of milky juice and the Gulma (thicket) and O Rama similarly one with widened eyes and one getting the pada (labdhapada) also brings victory. (93)

When a bull, a horse or an elephant goes to the army, O Bhrgunandana! it should be known as a sign of defeat. (94)

When the unfavourable planets or bear come in front and when a part of cloud causes rain, the army is destroyed. (95)

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Or at the time of marching the umbrella etc. fall in the desert, it indicates danger, similar result should be known by the sadness of the kings. (96)

A pleased man, horse and elephant, the fire burning without smoke and favourable planets, it is a sign of the victory. (97)

The burning of the weapons and their coming out at the time of the battle should be known as a sign of victory. (98)

The humiliation of the soldiers by the crows and the circling of the vultures etc. on the army by a small army shows a sign of danger. (99)

O the tiger amongst men! The itching in the right hand and the shadow are good signs and the decoration at once bring victory. (100)

O the best of the Brahmins! If the vultures etc. perch on the army or there are flies, it causes danger and the Satapatra (a wood packer) casa (a blue jay), peacock and swans and living creatures are auspicious. (101)

Here ends chapter 164 of the second part of Visnudharmottara Purana entitled "Sakuna-Varnano-Nama" (the description of omens) during the discourse between Markandeya and Vajra addressed to Rama by Puskara.

CHAPTER 165

Anga-Vidya, Yoga

(The occasion of the learning of lucky or unlucky marks on the body)

Puskara said—If one asks something in an auspicious thing the result is auspicious and O Rama! in an inauspicious thing it becomes inauspicious. You please hear it from me who am telling. (1)

If asked in a Smasana - cemetery, the house of Suna, (a slaughter house), the place of imprisoning, muddy street, fort, an empty house, the trees with thorns and broken palaces or house with white ants, rats, snakes and insects, it foretells of the inauspicious result. (2-3)

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The place which is touched by meat or is nicely covered and particularly where there are nice flowers and where there are praiseworthy trees, it should be known that they are signs of victory. (4)

On the Sadvala (green grass) bank of a river and lakes and in the various buildings, the learned should foretell of auspicious signs. (5)

Those who go towards Abhyakta (oiled or anointed), lamenting and similarly one with loose hair and sitting on the ground one should know that the result is not good. (6)

If the pleased persons, wearing a white cloth and with a good mind go to the (astrologer) who knows the future, the Brahmins should know that their future is auspicious.(7)

If many men having a Danda (staff) in hand and saffron coloured garment, shaven head, fallen and clibas (eunuch) and the women, having a chain and rope in the hand and having moistened fruits in the hand should be known that they become extremely dangerous. (8-9)

The persons with white clothes, with flowers and fruits in the hand and gems in the hand and speaking auspicious things should be known as auspicious. (10)

If one asks in the first half of the day, one should see all the tides but if asked in the latter half of the day, the evening and at night, they are reproachable. (11)

One who stays in the peaceful direction, accomplishment should foretell, particularly in the Northern, North-east and the eastern directions. (12)

The man who asks touching the thumb, nail, foot, thigh, gulf (ankle), muska (scrotum), chest, breast, temple-bone, two eyes, two ears, teeth, lips, hand, Guruluh (?) and Guruvasti, (?) and the joints of the kaksa and the thigh and the Punnamani - the names of masculine gender etc. the foretelling is auspicious. (13-14)

Karnapali - lob of the ear, eye-brows, nose, tongue, neck, krkat ika - joint of neck, navel, sroni - loins, two (sphica) - hips, two janghas - thighs, pindikas the muscles of the leg and fingers, the

lines in the hands and the feet and the circles - wrinkles on all the joints, the heels etc. are the feminine names, which foretell. (15-16) The head, forehead, chin, mouth, back, belly, trika-stomach, basti-anus, head, mehanam - (urinary duct) two knees, ears-back, two eyes, two kutas bones of forehead and the two sides and the heart. The learned persons should know that they are of names neuter gender. (17-18)

When one touches the limbs, with masculine names which are sound, loving, unbroken and painless, equipoised and nicely laid and clean and ask about something one should foretell the accomplishment. (19)

If one asks at the rise of an enemy at the time of the rise of his lagna (rising the sun), it indicates the rise. (20)

If asked at the time of Ras'i of the enemy, the result is the rise of the king, but if asked at the eighth from his own Lagna, defeat should be foretold. (21)

O one with great luck! When asked in Sva-ras'i the result is not good. O RSma! (if asked) at the rise of the one's own Lagna and at the rise of the Rasi of the enemy or at the second

Rasi from Lagna or at the rise of the third, sixth or tenth or at the rise of the eleventh for them also it is for the rise of the king. (22-23)

O the son of Bhrgu! All the money and wealth of the questioner should be known by the Lagna on the fourth, seventh or tenth. (24)

It is said in the scriptures that the mild planets in the fifth or ninth place are praised. At the third, sixth and tenth place are bad, but in the eleventh place are auspicious. (25)

O born in the family of Bhrgu! They should be known as procuring all the money and wealth. The mild should be known as more powerful and similarly the bad planets become weak. (26)

Similarly the powerful Lagna at the time of the question gives auspicious things. In this way, know the auspicious things at the time of the question. O Rama the king should know the march as auspicious and never otherwise after knowing the jataka at a good

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dasha-kala, (the time of one's luck). The time of the march at the astavarga is praised. (27-28)

O the best of Brahmins! The march should be always made at the time when the luck of the enemy is bad and one's own lucks are good. If done at the time of the auspicious time it becomes successful. (29)

Here ends chapter 165 of the second part of Visnudharmottara Purana entitled "Anga-Vidya, Yoga" (the occasion of the learning of lucky or unlucky marks on the body) during the discourse between Parasruama and Puskara.

CHAPTER 166

Jyotis-Sastra Sakha Varnana

{The description of the branches of the science in Astronomy}

Pitamaha Siddhanta

Sri Markandeya said—Now Rama the son of Bhrgu asked Pus kara the son of Varuna, "O Lord I desire to hear (from you) about the science of divine lights (Planets), (The Science of Astronomy).

The son of Varuna (Puskara) said unto him, "Formerly Bhrgu requested Lord Brahma who was sitting in the midst of gods and sages and who could completely sustain and destroy the worlds," O Lord I want to hear (learn) about the science of the divine lights (Planets). Lord Pitamaha (Brahma) said, "In the beginning of the millennium when you were born of my heart I narrated to you twenty-four lakhs of verses of Astronomy. Now I will tell you again who have come out from among the flames of fire of Lord Sankara, in this Varuna Yajna. Hearing this you in this birth, will recollect the knowledge of Astronomy that I told you in your former birth.

Now Lord Sun who is spotless and has clear rays, who is for the well-being of all, having fiery flames, should be praised with incantations. He, like the Moon, is the bestower of Kingdom. The Moon is the north of the constellations, is in conjunction with other planets, tends to be auspicious.

When the Mars when rises or is seen clear after the conjunction with the Sun in whatever nakshatra he makes a position known as Pasno mukham (the face of the Pusna) in the seventh,

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eighth or ninth nakshatra, thereby the Ahitagni (one who keeps the sacred fires)

Brahmanas and others who live by (earning by) fire are put to troubles. In the 10th, 11th and 12th nakshatras he makes asva mukha (the face of a horse) that causes plague. In the 13th and 14th nakshatras he makes vyalamukha (the face of a reptile) that increases the menace of serpents. In the 15th and 16th he makes rudhira mukha (a bloody face) that indicates war. In 17th and 18th he makes asimukha (the sword like face) that increases the menace of thieves. Budha in that period when in Bharani Krttika and Rohini in his direct movement, causes production of ample corn (affluence of corn). When he is in aslesa, ardra and magna it gives mixed results. When he is in punarvasu, piousya, purva falguni and uttara falguni the result is insufficient and short and when in uttara bhadrapada, rohini, revati and visakha, his movement is sharp (Tiksna) and causes war; when in the three nakshatras-mula, pflrvas adha and uttarasadha, his movement is lustrous and gives lustre and fame; when in sravana dhanistha, Satataraka and citra, it is terrible and produces terrible

results. Guru when in a rasi for thirteen months, is auspicious. Otherwise i.e. less than thirteen months is troublesome.

Sukra when it rises or sets or moves in the four nakshatras -bharani, krttika, rohini and mrgashirsha, in the beginning of the movement it gives ample corn; when in four nakshatras, ardra, punarvasu, pushya and aslesa he causes trouble to Dvijas (the twice born) and intellectuals; when in five nakshatras - Jyestha, mula, purvasaha, uttarasadhya and Sravana - it causes epidemic; when in six nakshatras— dhanistha, shatabhisha, purva bhadrapada, uttarabhadrapada, revati and asvini, it causes excessive rain.

If Sani, the son of Surya, moves in whatever position in the ecliptic, the things presided over by the particular nakshatra, the men having that birth-nakshatra, are scarce and in much difficulty.

In whichever direction the tail of a comet is seen brighter, the king should move for war in that direction.

Then the eclipse caused by Rahu is of white or red or yellow or black colour, it causes trouble to the Brahmanas, Kshatriyas, Vaishyas and Sudras respectively.

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Agastya when twinkling (not steady) is ruksha (harsh). When he is not seen i.e. behind sun rays it causes danger. The same is the way of Saptarishi.

Due to this position of the planets the worlds experience trouble.

If Kumara (Mars) rises in north-east with Krttikas, it causes disease to children.

Brhaspati and Sani are nagarikas (citizens). Mangala and Sukra are traveller planets.

When the planets are with the sun they are said to be 'astamaya' (in a setting position). If they are with the moon they cause war. A planet which is brighter and in the northern side of the ecliptic, is said to be victorious. A yayi (travelling faster) planet is victorious and strong. A king should attack his enemies in this period. If the citizen planets are strong, the travelling planets would be destroyed. If a nakshatra is blocked by Agastya, the country and the things ruled by that nakshatra and such things as also men born in that nakshatra are put to trouble. In whatever direction the earthquake moves, the king should attack that direction. If the quake is longer and thunderous, it causes the death of the king.

The king should attack the direction in which the meteor traverses. If the fire brand (ulka) is seen during day time, coming from the moon or sun, uneven, big, emitting sparks and rising higher it causes the king's death. If the halo round the sun or moon is of multicolour it causes trouble to the people. The king should attack the direction in which the halo is broken. If the thunder is fearful it causes the death of the king. A king should attack that direction to which the thunder traverses. The gandharva nagara (a city like a form made by clouds in the sky) causes great danger. If against the sun in the north or south (direction) is seen the second sun (formation), it causes a cyclone; if seen on both sides it causes rain; if seen above the sun it causes the king's death; if seen below it causes great destruction of people. Both ways it is for danger and trouble to the worlds. The king should attack the direction affected by fire (Daha). If the fire in a direction is very bright and causes shadows it will result in the death of the king.

And if Dhruva becomes terrible, enraged, quickly moving in its ordinary course, one who does his own duty and the rituals of Dhruva gets accomplishment. When the constellation sets in Vyatipata, Visti and Vidhrta nothing happens. Similarly when the constellations made smoky or set on fire or burnt or pierced by the sun, fire and Rahu they are hit by different calamities. The constellation in which a man is born, it should be known that from that constellation the tenth and the nineteenth is the Janma-Naksatra (the constellation of the birth). From all Janma Nakshatra - the second brings prosperity, the third brings calamity, the fourth brings welfare, the fifth creates enemy, the sixth brings accomplishment, the seventh causes death, the eighth is friendly and the ninth is very friendly. One should do all the acts when they (constellations) are of wealth-producing, accomplishing welfare, friendly and very friendly. In the tenth year also (they should be done). As in the works done in the constellation in which there is no Rikta-tithi (the fifth day - the fifth tithi in each group of five tithies). O my dear child! Or done on the Saumya (gentle day) also brings undoubtedly accomplishment.

Here ends chapter 166 of the second part of Visnudharmottara Purana entitled "Jyotis'-Sastra Sakha-Varnana" (the description of the branches of the science in Astronomy) during the discourse between Markandeya and Vajra described to Rama by Puskara.

CHAPTER 167 Jatakadhyaya

(THE CHAPTER OF JaTAKA)

Puskara said—Now Bhrgu requested Lord Brahma, O Lord I desire to know the Bhacakra or Udu cakra (i.e. the cycle of Stars ecliptic). The Lord said unto him, 'O dear there are twelve Rasis (Zodiacal signs) in the planetary cycle. Each Rasi (sign) has thirty parts (Arhsas-degrees) (i.e. a degree has sixty parts, Liptas or minutes. There are 60 viliptas (seconds) of a Lipta. An Ahoratra (day and night together) has sixty Nadikas i.e. Ghatikas and a nadika.

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Ghatika has sixty Vinadikas (Palani). In consideration of time whatever is Prana in time. (Time taken in one breath) is Lipta (Kala) in measuring the field. A Prana is the time taken in pronouncing ten long syllables. In Bhacakra it is equal to one kala and in encircling the whole Bhacakra it takes sixty nadikas (Ghat ikas). Now the first sign Aja (Aries) is of red colour and is the head of the Kalapurusa (Time in human form), seen during day and also at night, has four feet (a quadruped animal), residing in a Grama (village) (among people - a tamed animal), has a door in the eastern direction. It is a quadruped strong during night, in the southern direction, moving, rising by the back part of the body, cruel, uneven, masculine and is Nica the lowest degree of the Saturn. At 20 degrees it is Ati Nica (very low) of the Saturn. It is Ucca (high) of the sun and at 10 degrees it is Atyucca of the Sun. It is the house of Mars and is Trikona also of him Mangala (Angara).

The bull (Vrsabha) is white, the mouth of Kalapurusa. It is found in the forest, strong both in the day and also at night, is a tame animal, has the door in the south, a quadruped, is strong at night in the south. It is steady, rises from the back, uneven, a female Rasi is the house of Sukra and Trikona of the moon and Atyucca (very high) of moon in the third part. Mithuna is a Purusa wielding Gada and a woman with a lute. It is of green colour, is the two arms of Kalapurusa, residing in a village, has the door in the west, a liped, strong in the east during the day, of double nature, rises with its head, cruel, uneven and a male Rasi, the house of Budha. The kṛta or cancer is strong, moving, rising with its back, soft natured, even, a female, house of Candra, the nica of Mangala and in its 28th part very Nica, Ucca of Jupiter and Atiucca in its fifth part. The Sirhha has a form of lion, of fading yellow colour, is the abdomen of Kalapurusa, residing in forest, has its door in the east, a quadruped, is strong in

the south during night, steady, rising with its head, cruel, uneven, masculine, house of the Sun and his trikona also. The Kanya Rasi is a virgin girl seated in a boat, holding a lamp in her hand, has variegated colour, is the Kati (middle) portion of Kalapurusa, resides in the village, has door in the west, has double nature, is strong in the east, moving, rising with its head, cruel, uneven, a male is the house of Sukra. The Vrschika is nica of the Sun and Atinlca in its tenth part. It is the Ucca of Sani and very Ucca in its twentieth part. It is the house of

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Bhauma. Dhanvi or Dhanu Ras'i the wielder of a bow a male having his back body of a horse. He is yellowish, has the thighs of Kalapurusa living in village, his door being in the east. The front half of him is a biped and the back half is quadruped. His first half is strong in the eastern direction. He is strong during the day. His back half is strong at night in the south. He has a double nature, rises from the back portion, is cruel, male, uneven, is the house of Brhaspati and also his Trikona. The Makara Ras'i is a deer. By the front half he is a crocodile and by the latter half a deer. By his front half he is a forest dweller and by the latter half a water animal. He has the knees of Kalapurusa. His front half is half quadruped, by the back half he is Kita (crocodile). His door is in the south. By his front half he is strong during night in the south and by his back half he is strong during evening in the west. He is moving and is Nica of Brhaspati in its latter half, atinlca in its fifth part. It is Ucca of Bhauma and Atiucca in its twenty eighth part. It is the house of s'ani. The Kumbha-ras'i is a man carrying an empty pitcher, yellowish, is, the thighs of Kalapurusa, a biped, living in village, has his door in the west and is strong during the day in the east. He rises by his head, is steady, cruel, male, uneven and is the house of Sanais'cara and also his Trikona. The Mlnaras'i is in the shape of two fish having their tails at the mouth of the other. Their colour is fish like. It is the feet of Kalapurusa. It is by nature of Kit a (insect) and is from the north. It is strong in the west during the evening. It rises by its back from its tail, has double nature, mild, even, a female ras'i; It is nica of Buddha and atinlca in its fifteenth part. It is the Ucca of Sukra and atyucca in its twenty seventh part. It is the house of Brhaspati.

Each half of all Rasis is called Hora. The first Hora of an uneven (Visama) Ras'i (i.e. 1,3,5 etc.) is of Surya and the other of the moon. In the Sama Ras'is the first Hora belongs to Candra and the other to Surya. In all Rasis there are three Dreskanas and they are lords of the first, fifth and ninth ras'i (calculating from their Rasi). The Navamsas of the rasi having their door

in the east (Pragdvāra) begin with Mēsa. Those of the Dasina dvāra begin with Makara, those of Pas'cima dvāra begin with Tula and of those of Uttara Dvāra the Navarhs'as begin with Karka. "Hffcihf Hclinch) Wft iR:" (They all are having ninth part' are best in the class). The

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last Arhsas of Karka, Vrscika and mīna are called Gandanta. TRTf TT# ST«ri 'gr«ri gr^T W\ : I (In each and every zodiac by two each, there are twelve parts). The Trirhsamsas (the thirty Arhsas) first five of Bhauma, the next five of Sani, next eight of Brhaspati, next seven of Budha and last eight of Sukra. In the Sama Ras'is first eight of Sukra, next seven of Budha, next eight of Brhaspati, next five of Sani and last five of Bhauma.

Thus there are six Padarthas (points of consideration) in a lagna (ascendant). If the lagna has or is seen by its own lord or by Guru, Budha or Sukra it becomes strong. The rest of the Grahas in a lagna or having aspect in lagna it becomes void of strength. A Graha in the seventh place fully aspects the seventh place from him. If in the fourth or eighth place he aspects a quarter i.e. 1/4 less than the full. In the fifth and ninth place he aspects the half of the full. In the third and the tenth place a planet aspects a quarter (1/4) only. A planet does not aspect the first, second, eighth and twelfth house. <T?RF«i WR«^5?! W*tg& f^cTR %*j fa<*>iHj (Staying there is the triangle with the detached centre and half attached rising in the middle of the house). The lagna is called Sarira, the second place is (for)

Dhanya and Kutumba. The third is named Upacaya, Yodha (?), brother and Duscikya, the fourth house is named Mitragrha, Hibuka, Sukha, Vahana, Kendra and Palaka. The fifth is named Putra, Trikona and Buddhi. The sixth is called Upacaya and Ari, the seventh is named Jaya, Jamitra, Astamarga, Cyavana and Dytlna. The eighth is called Cidra and Ayu. The ninth is called Dharma, Trikona, Tri Trikona, Cidra. The tenth is called Karma Kendra, Akasa, Mesurana, Upacaya. The eleventh is called Upacaya, aya, labha, Dravya. The twelfth is named Rspha, Dyuna, Vyaya. The second place from all Kendras (1, 4, 7, 10) (i.e. 2nd, 5th, 8* and 11th) is named Panaphara. The second place from a Panaphara is (i.e. 3, 6, 9 and 12) apoklima.

(The Yogas)—The second place from the Rasi occupied by Surya is called Vesi (Yoga) and the twelfth place from the sun is called Bosi (Yoga) and in both second and twelfth it is Ubhaya Carl. The second from the Moon is called Sunapha, the twelfth is

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called Anapha. In both the second and twelfth it is named Svamina and Durudhara.

Now here Aditya (the Sun) has a thousand rays. He is not very tall, has a circular extension like a banyan tree, has more bile, has strong bones, ruddy dark, sinful, male, a ksatriya, the soul of Kala, a king, has a door in the east or in the south. He is strong when in Uttarayana and also in Krsna Paksa. Candrama (the moon) has a thousand rays, is round in form, good looking has beautiful eyes, has excessive cough and Vara (the wind). His strength lies in his blood, is white, clean sinful, full, mild, a female planet, Vaisya cure of time, a king, has his face in north-east. He is strong in north, at night, in Uttarayana, Suklapaksa Bhauma (Mars) has nine rays, is short, has brown eyes, is of ruddy colour, has more bile, his strength lies in Majja marrow), reddish-white, sinful, a male planet Ksatriya strength of Kala (time), a general, has his face towards the south if retrograde (Vakra). He is strong in the south, in the dark half (Krsnapaksa) and at night Budha (Mercury) has eight rays, of medium stretcher, of medium nature, has strength in the skin, greenish like DQrva, gentle, has of medium his nature like that of a banyan tree, is neuter, a SQdra, speech of the time (Kala), a Yuvaraja (heir apparent) has his face towards north, is strong all the time in the north. If retrograde he is strong in Suklapaksa. The Saturn (son of Surya i.e. Sani) has seven rays, dark, of long stretcher, windy by nature, sinful, neuter, is a difficult servant of kala, having his face towards the sky and is strong in that direction at night. If retrograde strong in Suklapaksa also.

All the Planets are strong in their own year, ayana (Ayana), their own season, month, monthly half, their own day, own Hora, own varga (class). A planet in his vargottama, his own Ucca, own Trikona becomes victorious in the planetary combat (Grahayuddha), Candra, Bhauma and Brhaspati as the friends of Surya, Budha is his Sama (neutral) and Sukra as well as Sani are his enemies. Surya and Budha are friends of Candra. All other planets are neutral to him. Brhaspati, Candra and Surya are the friends, Budha his enemy, Sukra and Sani are neutral to him. Surya and Sukra are the friends of Candra his enemy, Bhauma, Brhaspati, Sani are neutral to him. Surya, Candra and Bhauma (Mangala) are the friends of Guru (Jupiter), Sani neutral, Budha and Sukra are his enemies. Budha and Sani are the friends of

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Sukra. Mangala and Sukra are neutral to him and Surya and Candra his enemies. Budha and Sukra are the friends of Sani. Guru is neutral. Surya, Candra and Mangala are his enemies. In the Tatkala Maitri friends a planet second from another planet becomes his good friend. If it is neutral he becomes his enemy and if the second is enemy he becomes a great enemy.

The embryo in the first month is a lump of flesh. In the second month it becomes solid. In the third month it has limbs, in the fourth it has bones, in the fifth it has skin, in the sixth it becomes strong, in the seventh it has hair, in the eighth it feels hunger, in the ninth it is restless and in the tenth month it is born. Here month-wise Sukra, Mangala, Brhaspati, Surya, Candra, Sani and Budha the lord of the first place in his horoscope, Candra (again) and Surya (again) are the lords of the embryo. Whoever (of the planets) is spoiled at the time of conception troubles the embryo during the month of his lordship. Whoever of the planets is defeated by another planet or is struck by a Ketu or Ulka he causes miscarriage. The moon (Candra) in conjunction with a Papa graha in the Janma lagna, fifth place, sixth, seventh or eighth place and not aspected by a Saumya planet and having no good Yoga causes the death of the new born child. If Candra is between two Papa grahas he causes the death of the child on the sixth or eighth month. If the moon is aspected by Papa grahas then also it causes death on sixth or eighth month. If any one of Budha, Brhaspati or Sukra is aspected by a retrograde Papa graha and not aspected by a Saumya graha it causes death of the child. The lord of Lagna in conjunction with a Papa graha at the end and a Papa graha in Navamansa in whatever Rasi or in Papa Sandhya or Candrahora and all four of the Kendras with Sani, Surya, Candra, Bhauma. All other planets are Papa in their first part, become Saumya in the latter half or if Karka or Vrschika rises in eighth house from the Kendra. If they are in lagna, Dharma or/and Astam place is occupied by Candra, Sani, Surya or Bhauma and its Guru not being strong and at the time of Candra-grahana if Candra is with Krura graha in the Lagna and Bhauma in the eighth place the child with mother, dies. If Surya is in this position they die with Sastraghata. These ill fortunes (Aristas) are only up to eight years of the child.

Now the Rasi, Amsa and Kala of a planet in a particular period multiplied by 58 and if 12 is the remainder it should be brought to

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the year, month, day and Ghatikas. If the planet is 12th from the Lagna he takes away everything, if in 11th place he takes away the half, if in the 10th he destroys one third, in the ninth a quarter, in the eighth one fifth, in the seventh the sixth part. This is how a Papa graha does. A Saumya graha does its half. If many grahas are in the same Nakshatra only the strong planet except Bhauma in the house of an enemy destroys one third. The planet except Venus and Saturn when set forms serves'vari Vedham.

A planet who is Vargottama or in his own Ras'i, dreskana or navarhsa brings about double benefit or hani or any one in excess. This way the life span is decided. Whatever it is, by whoever planet given is known from the Ariisas from the lagna. The dasa is equally effective like the planet. The Lagna also is equally strong and gives more years of life the Bhuktarasi. The Dasas of Candara, Surya and lagna are strong in respect to the strength of that planet. These dasas are in preference. There come the dasas of the planet in the Kendras and they too according to the strength of the planet, then come the dasas of the planets in Panaphara and then of Apoklima. The Vargottama planet or in Trikona or his own house is good and of other planets is not so good. Lagnadas'a is the Dasa of the lord of Lagna. Due to the influence of a bad planet of the Lagna coming to one Rasi- suppressing the insult (hiding) its own qualities when gone to the ninth then to the fifth, then the third, then going to the fourth and the fourth is gone to the seventh and the seventh is gone to many and when one (limb) factor is gone to many and when the sun enters the Antya-dasa due to the eighth planet, one dies with the fire, if by moon with water, if by Mars with the weapon, if with Mercury with fever, if by JIva with Amaya (disease), if by Venus with strong desire, if by Saturn with hunger and one who sees a powerful planet by eighth without the planet dies with Dhatu-kaya and in the twenty second the eighth planet without the Drga (sight) one dies by the death foretold by the lord of Dresas. From the house (place) which the Sun (Surya) occupies at the time of birth in the third, sixth, tenth or eleventh places and from Bhauma in the first, second, fourth, seventh,

1. Here the text is very corrupt. So the translation may not be proper.

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eighth, ninth, tenth or eleventh, houses and from Budlia in the third, fifth, sixth, ninth, tenth, eleventh or twelfth places and from Brhaspati in the fifth, sixth, ninth or eleventh places and from Sukra in the sixth, seventh or twelfth places and from Sani in the first, second, fourth, seventh, eighth, ninth, tenth or eleventh houses and from the Lagna (ascendant) in the third, fourth, sixth, tenth, eleventh or twelfth places and from the place of the moon and sun in the seventh, eighth, tenth or eleventh house and from the second place (in the horoscope) in the first, third, sixth, seventh, tenth or eleventh houses and from Sukra in the third, fourth, fifth, seventh, ninth or eleventh house and from Bhauma and Surya (in a place) in the third, fifth, sixth, tenth or eleventh houses and from the 'Sva' (second) place in the first, second, fourth, seventh or eighth houses and from Budha in the third, fifth, sixth, tenth or eleventh houses and from Sukra in the sixth, eighth, eleventh or twelfth places and from the Saura-Sani in the first, fourth, seventh, eighth, tenth or eleventh places and from the Lagna in the first, third, sixth, tenth or eleventh houses and from Budha and Surya together in the fifth, sixth, eighth, ninth or eleventh houses and from Candra in the second, fourth, sixth, eighth, tenth or eleventh houses and from Bhauma (Mars) in the first second, fourth, seventh, eighth, ninth or eleventh houses and from the 'Sva' in the first, third, fifth, sixth, ninth, eleventh or twelfth houses a planet is Subha-auspicious. From Brhaspati a planet in the sixth or eighth or eleventh or twelfth house in Subha. From Sukra a planet in the first, third, fourth, fifth, eighth, ninth or eleventh house is good (Subha). From Sani a planet in the first, second, fourth, seventh, eighth, ninth, tenth or eleventh house is Subha and from the Lagna a planet in the first second, fourth, sixth, eighth, tenth or eleventh house is Subha.

Brhaspati from Stirya in the first, second, third, fourth, seventh, eighth, tenth or eleventh house is Subha. Brhaspati from Sani in the second, fifth, seventh, ninth or eleventh house is

Subha. Brhaspati from Bhauma in the 1st, 2nd, 3rd, 4*, 7th, 8*, 10* or 11* house is auspicious. From Budha, if he is 1st, 2nd, 4th, 5th, 6th, 10th, 11th house is auspicious. From Guru in the 1st, 2nd, 3rd, 4th, 7th, 8th,

10* or 11* house he is auspicious. From Sukra if he is in the 2, 5th, 6*, 9th, 10* or 11th house he is auspicious. From Sani he is 3rd, 5th, 7th, 10* or 11* is SubM from lagna if he is in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9* and 11* he is Subha. [The whole text here is faulty and jumbled. The rendering therefore is likely to be faulty]. From

Saura if he is in..... "Subho Bhavati." This Subhatva or asubhatva

yields result according to the movement of the planets. The Phala of the dasas is certain. If the Phala of Astaka varga is as'ubha it can be warded off by Santi etc. The places of anapha and napha without any Graha are not auspicious. All Kendra sthanas without any graha are also not good. The last parts of Karka and Mlnaras'in and also a planet in satru's house, is nica are the bad places of planets. If the planets are very near Surya it also is not a good position. A planet who rules the Janmarasi and one ruling the Lagna, if strong is the best. If both of them are weak such a man is unfortunate. Even a lonely Graha if in Paramocca position is seen by friends, he can make on a king and destroys his enemies. If a graha is in lagna and is Ucca he is very Svastha strong. These results are according to Lagna and not according to Bhava. If Candra is seen by the lord of the house he occupies, is very auspicious. He (such man) is praised even by his enemies, if all the Kendras are with planets in their Uccasthana. Then such man can rule the whole earth. If three (3) planets are in a such position then also one can be a king of the earth surrounded by oceans. If two planets in such a position and Candra in Karka Rasi then also one can be a king. If all planets are in their Paramocca he can be the overlord of the three worlds. The planets in a friend's house or their own house or Vargottama or Svocca or Svatrikona this position also is good. Four or more planets together in a place is not a good thing. If three or more planets are in their own house of a man of royal family he becomes a king. If five planets are in Ucca a man from a family other than that of royal, can be a king, especially when the planets are in their Trikona. The Saumya planet in Bhava Kundali cause disturbance in the Bhava. The Papa grahas destroys the bhava. The Papa grahas in the third or sixth or tenth or eleventh are beneficiary. Planets in the sixth house are

good. In the twelfth and eighth house they are not good. If the lagna is any other than Vrsabha or Karka and with Candra in it, the man becomes a fool. If the sun is in Lagna the persons are victorious and strong. If the Lagna is with strong graha their acts are alike those of a great king. They are Candra dyugra (?) and have a loose character. The Papa grahas are strong in Papa Sthanas. The Saumya grahas in Saumya. The planets in the Upacaya sthana from Candra. They are wealthy. This is in short Hora Sarhgraha.

Here ends chapter 167 of the second part of Visnudharmottara Purana entitled "Jatakadhyaya" (the chapter on Jataka) during the discourse between Puskara and Rama.

CHAPTER 168

Upakarana Vivaraia (The description of instruments)

Now Bhrgu having approached the lord of movable and immovable things, the agent of Creation, protection and destruction of the worlds and famous all over, requested, "O Lord, the Science of Astronomy is difficult to understand without Ganita (Mathematics). Please therefore tell me the injunction of mathematics. The lord said unto him 'O dear, listen the knowledge of Mathematics. Lord Visnu the beginningless and endless is the creator, Kala (time) and the knowledge of him according to the movement of planets is Ganita (Mathematics). The sun moving a degree is a solar Ahoratra (day and night together). A Tithi is the Ahoratra of the moon. A Savana (natural) day begins with the sunrise. The moon completing a Naksatra is the Naksatra (constellatory)

Ahoratra. Human beings have a Savana day and night. Their day is the time when the sun is seen and night when there is no sun. A lunar month of the moon is the Ahoratra (period) of Pitrs (manes). Their sun rises on the eighth day of the dark half (Krsna-astami). The amavasya is their midday. [Their sun sets on the bright eighth (Sukla Astami); Purna masi (the full moon) is their mid night]. The Sun traversing a complete Bhagana is the day and

night of Gods. When the sun enters the Mesa sign their sun rises and when the sun enters Karka (cancer) it is their mid day. When

the sun enters Tula (libra) it is their sun-set and when the sun enters Makara (Capricorn) it is their mid-night. When the mean (Madhyama) JIva (Jupiter) is in Mesa etc. there occur the Jupiter years As'vayuja etc. accordingly. When (in the beginning of the creation) the sun (first) rose in Lanka, with it began the first bright day (Sukla pratipada) of the month of Chiatra, the first beginning of the solar-day. As'vinI constellation, Kim Stughna, Raudra Yoga and the Vara (day i.e. Sunday) began and also started Horas. A north south line drawn from Lanka to Meru is called Desanantara rekha (the longitude). On the east and west of Des'antara there are regions in which from the appearance of the sun (day break) starts the calculation of time. The time when the sun rises in Lanka. The Mandala (the starting of the circular movement of the planets) is calculated. The sun rise on the equinox of that particular region is called equinoctial circle. Every day the sun-rise occurs one degree later i.e. on the Ksitija (horizon) of the circle above.

It is Saurabda (Solar year) when the sun completes the Bhagana (krantivrtta) i.e. when the sun completes its circle in all twelve rasis. 432000 such (solar) years is the measure of the Kaliyuga. Twice of it i.e. measure of kali 864000 years is the measure of dvapara. Thrice of it i.e. 1296000 years is the measure of Treta and four times it 1728000 years that of krtayuga. The Caturyuga (Krtā, Treta, Dvapara and Kali together) is 4320000 years. Seventy one such Caturyugas make a Manvantara and fourteen Manvantaras make a Kalpa. In the beginning and at the end of the Manvantaras there is Sandhi (joining time between two Manvantaras) equal to a krtayuga i.e. 1728000 solar years. Thus one thousand Caturyuga make a Kalpa. In a kalpa the sun completes its cycle (Bhaganas) as many as 4320000000 times. The moon completes 57753300000 circles (Candrabhaganas). Bhauma the Mars completes 2296828522 circles. Budha completes 17936998984 circles, Brhaspati (Jlva) completes 364226455 circles, Sukra completes....7022389492 circles. And the Saturn (Saura) i.e. Sani 146567298 circles. The ascendants of the sun 480, Ascendants (Ucca) of the moon 488105858, of the kuja (Mangala) in slow speed 292, of Budha in slow speed (Manda 332, of Guru in Manda speed 855 of Sukra in Manda 653 and of Saura (Sani) in Manda 41. The Patas i.e. nodes of the moon are 232311168. The

Patas i.e. nodes 267. The nodes of Budha 521, the nodes of Guru are 63, those of Sukra are 893 and those of the sun 584.

The orbit of the sky (khakaksa) is 18712069200000000 yojanas. Of all planets moving to the eastern side, the Khakaksa divided by the orbit of a particular planet is equal to the yojanas of the orbit of that Planet. A Planet that has more number of Bhaganas (orbits) has his orbit above the one who has less number of Bhaganas. The root of the tenth part of the square of the orbit is Kama (hypotenous) of the kaksa (orbit). High in the sky above the earth remains the planet. The root of the square of the Kama multiplied by ten is the Kaksa. Thus the orbit and hypotenous of all planets can be obtained. Where all planets are seen as one (in one line) that is the common Kaksa of 216000 yojanas. The yojanas in form of Kalas (distance in form of time) can be obtained of that planet only whose orbit can be divided by 216000. The Kaksa (circumference) of the universe is equal to the yojanas of the path of a kalpa. Up to this the sun spreads his rays.

6500 Kalas (i.e. yojanas) in the measure of the solar circumference. The measure of the moon's circumference Bimba is 480. That of Bhauma is 15. Of Budha it is 60. Of Jupiter it is 120, of Sukra it is 200 and of Saura (Saturn) the son the sun it is 80.

The moon is seen at a distance of 12 Amsa (degrees). The Bhauma at a distance of seventeen degrees, of Budha it is 13 degrees, of Jupiter it is 11 (eleven) degrees, of Sukra it is 9 (nine) degrees and of Saturn it is 15 (fifteen). 14 minus $\frac{1}{3}$ of a degree (i.e. $13\frac{2}{3}$ degrees) is the Manda Paridhi of Surya (when the sun moves in slow motion). The Manda Paridhi of the moon is 31° and $39''$, of Bhauma it is 70° , of Budha it is 38° , of Brhaspati it is 33° , of Sukra it is 25° degrees, of Saura (Sam) it is 70° . The movement of the planet is lower or above according to their Paridhi (circumference).

The ninety sixth part of 216000 is the first Jya (cord) (i.e. the first cord of the circular arc 225). This is called kramajya and the first Kramajya -^same Kramajya (i.e. $225 - 225 = 0$). This result subtracted from 225 - 224 is the second jyantara. The distance between two Jyas. Thus subtracting the result of ($225 - 225 = 0$)

This subtracted from the first Jya i.e. $225 - 3 = 222$ is the second Jyantara. The addition of the first Jya (225) and second Jyantara

(224) = 449 is the second Jya. The second Jya (449) * first Jyva

(225) = 2 is third Jyantara (i.e. $449 * 225 = 2$, $224 - 2 = 222$ is the third Jyantara) and this (222) plus second Jya (449) = 671 is the third Jya. Then the third Jya * 225 (first Jya) = 3 subtracted from the third Jyantara (222) is the third Jyantara. This (222) added to the second Jya (449) = 671 is the third Jya. Then the result of dividing the third Jya minus 3 - 215 is the fourth Jyantara. This plus the third Jya ($215 + 671 = 886$) is the fourth Jya. This (886) divided by first Jya (225) = 5 approximately, subtracted from the fourth Jyantara ($215 - 5 = 215$ is the fourth Jyantara. Thus (215) added to the third Jya (691) = 886 is the fourth Jya. This fourth Jya i.e. $890 + 225 = 4$ subtracted from the fifth Jyantara = 215 is the fifth Jyantara and this added to the fourth Jya i.e. 11C5 is the fifth Jya. (Thus with the same process we get 1315, 1520, 1719, 1910, 2093, 2267, 2431, 2585, 2728, 2859, 2977, 3084, 3177, 3256, 3321, 3372, 3409, 3431 and 3438 as Jyas in further order and 210, 205, 199, 191, 183, 174, 164, 154, 143, 131, 118, 107, 93, 79, 65, 51, 37, 22, 7. The Jlvantaras in further order.

It is shown in this table for ready reference.

Jya in order

93 Astadasa Jyantara

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79 Ekonavimsa Jyantara

3256

19

65 Virhsam Jyantara_____

3321

20

51 Ekavirhsam Jyantara

3372

21

37 Dvavimsam Jyantara

3409

22

22 Trayovimsam Jyantara

3431

23

7 Caturvirhsam Jyantara

0 Pancavirhsam Jyantara

21600 is the half of the diameter of Khakaksa (the circumference of the universe) [i.e. thrice the radius (21600×2) is the diameter of Khakaksa. This Trijya is 212]. The square of Krama Jya should be deducted from the square of the radius. The root of the remainder is its Kotijya. The remainder of the Kotijya deducted from the radius is 212. The three Rasis in a Kendra, the degrees (Liptas) of which are converted into Jya, are named as Pada. In the first Pada (segment comprising three Rasis) it is the same. In the second Pada whatever Jya is subtracted from six Rasis. In the third Pada the six Rasis are subtracted from the Kendra (centre). In the fourth Pada the Jya Kendra should be subtracted from the Jya Kendra. The Liptas (minutes) should be divided by the eighth part of the Liptas of a Rasi and thus the Jya is equal to the obtained Gunas. The remainder should be multiplied by the next Jyantara and should be divided by the eighth part of the degree of a rasi and the result added into Sthapita Jya. Thus is obtained the desired Jya. The length of the time (in ghatas and Palas) should be turned into Kalas (minutes) and from them the Jya should be brought (found out). As many Jyantas should be subtracted from the desired Jya. The remainder should be multiplied by the eighth part of the Liptas of a rasi and should be divided by Jyantara and that amount should be added to the Liptas of a rasi. These are the divisions of the Capa (arc of a circle). Similarly from the difference of the Saras can be obtained the parts of the arcs of those Saras. A Jya of twenty four Bhagas (Arhsas or degrees) is the Parama Jya. A Planet in Mesa Rasi is (exactly) on the Visuva Rekha (Equatorial line). A planet in Kullra (Karka Rasi) is in the north at the highest distance (of Krantijya). In Tula etc. the planet (again) is on Visuva rekha. When the Makara etc. The planet is at the farthest distance in the south from the Kranti Jya. The Jya (cord) of a planet multiplied by the Parama (longest) apakrama jya (the distance from Kranti Vrtta) and divided by

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Vyasardha (radius) is Krantijya and the arc of that jya is the declination of that planet which is obtained in order.

The Planets in (the six ras'is) Makara etc. are said to be in Uttarayana (the northern progress) and in Karka etc. They are in Dakshinayana (in southern progress). The northern hemisphere starts from Mesa etc. and the southern hemisphere from Tula etc. The direction of the Kranti depends on the hemisphere. The Jya of the Spastagraha is multiplied by the Paramasara and divided by the Trijya. The result is the Sara of further Kranti. This Sarantara is at

north or south of all planets except the sun.

Now the approximate (Madhyama) Saras of the planets Candra

and others. The moon has 270, Mangala has 110, Budha 152, Guru

76, Sukra 36 and Sani 130.

Taking the touching point of the moon's movement with the

ecliptic as the centre its Jya should be multiplied by the moon's

madhyama s'ara and divided by the radius. The result is the exact

sara of the moon. The exact (spasta) graha of a particular time and

its Spastapata should be added together the jya of the sun

multiplied by the Madhyama sara of Bhauma or Guru and Sani and

divided by the exact Trijya. The result is the Spasta graha sara of

that particular planet. In case of Budha and Sukra their particular

Slghra ucca plus the Sphuta pata and its jya should be multiplied

by Madhyama Sara and divided by sphuta s'ighra karna. The result

is their spasta s'ara. If the arc of ecliptic and the Sphuta Sara are in

the same direction they may be added and if the direction is

different it must be subtracted. Whatever the remainder of the

direction is the spasta-kranti of that planet. Whatever of the direction remains after adding or subtracting, the planet is in that particular hemisphere. This is how the northern or southern movements of the planets can be found out. The planets that rise or set owing to their movement traverse from the west to the east and thus they move in the Bhagana. The sun with its Ucca and Pata goes to the south or north of Lanka and at the end of the month of Phalguna all planets in the beginning and the end of the kalpa at the time of the sunrise come together at the meeting point of the ras'i Mina and Mesa. When the sun enters Mesa at the time when it

is in the mid sky. The shadow of a peg of ten Angulas long on an uneven ground. The square of that shadow multiplied by the square of Trijya (i.e. radius) and divide it by the sum of the squares of the shadow and the peg, the result is the square of the Aksjya. The root (Pada) of the square is the Aksajya and its arc is the latitude of that place. The latitudes deducted from the three rasis (i.e. 90°) is the Lamba jya of that place and its jya is the perpendicular. The root of the remainder of the subtraction of Krantijya from the Trijya is the Trijya of Ahoratra. And according to the movement to the ecliptic is the direction north or south. The Kranti jya of a particular place multiplied by the Palabha and divided by the length of the peg the result is ksitijya (the distance of a place from the equator). The Ksikiya multiplied by Trijya and divided by the Trijya of ahoratra is Carajya and the arc of Carajya is the Prana (Asu the shortest distance) of the Caradha (the tenth part of a Ghatika is Asu or Prana). Fifteen ghatikas added to the Carardhaprana is equal to the Dinardha (actual half day). Similarly the Cara ghatikas subtracted from fifteen ghatikas is the mid-night. This way it is in the northern hemisphere and the reverse in the southern hemisphere. The squares of the jyas of the first, second and third rasis (Mesa, Vrsabha and Mithuna deducted from the squares of their own Kranti. The root of that remainder multiplied by the radius. The remainder the Asus (Palas) of Mesa, Vrsabha and Mithuna with zero latitude and by reverse process brought the Asus (Palas) of Karka, Sirhha and Kanya respectively, calculated in regular order are obtained the Asus of Tula, Vrscika and Dhanu and by reverse order are obtained the Asus of Makara, Kumbha and Mlana (i.e. the Udayabhava). The Asus of Cara are calculated from the Jyas of Mesa; Vrsabha and Mithuna are subtracted in order; the result is the Carapranas of Mesa,

Vrsabha, Mithuna. Their Carapranas deducted from the Udayamanas in order and by reverse order added to the Udayamanas of Karka, Sirhha, Kanya. They are the Udaya pranas of the ras'i in that particular place and by reverse order are the Udaya pranas of Tula to Mina of the shadow of the peg on a desired day at the mid-day. The upper point is the north and the base is the south. The arc of the two ends to the shadow i.e. north and south are the east and the west. The position of either sun or moon without their desantara correction should be taken into consideration. It is this way. If the position in the sky is included in the mathematical calculation then the place of consideration falls on that particular line (i.e. on the line Lanka to Meru). If the calculated sun or moon are before that then the place is in the west, and if after, then the place is in the east. The calculated time multiplied by sixty and then divided by five thousand the result is the distance in yojanas of the desired place east or west. From midnight to mid-day is the first semi-circle and from mid-day to mid-night, the other part of a planet. The shadows of the peg made by the sun should be taken twice one after another at a distance of time and by reverse order should be taken the Karnas (the hypotenouses of that triangle). The distance of the shadows of the peg eastward or westward is Visuvadbha. On a desired day the difference between the Visuvacchaya and Palabha (latitude) should be found out. If the shadows are in the same direction but not equal then their difference is the movement of the sun (Suryapakramah) i.e. the desired Kranti. The radius multiplied by the Suryakranti and divided by the Parama (farthest) apakramajya and the result be made into arc and if the sun is in the first quarter, the arc should be divided. If the sun is in the second quarter it should be deducted from six. The remainder is the desired arc. If the sun is in the third quarter the desired arc is obtained by adding six to it. If in the fourth, the desired arc is obtained by subtracting it from twelve. If the sun is in the first Pada the shadow of trees is longer than that of the Visuva. If the sun is in the second Pada the shadow of trees is smaller in the beginning and increases gradually. In the third Pada it increases more and more and in the fourth Pada it decreases and then grows more. When the kalas (minutes) of the moon are divided by eight hundred the result is the nakshatra. The remainder multiplied by sixty and divided by eight hundred. The result is multiplied by sixty and divided by eight hundred. The result is the length of the time from the start of that Nakshatra. From the difference of the sun and the moon can be known a Tithi and from that can be known the Ahargana (as many days passed by from the beginning of the Kalpa. The mean (Madhyama) sun can be found by adding or subtracting from the Sphuta (exact) sun. A Samvatsara (a year) is

known from the movement of Sani and Brhaspati. All other planets can be made spasta in the same manner as that of the moon. On the Gata Kala (passed time) can be known from the movement of other planets also.

Here ends Kalapariccheda. AsvinyadInam dhruvakah and Athaitasarh Viksepah. The dhruvakas (unchangeable longitudes) of the Naksatras and their saras (as shown in the following table).

Name of Naksatra

Dhruvaka according to Pitamaha Ras'i-Anis'a

The Viksepas (greatest inclination of planets orbit)

Dhruvakas all to others.

Asvini

0-8

10-0

0-8

Bharani

0-20

12-0

0-20

Krtika

1-7-28 kalas

5-0

1-7-28

Rohini

1-19-28

5-0

1-19-28

Mrga

2-3-0

10-0

2-3-0

Ardra

2-7-0

11-0

2-7-0

Punarvasu

3-3-0

6-0

3-3-0

Pusya

3-16-0

0-0

3-16-0

Aslesa

3-18-0

7-0

3-18-0

Magha

4-9-0

0-0

4-9-0

Purva phalguni

4-27-0

12-0

4-27-0

Uttara phalguni

5-5-0

13-0

5-5-0

Hasta

5-20-0

11-0

5-20-0

Citra

6-3-0

2-0

6-3-0

Svati

6-19-0

38-0

6-19-0

Visakha

7-2-5

3-30

7-2-5

Anuradha

7-14-5

8-30

7-14-5

Jyestha

7-19-5

5-20

7-19-5

Mula

8-1-0

5-0

8-4-0

Name of Naksatra

Dhruvaka according to Pitamaha

The Viksepas (greatest inclination of

Dhruvakas all to others.

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Ras'i-Anis'a

planets orbit)

Purvasadha

8-14-0

62-0

8-9-0

Uttarasadha

8-20-0

30-0

8-9-20

Abhijit

8-25-0

36-0

8-25-0

Sravana

9-8-0

0-0

9-8-0

Dhanistha

9-20-0

24-0

9-20-0

Satabhisak

10-20-0

36-0

10-20-0

Purva bhadrapada

10-26-0

0-0

10-26-0

Uttara bhadrapada

11-7-0

24-0

11-14-0

Revatl

0-0-0

26-0

0-0-0

Now Asvini, Bharani, Krtika, Punarvasu, Pusa, Magha, Bhagya (Purva phalguni), Aryamna (Uttara phalguni), Svati, Vais'vadeva (uttarasadha)

Abhijit, Sravana, Dhanistha, Ahirbudhnya, Aja (Purvabhadrapada) Uttarabhadrapad and Revatl have northern saras (because they are on the northern side of the ecliptic). Rohini, Saumya (Mrgasirsa), Ahi (Ardra), Sarpa, Hasta, Citra, Visakha, Maitra (Anuradha, Indra), (Jyestha), Mula, Apya (Purva bhadrapada), Varuna (satabhisak) have southern saras. Wherever the Revatl rises it is at the east. The biggest star of a nakshatra is called Yogatara. Two Ras'is and 27 Arhs'as (degrees) is the ' Dhruvaka of Agastya and his Viksepa (Sara) is 67 Bhagas (Arhsas).

Now the points of retrograde (Vakra kendranl) of Bhauma etc. in rasi-Arhs'a etc.

Graha Ras'i-Arhs'a-kala etc.

Bhauma 5-14-0

Budha 4-26-0

Guru 4-5-0

Sukra 5-15-0

Sani 4-13-0

Now the Angula (regular course) points :

Bhauma 6-16-0

Budha 7-4-0

Guru 7-25-0

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Sukra 6-15-0

Sani 7-17-0

Now the points of their rise in the east.

Mangala 0-28-0

Budha 6-25-0

Guru 0-14-0

Sukra 6-3-0

Sani 0-17-0

Now the points of their setting in the west.

Bhauma 11-2-0

Budha 5-5-0

Guru 11-16-0

Sukra 5-27-0

Sani 11-18-0

Now the points of rise of Budha Sukra in the east.

Budha 10-10-0

Sukra 11-6-0

and the points of their setting in the west.

Budha 1-20-0

Sukra 0-24-0

The nakshatras rise 1582236450000 times in a Kalpa. The Naks atrodayas minus the solar Bhaganas are the kudivasas (Ahoratras on the earth i.e. the Savana dinas). The bhaganas (revolutions) of the sun multiplied by 12 are the solar months and they (the Masas) multiplied by 30 are the solar days. The bhaganas of the moon multiplied by 27 are the Naksatra days. The difference of the solar bhaganas and lunar bhaganas is the lunar months. The solar months subtracted from the lunar months the remnant is Adhikamasa. The difference of the lunar and natural days is the Avama i.e. ksaya tithis.

Here ends chapter 168 of the second part of Visnudharmottara Purana, entitled "Upakarana Vivarana"(the description of the instruments) during the discourse of Markandeya and Vajra, addressed to Rama by Puskara.

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CHAPTER 169

Jyotih-Sastra Grahagati

(The movement of the planet in Astronomy to Rama by Puskara)

Now to find out the desired time (of the desired day) one should multiply the number of the Manus passed and then multiply them with the number of years of Caturyuga (i.e. the aggregate of the four Yugas—Kṛta, Treta, Dvāpara and Kali. In them should be added as many of the years Solar months in a Kalpa we obtain the number of the days of Adhimāsas that will occur hereafter. The days of the remaining Adhimāsas deducted from the total Solar day of Kalpa and the remainder divided by the number of Adhimāsas will give the total days of the total Adhimāsas that are yet to come. The remainder of Kṣayadinas divided by the days of Kalpa will give the number of Kṣayadinas yet to come. The total number of years till the desired day divided by five - their remainder is the present year (one of the five years by name—Samvatsara, Parivatsara, Idvatsara, Idavatsara and Vatsara). The sun, moon, mars, mercury, Jupiter, Venus and Saturn and the planets in order (as seen in the sky). The days of Kalpa up to the Istadina divided by 7 (seven) its remainder will be the lord of the Samvatsara (which is the fourth in number from the last year's lord. When the lunar Ahargana is divided by 7 (seven) the remainder is the lord of the day (i.e. one of the days

Sunday etc.). The desired day (Vara) can be obtained as the remainder of dividing the lunar Ahargana by 7 (seven). Divide the Candra Ahargana by 180 (one hundred eighty). The result should be divided by seven. The remainder of this is the lord of the Pavan (Parvadhpati). Brahma, Candra, Indra, Kubera, Agni, Yama and Isa (siva) are the lords of the Parvans. The total Ahargana of the Kalpa—be multiplied by the Bhagana of a desired planet and the result divided by the number of the Savana dinas in a Kalpa. The result of it is the desired planet of Lankodaya (its position at the time of sunrise in Lanka). By the Cara (the difference of local time multiply the daily movement of a planet and then divide by 60 (sixty). The result be subtracted from the time of sunrise (if it is sunset time the result be added). This is done when the sun is in the northern hemisphere. If the sun in the southern hemisphere the reverse should be the case. [This is Cara (Samskara). Multiply by the yojanas of longitude by sixty and divide the result by 5000 (five thousand)]. The result be subtracted if the place is in the east and added if it is in the west from a particular longitude. This is how a particular planet is in the desired place at a desired time. The sun and moon of a desired time should be made Sphuta. (Their exact position) by their apsis (course of his movement -apsis). The Mars should be made Sphuta by four specific processes. They are Manda (slow), Sighra (fast), Manda and Sighra. For other planets there are only two processes Manda and Sighra. In case of Bhauma (Mars) the first process for his exact position (Sphuta position) the first process should be manda and then Sighra Paridhi. In case of Venus (Sukra) both Manda and Sighra procedure must be applied. In case of Bhauma, Brhaspati and Sani the sun should be in Sighra movement and the planet itself in manda movement. The Kendra (centre) is obtained by deducting the planet, taken as Sighra Kendra from the planet itself. For the Sighra Kendra of Bhauma from whatever Bhukta or abhukta of the planet the less should be turned into jya and multiplied by 400, then divided by 12. The result should be added if the Kendra is in the Makaradi, six ras'is are deducted if it is in Karka etc. The Venus (Sukra) can be made Spasta if the Jya of Sukra manda kendra is divided by the Jya of one and a half ras'i (i.e. 45 degrees) and the result be subtracted from the manda paridhi of Venus. The Kendra paridhi of Sukra becomes spasta if his (Venus's) jya be divided by the fifteenth (15th) part of Trijya and the result added into the Paridhi of Sukra Kendra Jya (arc) taken from manda Kendra is Bhuja jya. And Bhuja jya subtracted from $90^\circ (R + L)$ is Kotijya. The Bhuja jya or Kotijya multiplied by the manda paridhi of that planet and divided by 360 (three hundred sixty). The result is Bhuja phala (area of Bhuja) or Koti Kala. If the Kendra (centre) is Makara and other Rasis the Koti Kala be added in Trijya. If the centre is Karkadi it should be subtracted. That is the Koti of Manda phala and the Bhuja phala is Bhuja. The root of the sun of the squares of Koti and Bhuja is Kama (hypotenous). If Bhuja jya multiplied by Traijya is divided by sphuta karna the bow (arc) of the result is the Kalas of the phala. These phala Kalas should be subtracted if a particular graha is in Mesa etc. and added if the graha is in Tula etc. Add half of the phalakalas in the process of the first Manda Karma. The Manda Spasta planet thus brought should be deducted from the Sighra Kendra (i.e. the sun). Then find its centre and turn into phala by Sighra paridhi. That result be added if the planet is in

Mesadi and deducted if in Tuladi. This is how a planet becomes Sphuta. Take the planet (taken for granted - as sphuta) as centre repeat the calculation till the planet exactly sphuta.

The patas (points of intersection) of Budha, Sukra should be found clear by the reverse method (i.e. add where it was told to subtract and viceversa). In case of Bhauma, Guru and Sani the pata can be found by the reverse process of the Sighra phala. The Sphuta Bhukti (the exact movement of a planet in a rasi) can be found out by the difference of the position of the last day's planet and its present position. For the manda phala of the sun multiply it by the spasta bhukti and then divide it by 21600. The result of it may be added or subtracted from the Kendra of that particular planet.

The last of the Sighra phala of the planet should be subtracted from the sun and the remainder be divided by the result of the deduction of Sphuta bhukti and the Sighra bhukti of the planet. The remainder of this subtraction is the time in the days of a retrograde planet.

Here ends chapter 169 of the second part of Visnudharmottara Purana, entitled "Jyotih-sastra Grahagati" (the movement of the planet in Astronomy) narrated to Rama by Puskara during the discourse between Markandeya and Vajra. • >

CHAPTER 170

Tithi Nakshatra Prakarana

(The chapter on the lunar date and constellations)

The Sphuta graha (i.e. the position of a Planet calculated minutely to the ghatis and palas) should be turned into the palas (his degrees, minutes etc. should be turned to palas) should be divided by eight hundred (800). The result is the degrees etc. of the nakshatras As'vinl etc. already bhukta (passed) by that planet. The remainder of it should be divided by the Sphuta bhukti. The result is the time (days) taken by the planet from his entry into that nakshatra. The remainder of it is to be deducted from 800 (eight hundred). This is the time as shown above whatever nakshatra in a Ras'i has already traversed (as many days in that nakshatra) or yet to be traversed should be divided by Sphuta bhukti (of that particular

graha) the result is the days passed or yet to pass of that particular kranti.

Now the Trijya (radius) in form of yojanas added to the measure of the bimba (image) of the planet should be multiplied by the radius and should be divided by the clear yojanas of the Karnardha (Trijya). This would give the measure of the diameter of the image of the planet, in Kalas. The yojanas of Trijya of Sphuta Surya should be deducted 5000 (five thousand) the

diameter of the circumference and then multiplied by the same 5000 and then deducted from the diameter of Surya and then divided by the same 5000. The result is the shadow of the earth.

Multiply the radius of Sphuta Candra by the diameter of the circumference with 5000 and then divide the result by the radius of Spasta Candra. We thus get the Kalas of the measure of Rahu. The half of the Kalas of the measure of the planet (Candra) should be multiplied by 60 (sixty) and divide it by the bhukti of the planet. The result is the Pusyakala before or after the start of Sarhkranti. Deduct Surya from the Kalas of Candra. Then turn it into Kalas. Then divide them by 720 (seven hundred twenty). The result is the tithi from s'ukla pratipada onwards. The remainder of it is multiplied by sixty (60) and then divided by the differences of the movements of the sun and the moon. The result is those many ghat ikas passed (in terms of the time).

There is always the Karana sakuni in the latter half of the Caturdas'i tithi. In the first half of amavasya there always is the Karana Catuspada and in the latter half there always is the naga-karana. In the first half of the Tithi Pratipada - there always is Kirhstughna Karana— (These are the Sthira Karanas).

Deduct the sun from the moon and the rest of the Kalas divided by 360. This gives us the Karana that passed away. From the remainder should be found out the time of the present Karana. Just in the same method as in tithi. From the result deducted by one (1) and divided by seven (7) whatever remainder is the Karana calculated from Bava. Add together the sun and the moon then turn the sun in the Liptas (Kalas). Then divide it by 800 (eight hundred). The result is the Yoga Viskumbha etc. that have passed. From the remainder added by the bhukti one can find the time of

the present Yoga. Just like tithi. This is the Kranti Samya (the meeting point during their gati) of the Candra and Surya.

If the solstices of the Sun and the Moon are different but the gola is the same there occurs Vyatipata. If the gola is different and ayana is the same there occurs Vaidhruti Yoga. In the case of dhruva and Vyaghata there is a possibility of the Kranti Samya (of Surya and Moon). If the conjunction of the Sun and the Moon is for long time they last longer. (Here the reading being corrupt the purport of the text is not clear). Then should be found out the position of the Sun (Surya Kranti) and then, by the rahupata of that time, should be found out the Patakranti in the same manner as that of the moon. If the moon is in the first or third quarter then Spasta Candra Kranti should be found out. If the Kranti is less then there will be no Kranti Samya (of Surya and Candra). If the moon is in the first or third quarter (pada) and the Kranti, Samya of the sun and moon is visible, then the pata has already

occurred or will occur shortly. If not, there is time for it or has passed away. If the moon is in the second or fourth quarter then the reverse is the case. If the sara is in the direction of Kranti then it is more or less than the Candra Kranti. If the Krantis of Surya and Candra are equal then the Kranti will occur. If they are in a different direction then there will be Vyatipata Yoga. Or otherwise the sara should be added or subtracted from Vidhrti. Thus if Surya, Candra and Candrapata are equal then there will be Vyatipata No. 2. If not, this Yoga becomes the divider. The Istakala multiplied by the first Yoga should be repeated and the second Yoga should be found out and thus Sphuta Kala must be found out. This is the middle time of Vyatipata. Add together the bimbās of Surya and Candra and multiply it by (60) sixty and divided by the difference of them, whatever the result is called Sthiti. If the Sthiti is added to the madhya kala we get the time of the end of Yoga.

Here ends chapter 170 of the second part of Visnudharmottara Purana, entitled "Tithi Naksatra Prakarana"(the chapter on the lunar date and constellations) during the discourse between Markandeya and Vajra.

CHAPTER 171

Chayaprakarana

(The chapter about Shadow)

If it is the northern hemisphere (Uttara Gola) then the JIva obtained by deducting the half of the day from the remaining little time and if it is the southern hemisphere the little remainder of the day time is multiplied by the radius of ahoratra and then divided by the radius of the gola. If it is otherwise i.e. a different gola then after deducting the radius the remainder must be made the divider. Then the Ceda (cutting point) should be multiplied by the lamba jya and divided by Trijya becomes the Ista satiku. The square of Trijya should be deducted from the square of Sahku and the remainder brought to its root becomes the Drgjya (the line of eye sight). This should be multiplied by twelve (12) and divided by the length of Sahku. This must be deducted from the Surya Kranti of madhyahna if it is Uttara golardha and added if in Daksina gola and its remainder found out. If it cannot be deducted then add ninety (90) and then deduct. Its jya becomes the divider. Whatever is obtained by multiplying the anastajIva by 12 is the madhyahna Chaya. The Trijya minus the multiple of 12 minus the madhyahna rekha is Kama. Multiply the radius by the Kama of Visuva and then divide by the Kama of Svesta Chaya. The result should be added or subtracted according to the hemisphere being northern or southern. Then it should be multiplied by the radius and then divided by the desired ahoratra. The result should be added or deducted according to

the gola Uttara or Daksina. Thus is the time of the day gone. The remainder is the time yet to come to pass.

Here ends chapter 171 of the second part of Visnudharmottara Purana entitled "Chayaprakarana" (the chapter about shadow) in the astronomy during the discourse between Markandeya and Vajra.

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CHAPTER 172

Lagna-Prakarana

In the kalas passed by the rasi of sphuta Surya add the Asus of the middle rasi and then divide by the kalas of that particular house. The result is the time passed by the Sun in that particular rasi. This should be deducted from the Asus of Istakala. From the remainder should be deducted from the bhukta kala and from that remainder deduct the Asus of the gone by rasis Udaya. From that sun should be deducted the kalas of the past rasi and then add the kalas of the rise of the rasi of Suryodaya. Then multiply the Surya kalas by 30 (thirty) and divide by the kalas of a suddha rasi. By this calculation we can find out the time passed by that rasi also. Taking the total of six rasis as the sun is the arka bhukta period, which is found from the lagna. In order to find out the kalas from the kalas passed in the lagna, add the rise of the next rasi. This is the time of lagnodaya.

Here ends chapter 172 of the second part of Visnudharmottara Purana entitled "Lagna-Prakarana" during the discourse between Markandeya and Vajra.

CHAPTER 173

Udayastamaya Prakarana

{The chapter on the rise and setting}

Mangala, Brhaspati and Sani are manda (their movement is slow). Budha and Sukra are sighra (they traverse fast). If these two (Budha and Sukra) are Vakra (retrograde) they are manda. The slow planets are less bright. They according to kalarhsa according to the time, rise half or are seen completely. Similarly a fast planet is seen in the west. This same planet rises in the east and also sets in the east. A planet that comes to rise also sets in the west. The clear sara of a planet under consideration should be multiplied by Aksajya and then divided by the radius. The result must be

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deducted from the planet which has risen. If the planet is set, the result must be added. If the s'ara of a planet is in north it should be divided by the parama kranti and the result is subtracted from the ayana s'ara or is added as the case may be. This way we can find out the time of the rise and setting of a particular planet. Then find out the distance in time between the sun and the planet that set. The kalams'a plus grahantrams'a must be divided by the bhukti (the distance a planet travels). If the distance is 15 or more degrees the planet does not set. If the distance is less, the planet sets. If the planet is retrograde then whatever is obtained by adding this movement we get the day of the rise and the setting. In the same manner can be found out the time of the rise and setting. To the dhruvaka of Agastya must be done two actions of ayana and aks arhs'a and his rise in a ras'i must be with the difference of two degrees. Agastya rises when SQrya moves those many degrees. The time obtained by deducting the ras'i and Arhsa of Surya from 12 (twelve) by those many ras'is and kalas of the sun Agastya will rise. Everyday he will rise according to the movement (lagna) of a planet.

Here ends chapter 173 of the second part of Visnudharmottara Purana entitled "Udayastamaya Prakarana" (the chapter on the rise and setting) in the discourse between Markandeya and Vajra.

CHAPTER 174

Paitamaha Siddhanta

(The doctrine pronounced by the Grandfather -Brahma)

Find out the Lagnas of the rise and the set of SQrya and Candra. Then must be found out the rise and setting of the moon. Then find out the kranti (movement) of the sun and the moon

of the desired time. Multiply it by the radius and then divide by Lambajya. The two results thus obtained are the agras. They are according to the direction of the kranti. Then find out the Sankus (perpendiculars) of the sun and the moon. Then multiply the aksajya by the Sariku and divide by Lamba. Thus we obtain the grounds of the two Sankus. Both are in the north. On the desired

night and the day of the direction the bases of the twelve arigula Sankus are the same then they must be added together. If the directions are different then they must be deducted. The bhuja of the sun and the moon become different. If their direction is the same they must be deducted. If the directions are different they must be added up. This is the sphutabahu. Add together the squares of Drstirekha (line of vision) and spastabhujajya if the directions east or west are different. If the directions are the same then the squares must be deducted. Whatever the total or remainder is the jya of Prathama amsa. If the direction of prathamars'a jya is the same then deduct; if difference, add. This is the second amsa jya (dvityamsajya). The root (Padarh) of the addition of the squares of the first and second jya is koti and the root (pada) of the addition of the squares of koti and Bhuja is Kama. Deduct the sun from the moon. This is the Kendra (centre). From that find out jya. Multiply the Kendra jya by the measure of the centre and then divide it by 90 (ninety). The bright portion of the moon is seen as much as the result of the division. This happens only if the moon is in the first or third quarter. If the moon is in the second or fourth quarter the black part of the moon is obtained. Take the quarter part of the said measure of the moon and divide it by the half part of the white moon, and add the result in the drksutra (the vision line) and then add the little portion of the desired day. This is the divider. The white portion of the moon divided by this divider is the bhuja and koti of the white moon, in arigulas. If the moon is in the first quarter then accordingly, as in east or west, the white cusp of the moon is (up or down). Similarly the black portion of the moon in the second or third quarter should be understood. Take the moon as the sun and draw a bhuja from the sun to the direction of the moon. The Koti will be in the opposite direction of the Bhuja. Then with the Lagna turning in the eastern direction repeat till the Labdhona (WW) is obtained.

Thus at the end of the Tithi corrected by Lambana Sarhskara, the eclipse reaches its middle. If the latitude is more than its own

1. Here the text is wanting. Some sentences are missing. Therefore there is nothing clear.

kranti from the time without (rt) the three Rasis, the inclination of the eclipse is in the north. If the Kranti and time are less, then the inclination is in the southern side. The correct sara

(W.) can be obtained by adding the Sara of the moon at the time of eclipse and the Avanati (3icn(ci) together, if they both are in the same direction. If they are in different directions then the sara is obtained by their subtraction. By this method by deducting six Rasis from the beginning time of the eclipse, the start of the eclipse and the touch of the shadow by Lambana Samskara is known. The actual touch, complete eclipse (middle of the eclipse) and the Moksa can be ascertained. If the perpendicular at the time of the middle is in the same direction then one should be deducted from the other. If they are in different directions they should be added together. By adding the Sun's or Moon's time in the middle of the eclipse (time) one gets the correct sun or moon. In case there is no Lambana then the time of start and actual shadowing times should be calculated half. The rest i.e. graphs etc. are just like those of the moon.

1. This description of the movement of the planets and its calculation is praiseworthy (if known). It culminates in bringing fame, increases the life and at the end tends to give the heavenly world. It fulfils all desires and is auspicious.
2. If one knows the movement of even one planet very well he achieves the world of that planet. There is nothing to doubt about it.
3. When one knows about the movement of all planets he attains the Brahma loka. Such a man desirous of achieving Dharma (merit) achieves it. If he desires to obtain artha (wealth) he gets it.
4. If such a man desires to fulfil his particular desire he does so; and one desirous of attaining Moksa attains it. When a Dvija (a twice-born) knows about the movement of the planets well he becomes fit for that i.e. he becomes a real twice-born.
5. If a knower of the movement of planets does not earn his livelihood by that knowledge and one who avoids to earn livelihood by that knowledge, he becomes the best of the meritorious men.

6. The Vedas originated for the purpose of Yajfia (the sacrifice). These sacrifices are prescribed in order of time. Therefore one who knows Jyotisa the scripture of fixing time (in form of a day, month etc.) he knows everything.

Here ends chapter 174 of the second part of Visnudharmottara Purana entitled "Paitamaha-Siddhanta" (the doctrine pronounced by the Grand-father-Brahma) in the discourse between Markandeya and Vajra.

Here ends Paitamaha-Siddhanta.

CHAPTER 175

Yatradhikara

(Fitness for travel)

Sri Parasrama said—O Lord, knowing all the religions and well-versed in all the sciences kindly narrate to those who desire to know, the yatrakala - the time of marching of the kings. (1)

Puskara said—You know from me the time of the travel of all the castes, giving authority to the king with good qualities and of the people desirous of victory. (2)

The Paura—(citizens) are Yayi (moving) when the sun is in the east in the Kapala. The other two Yayi planets are Venus and Mars. The remaining are praised as Pauras. (3)

Yatra should not be made when Paura-grahas are not powerful, but a king should always march when the Yayi - grahas are powerful. (4)

(Yatra should not be made when Venus is set, gone to Nica; is Vivasa, gone to the Rasi of the enemy, is Pratiloma and Viddha).

Yatra should not be done when Mercury is in the Pratiloma and the planet is the Digpati or when it is raining or when the wind is blowing. (6)

Yatra should not be done in Vaidhrta and Vyatipata and similarly in the omen of a serpent and when a four-legged animal is killed. (7)

Yatra should not be made at the time of calamity, death and when the enemy is in front or at the birth of a Bha (planet - Sukra) and when there is a Rikta-Tithi - a missing lunar day. (8)

The union of the northern and eastern directions is praised, similarly is the union of the western and the southern directions. (9)

O Rama! a king should not cross over the boundary rising from (Vayu, Agni and Dik) - wind, fire and direction and in the beginning of all the years. (10)

In the Sarhvatsara Pracl-east is not the direction and the southern of the Pari-Purva, before that another should be known as the southern of the AnupQrva. (11)

Similarly that named Vatsara is said to be Advava. A king should go in the eastern direction when the sun is going to the North (in Uttarayana). (12)

O the best of the Brahmin the moon is in the south, in the west; one should go during the day to Suryayana by the Ayanabheda of the two directions. (13)

At the night one should go to Candrayana in the directions which are told by me. The spring season is in the Uttara-dvara having the door in the North and Grisma is Prag-dvarika having the door in the east. (14)

Sarad - the Autumn is having the door in the west and Sis'ira is Uttara-mukha having the face in the North. Hemanta is having the door in all the directions and Pravrd-rainy season is said to have no door. (15)

O one with great luck! the direction is said by nakshatra devata - the god of the constellation, similarly it is praised in its half month. (16)

The days of the sun, moon, Saturn and Arka are not good, the day when they are favourable is also not praised. (17)

The sun should be known as having the door in the East and the Kuja (Mars) has in the south. The Saturn has on the west and the moon has the door on the north. (18)

O Rama! all the doors of Jlva, Venus and the moon are said to be joyful. Particularly their days are praiseworthy for going on a travel. (19)

The day is not praised on which the Jlva situated in the Mitra-grha-friendly house and is jlta-conquered in Sama-gama-union and when the sphurana (Mars) is lustreless. (20)

The Graha - planet is uccastha going to the house of the friend (Mitra-grga-ga) and situated in its oWn field, which is victorious, having the rays and is (Sthula) big, that day is praised. (21)

Krttika etc. in the east, Magha etc. in the (Yamya) south, Maitra etc. in the west and Vasava (Indra) etc. in the north, there all the doors beginning with Diva-day should be suggested. They going to the middle of the directions are called "Stambha". (22-23)

The bears of 'Stambha' etc. in the east are "Pravesikani" and those in the north of 'Stambha-Rksa' should be known as 'Nirgama Rksani'. (24)

The Dusta praves'abha (a bad nakshatra) at the time of entrance in other rasi should be said to give victory to the person who travels and in the bad stambhabha is for seizing fortresses. (25)

When Durgama-Rksa is Dusta one should say that the Nagaras citizens will be victorious and O Brahmin! the same (is the result) when the bear is Papa-graha Kranta and it has set. (26)

When it is burnt (Dagdha) or smoky or is hit with the dust or made smoky by Ketu or is surrounded. O Bhargava by that Rksa calamity is seen. Or the same is the result caused by Sankranti of the planet by which the sitting and rising is caused. (27-28)

That which is Bhinna by the moon and that whicl is so (Bhinna) by other planet or the moon and sun are Grasta. When they are gone toTfiat nakshatra - in that nakshatra - constellation the king should never go; but he should march when the moon favourably stays in Asta-varga. (29-30)

Those who stay in the. eastern - door are joy-giving and those staying in the southern direction are auspicious, those whose doors are in the west give victory and the Rikta in the north are praised. (31)

O one with huge hands! Those having doors in all the directions are said to be Purna-Tithi (the full lunar day). The direction of the muhurtas is according to the nakshatra-devata - the god of the constellation. (32)

The Abhijit (constellation) with three doors in the south should be known as Vigarhita (prohibited);. O Rama! the Ram (Mesa), the lion (Sirhha) and the Archer (Bow)

Dhanurdhara are called Prag dvara-having door towards the east. (33)

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Similarly, Virgo, crocodile and the bull are having doors in the west and the balance, crocodile and the Pitcher should be known to the west. (34)

Similarly, the insects (Kṛta) scorpion, fish are praised in the north. The face of the direction should be known carefully. The face in the east is according to Amsa (Amsakam). (35)

All the Saturns are praised but the Kalarodha should be abandoned. Visakha etc. should be abandoned when the poor sun is in Bha (Venus) Tritaya. (36)

When the pioon is in Asadha - Tritaya it is similarly called Brahmana. In Mars Dhanistha etc. three and in Mercury Pausna etc. three, in Jṛva similarly Rohini etc. and similarly in Venus-Pusya etc., similarly O one with huge hands in Saturn with efforts, Mula and Sravana and similarly Ahirbudhnya and Agneyam and Aditya or Vayavyam Bhagyam - these Siddhiyogas are praised on the days of Aditya etc. Now specially know from me the Siddhiyogas on the lunar days. (37-40)

O one knowing the religion, they give accomplishment in all the acts according to the sequence of the planets, the second and the third and the eighth are opposite.(41)

The seventh and the fourth and the fifth lunar day and the other lunar days in the Siddhayoga in order, listen to me. (42)

The eleventh and the tenth, the ninth, the fifteenth and also fourteenth, twelfth and, O Rama! the thirteenth. (43)

I shall tell you about the measure of the shadow in sequence in Siddhiyoga. The act done even once at that time remains forever. (44)

It should be known twenty in Aditya and in the moon sixteen are praised. Only fifteen in Mars and similarly in Mercury there are fourteen. (45)

Similarly in Jṛva thirteen and in Venus twelve are praised. When the sun is risen one should go in the North and when the sun lies in the middle to the east. (46)

In the afternoon to the southern and at mid-night to the western direction. O one with huge hands, travel at the rise of the Janma-Rasis is not praised. (47)

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When the two Rksa (bears) come together the travel becomes praiseworthy; the king desiring prosperity should avoid to travel in the remaining planets. (48)

When Saumya planets are in Navamsaka, the travel should be known as auspicious, but travel should be carefully avoided in Papa-graha Amsaka. (49)

If done in Janma-Bha (the constellation at the time of birth) it brings death; similarly in Adhana (placing) it causes calamity and the march towards the enemy should be carefully avoided in Bha-gana (the whole ecliptic). (50)

In Maitra it brings welfare and prosperity and in Ati-Maitraka it gives accomplishment; and O the best amongst men! the travel in Karma-Bha (constellation at the time of the beginning of some work) is praised. (51)

O Rama! when some greatly wonderful thing is seen, in the divine sky and the horizon. O one with huge hands, the marching should be carefully abandoned for seven days. O Rama! the travel should be avoided in weak Lagna and in Sunya-kendra and particularly when the janmapa and Lagnapa are weak. (52-53)

The auspicious travel done at the favourable sun is praised; but the travel, when the rainbow is in front, should be carefully avoided. (54)

Similarly, O Rama, one should not go, when the head is dashed against the door or when some inauspicious substance is seen or similarly when the mind is sad, but the king should go when the mind is satisfied. (55)

When the Saumyas gone to the centre of the triangle and similarly the Papa-grahas residing in the Upacaya - bear become Lagnasya (i.e. rising of the sun). The travel done at that time becomes auspicious. (56)

Here ends chapter 175 of the second part of Visnudharmottara Purana entitled "Yatradhikara" (the fitness for travel) during the discourse of Markandeya to Vajra addressed by Rama by Puskara.

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CHAPTER 176

Yatra Vidhanama

{The procedure of the marching}

Rama said—O the best of all the religious persons, kindly tell me about the yatra-vidhana - the procedure of marching, which brings accomplishment to the kings who are desirous of Victory. (1)

Puskara said—When the King's travel is made in a week, then on the first day the Vinayaka is to be worshipped with sweet balls, rice-grains, flowers and fruits, with the weapons of Gandharvas, ornaments, incense and the lamps which are attractive. (2-3)

Then on the second day the worship of all the Dikpalas should be done; after doing the worship of the Dikpalas, staying before them, the bed should be prepared with Kus'a grass and should be covered with a white cloth. It should be strewn with Naga-puspa and auspicious Siddharthakas-white mustard. (4-5)

On its head-side two feet of Sri Bhadrakali should be worshipped on the right hand side Hara-Siva and on the left Brahma (should be worshipped). (6)

The charming Kalasa (pot) which is worshipped should be placed firmly on Usnitaka. The auspicious pot should be covered with green leaves and shining with nice flowers. (7)

The king should eat a small quantity of Havisyanna - the food left over after giving oblations and he himself should chant this mantra on the right hand side. (8)

I bow-down to Sambhu having three eyes and to Rudra who gives boons. I bow down to Vamana and Virupa and to the lord of the dreams. (9)

O Lord, the lord of all the gods holding the trident and riding a bull, kindly always tell me in the dream the desirable or undesirable things when I sleep. (10)

One should speak again and again the mantra as long as one is awake. Then the purohita should put the Kusa grass on the heart of the king. (11)

When auspicious dreams are seen, then only the march should be done, otherwise not. When the third day comes, the god, lord of the direction should be worshipped. O one with great luck! Only the lord of the day and the planet, the lord of the direction and in which direction the king goes, should be worshipped. (12-13)

On the fourth day the big sacrifice of the planet should be done according to the rituals. And on the fifth day similarly sarvayagas (big sacrifice) should be done. The place where the temples of the gods are made in one's own city their worship should be done, of those who are residing there. Similarly at night the Arcana should be done of the ghosts. (15)

Their worship should be done on a tree, Caityas, temples having four terraces, at the cross-roads in the streets and in the caves of the mountains, on the river banks, on the hill temples of gods and then they should be worshipped in one's own house. (17)

After doing it there, the Pramatha king himself should read the prayers of lord Vasudeva and similarly of Saiikarsana (of Balarama), of Pradyumna, of Aniruddha, of Brahma and of Sankara, of Klnas'a, Indra, Varuna, the lord of the wealth and of the Ganas. (18-19)

Of Vayu-wind, of Nirrti, fire and the moon and the sun which are there, of the planets, bears, Skanda—(Kartikaya) who are very powerful. (20)

Of Vinayaka deva-Ganapati and of the Ganas of the gods, of demons, of Raksasas and all those whom they follow, of those who are having great strength, huge body, great potency, having great vows and those having (Asta-siddhis)

Anlma, Mahima, Prapti and Prakamya. (21-22)

Those who have Isitva, Vas'itva and Prapti and in Udaya where Kamavasayitva is there. In this way endowed with eight good qualities and having the prosperity and having terrible valour, having different potency, head and neck and having different weapons for striking. (23-24)

Those with different kinds of detachment and garments and having different strength and body, similarly having various kinds of garlands, with great action and with great strength. O Brave persons having favour and sympathy for devotees, giving boons and taking forms according to the desire. O Pramathas, kindly

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accept the obligation. I bow down to you. I have come to your shelter with sons, ministers, servants and wife. (25-26)

O very lucky lords! Kindly protect me in the house, in the war and on the way and you destroy the enemies going in the back of their armies. (27)

You all gather together to tell the dream about the auspicious or inauspicious things, after returning I shall give you more oblations than what I gave (in the past). (28)

A king should give it carefully after returning and he should pray at night for getting the dream, as before. (29)

On the sixth day one should do the bath of victory. Its procedure is said to be all that of Abhiseka. (30)

Then on the day of the marching one should abandon shaving, mudrana, bhedana and cutting of the nails. (31)

Abhyahga - rubbing oil on the body, the household work and anger and lamenting and kankata (hair-comb) (also should be abandoned) and one should take a bath described for the marching. (32)

After taking the bath the king should put on white clothes, flower garlands and smear white ointment, wear variegated ornaments and spotless leaves of Durva. (33)

After worshipping the god of gods Trivikrama with great luck, the purohita should offer oblations in the fire with nice firewood. (34)

The Gana giving long life, fearlessness and welfare and the Gana giving Sarma (happiness) and Varma (protection) (should be worshipped) and good omens in front of the chariot should be seen and nice prayers of Visnu should be sung and similarly the king should go seeing the auspicious characteristics of fire. (35-36)

The king should eat the praiseworthy Naivedya - food offering to the Naksatra and the Direction, according to the ritual at the time of the travel. (37)

One should abandon the food with flies, hair and insects. If it is burnt, the travel should be abandoned, otherwise it should be done. (38)

There the signs of Kingship, similarly weapons, should be enchanted with mantras spoken by Nirajana. (39)

The astrologer should make effort and go to the king or the priest and the king should worship the astrologer and the priest with money and the best of Brahmins (should be worshipped) with Daksina (gifts). Then with the Punyaha-ghosa (the sound of the benediction) of the Brahmins whose sins are destroyed doing the Mangala-lambhana. This mantra should be chanted. (40-42)

The Adityas, Vasus, Rudras, Visvedevas, Marudganas, Lokapalas, with Gandharvas, rivers, mountains, the earth, Brahmins, Agni, Svaha, Svadha, Homa, Skanda, Brahma, Prajapati, Muhurtas, Tithis, Bhas (Planets), Vedas, Sayana-vatsaras, cows and goddess, SarasvatI may give you long life. (43-44)

The accomplishment which Brahma the creator got in ancient times, the accomplishment of Visnu, the conqueror of the worlds, got at the Trivikrama - taking three strides, that which Siva with three eyes got at the destruction of the prosperity of demons and the accomplishment that Tripurantaka - destroyer of the three cities, got for the increase of gods in the ancient times, which Indra got at the killing of Vrtra, which Skanda-Kartikeya got at the destruction of the enemies of gods, the same accomplishment you always get by this marching. (45-47)

May all the gods headed by Indra protect you from all sides saying this auspicious speech and taking the bow with the arrow from the hands of an astrologer while chanting the mantra "Dhanavaga" etc. (the king) should hear extraordinary mantra "Tad-Visnoh Parama" etc., the right foot should be put on the face of the enemy made of flour, he should go thirty two steps towards Visnu or the eastern direction etc. (48-50)

He should ride on the yoked elephant, chariot, horse one after the other and he should go riding with a happy mind and with the loud proclamation and sound of the musical instrument. (51)

After setting out, the great king should not look at the back, then he should go slowly seeing, touching and hearing auspicious things. (52)

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Then he should only go at a distance of a Kosa and one should never go more than that and going to some auspicious place stay there, after worshipping gods and the Brahmins. (53)

Then the king should go to the foreign land in due course and O Brahmin! on the way he should be guarded by appropriate army. (54)

After staying there for three nights he should go again according to the prosperous constellation. He should guard the barley, saindhava - salt and water, from poison and pollution. (55)

He should go towards the enemy with much barley and salt. He should do carhkramana according to his sweet will and do bhandapraksepana the throwing of pots (56)

He should take dinner with pleasure and should not do any Pratiloma and the king also should not cross the custom of the land (Desacara) in the enemy's country. (57)

The gods should be worshipped and the (forest) tress should not be cut there. He should not show disrespect towards tender Kula striya (the ladies of high class family) or old women. (58)

The high-born should be congratulated and not those born in the royal family. The ears and nose should not be cut off and similarly the eyes should not be pierced and the king should do according to the words of the astrologer, minister and physician. (59)

Then coming to one's own city in due course, he should give more oblations as said before. One desirous of having the world of gods and the whole world, should mark the world with Yupa (the post of a sacrifice) and temples. (60)

Here ends chapter 176 of the second part of Visnudharmottara Purana, entitled "Yatra Vidhanama" (the procedure of the marching) during the discourse between Markandeya and Vajra.

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CHAPTER 177

Satrupratyabhogamo

(The attitude towards the enemy)

Rama said—I want to hear from you about the materials pertaining to the war, O one with great luck, you know everything. O Lord you are like god. (1)

Puskara said—On the second day when the battle is going to start, then the king should bathe the elephant, horses with auspicious water of all the herbs. They should be decorated with fragrant things and garlands according to the rituals. O one with huge hands! Nrsimha and Visnu should be worshipped and all the symbols of the kingship, big umbrella (Chatra), the flag, the banners and Dharmas and all the weapons should be worshipped by the king according to the rituals. (2-4)

O one with huge hands! Worshipping them at night Pramatha should be worshipped. Then the king should pray to others for victory such as Pramathas and the earth for help and he should sleep amidst the physician, priest and ministers, counsellors, keeping control and observing celibacy (Brahmacarya) and remembering Nrsimha and Hari (Visnu) and when auspicious dreams are seen at night, he should begin the war. (5-7)

When the night is still left he should get up and take a bath with the water of all the herbs, worshipping Nrsimha with all kinds of vehicles, he should see the burning fire of sacrifice in which Purodhasa (priest) giving oblations. Then the purodhasa should give oblations chanting the mantras as before. (8-9)

The king should worship pious Brahmins with Daksinas; then the king should smear the limbs, while chanting "Gandhadvara" etc. with auspicious sandalpulp, aguru, karpura and kanta kallyaka (pleasing turmeric). (10-11)

Similarly an auspicious and delightful deity should be hung in the neck and the ornament and garlands enchanted by the mantra "Ayusyam Varcasam" etc. and "Srlyam Dhatu" and similarly the auspicious medical herbs should be worn while chanting "Ya

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osadhayah" etc. and new auspicious cotton garments should be put on. (12-13)

Then the Carma-sheild while chanting "Aindragne" etc. and chanting "Dhanva-naga" the bow and arrows should be given to the king after enchanting them. (14)

Then he should ride on the elephant or the chariot which is enchanted. And the mounted king should go out of the tent at an auspicious time. (15)

In the place which is not seen by the enemy negotiations with Prakrti-ministers should be done and the few warriors collected at a place should be spread out in a great number. (16)

The Sucimukha (pointed) becomes Anika (broad) when a few are joined with many and the Vyuha-arrangement of the soldiers should be made in the form of the creatures and in the form of substances. (17)

The arrangement (Vyuha) is that of Garuda (eagle), alligator, circle, Hawk. There are vyuhas called half moon, moon and cart. (18)

There is Sarvato-bhadra Vyuha and similarly Sucivyuha like a needle and particularly Padma and Mandalas are praised. (19)

In all the Vyuhas there are five kinds of imagination of the army, two spread-out wings, two folded wings and the fifth is of the chest. (20)

With that or with two divisions the fighting should be done and one third part should be kept aside for their protection. (21)

In the arrangement the posting of the king should never be made, one should imagine the cutting of the leaves, the cutting of the fruits and the cutting of the tree. If they are cut off, the tree grows again but if the roots are cut off it is destroyed. The king himself should not fight though he has all the weapons. (22-23)

Always in the world there are more powerful persons for strong persons. The king should stay only at one Krosa distance behind the army. (24)

There the Bhagna-sandharana of the warriors is praised. It is said that if the main part of the army is broken, he should not stay there. (25)

The enemies which are broken should not be tormented. They have come to Ekayana, but all those who have resolved to die should kill all the enemies and the army also. (26)

Even by pretext of Sata bhanga one brings the enemy in one's own land, when they come to one's own land, then their killing becomes very easy. (27)

The warriors who are wounded, unhappy and virala (rare) should not be appointed in the Vyuha, so that the striking of the weapons may not take place against each other. O the son of Bhrgu, such an arrangement of the warriors should be made. One desirous of piercing paranlka should pierce by the collection. (28-29)

Similarly one should collectively do Bheda-raksa by the enemies. One should form a Vyuha according to one's desire or after knowing the Vyuha of the enemy. (30)

A king should break through the Vyuha of the enemy by one's own Vyuha. O Brahmin, for protecting the elephant four chariots should be given. For a chariot, four horses and for a horse warriors with armours and with the soldiers clad in armours, there the archers are praised. (31-32)

Before them the warrior with the shield should be put; behind them the archers should be placed; behind the archer the troops of horses and then the chariot should be arranged. Behind the chariots the king should put elephants. Foot-soldiers clad in armours, elephants and horses should be made with great efforts. (33-34)

The man who puts on the armour by taking of the armour of others, he, O Rama, goes to hell by his own act. (35)

In the front, the brave should be placed. The cowards should never be placed there or putting the brave in the front only Skanda (jumping) must be exhibited. (36)

The group of the cowards should peruse the enemies who are running away. The cowards kill the persons running away in the front. (37)

The Varum encourages the cowards and the brave staying again.

The Parisavah (strong), sukanasas (having the nose like a parrot), having sharp eyes and with knitted brows, angry, loving

quarrels, always happy and the short one and the kamis-lustful should be known as brave. (38-39)

The people of south should be known as clever with the swords and the armours, the Vankalas (the Vagabonds) should be known as the archers so are the mountaineers. (40)

Similarly the persons living in the mountains are experts in fighting with stones. The men of Pancala and Surasenas are experts in the chariots. (41)

The persons of Kamboja and Gandhara are experts in the (matter of) horses). The Prayas'as and the Mlecchas should be known as the warriors fighting with the rope-noose. (42)

The men of Anga, Vanga and Kalinga should be known as the warriors fighting with elephants. (43)

Taking off, of the wounded and the dead, is called Ranapanayana kriya - taking away from the battle-field. Giving water etc. to the foot-soldiers, warriors and the warriors bringing weapon is called the work of the foot-solders. (44)

Those who desire the destruction of the enemies should protect one's own army the piercing through the collected army is praised as the act of the shield. (45)

The feeling of the archer in the battle is called Vimukhlkarana. The brave persons with shields can gather the soldiers who are scattered. The moving away of the brave with the horses up to a point is called Svapasarana. Similarly, terrifying the army of the enemy is called Ratha-karma the act of the chariot. (46-47)

O Bhargava! the breaking of Prakara (enclosure)

Gomukha (hole in the wall)

Attala (a watch tower) and trees is called the work of elephants; it is unbearable for the enemies. (48)

The land which is uneven and is the battle-field for the foot soldiers, similarly the even land is the battle-field for the chariots and the horses, the land with Sarma (shelter) and trees is illustrated as the battle-field for the elephants. (49)

In that way making a Vyuha and keeping the sun at the back and similarly Anuloma of Venus or Digpala or mercury or Marutas. (50)

One should instigate all the warriors, by the name, family line and the Apadana (great and noble work) and by the enjoyment at the victory and obtaining heaven if dead. (51)

O Brahmin! The omens foretell the blessed things. The throbbing of the limbs is auspicious similarly the seeing of auspicious dream is good. (52)

The omen of seeing elephants and horses is auspicious. The auspicious omens are seen according to the mind. (53)

The bad omens are the reptiles and the snakes; then the death comes not otherwise, though you are born in a family and which is expert at all the weapons and missiles. (54)

You are always devoted to Gandharva and always walk on the good path. You are not to be bribed by the enemies, then why should I not get victory? (55)

Your prosperity of the kingship, is only for me by you, two camaras and the umbrella like the shield are more to the brave. (56)

For those who win get the enjoyments, the dead get the supreme destination and there is the Niskrti (expiation) of the Swami Pinda, so there is no resort like the war. (57)

O Religious One! The blood of the brave which sometimes flows unstopped; with it he abandons all the sins. (58)

Similarly in Badha-cikitsa and with pain there is nothing more terribly painful in this world. (59)

For one who does not want to do the ceremony of burning (funeral rite), making pious and offering water to the dead in this world, what is more, than the fighting ? (60)

Seeing the extraordinary enjoyments of the brave, the persons performing penance, giving alms, making sacrifice, giving much Daksina, wish to get the destination of the brave. (61)

Thousands of the best Apsaras - fairies become Kamarta (passionate) and run to the warriors killed in the battle, thinking that they will be their husbands. (62)

The master who takes away the good deed and those who (do not) come back after running away, get the result of murder of a Brahmin (Brahmahatya) it is said so at every step. (63)

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The god beginning with Indra do Asvasti-inauspicious things to him, who abandons the helpers and desires to get welfare. (64)

The result of returning those who had run away, is equal to that of the As'vamedha - the horse - sacrifice. The greatly lucky persons, get it at every step before the sages (with great souls). (65)

0 one .with great luck! When the war breaks out the golds,
women and Laksmi - goddess of wealth and similarly the sins and
defame await. (66)

1 should catch those who run away, the living as if non-
existent (dead), in that way defame stays with evil persons. (67)

The goddess of wealth stays with him, who acts while living and the divine women sitting in the aeroplane stay for the dead persons. Proclaiming this one should wish to have a victory by religion. The victory of a king by irreligious means is dangerous in this world. From the victory by irreligious ways and money brings some weak points. (68-70)

From one lacuna other lacuna arises, there is no doubt about it. The arrows of the persons fighting in a religious way are not karni (breaking) or Digdha (poisoned). (71)

O Bhargava! the tip of the arrow should not be made of bones or timber, O Brahmin! An equal should fight with an equal in the battle-field, bad conduct should not be done. (72)

A warrior with an armour should fight with a warrior with an armour; one riding a horse with one riding a horse and, O Rama, one with chariot, with the chariot and the foot-soldier with the foot soldier. (73)

O the son of Bhrgu! The warrior sitting on the elephant should fight with the warrior sitting on an elephant, but one with facing other sides and one whose weapon is broken and the women and the children should be protected. (74)

Similarly a man without weapon, with broken limbs and similarly one who has taken shelter, the warrior fighting with the enemy (or the other person) and the person seeing the fight, a miserable one giving water and a (mendicant) man with a staff in the hand - these should not be killed in the battle-field by the king wishing to have the religion of Ksatriya. (75-76)

In a Kuta-yuddha - war of diplomacy should be done in the battle-field with wicked persons. (77)

O one with great strength! Battles should not be fought when the army is tired or defeated or half-prepared and in the rainy or cloudy day. (78-79)

When the battle is going on, O Rama! for the reason of the names of the enemies holding two hands one should cry out that the enemies are crushed. We have got much army of the friend, a leader is killed here.

This commander of the army is killed and all the army is also fled. O the son of Bhrgu! In this way variegated Asana (citrasana) should be done to the enemies. (80)

It is advised that the warriors who are fled should be collected and they should be arranged by the procedure of the Dhanurveda. (81)

O one knowing religion! Papas - sins should be given to them, similarly Para-mohana - attracting the enemies and in one's own army auspicious banners should be raised. (82)

Terrible Samskara of the musical instruments should be done. O Brahmin I shall tell you about it by sitting near me. (83)

After getting the victory in the battle the god should be worshipped. The Brahmins should be worshipped and the spiritual masters should be also worshipped. (84)

The jewels, the shields, vehicles and the weapons and all other things should belong to him, whatever is taken away in the battle brought to the king. (85)

O Rama! It should be known that the women of the army family in his own country or in the other country or land chaste women should not be forcibly subjected to adultery. (86)

Otherwise terrible calamity arises which brings destruction. The man who gets powerful and releases him in the battle, his son is praised. (87)

One should fight before him, knowing his religion. In every country the conduct is traditionally derived. (88)

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A king should maintain the tradition, after going to a country. The king should show to the men when the enemy-king is killed in the battle-field. (89)

This one who is killed in the battle has not done good to me, yet I honour him who acted according to his sweet will and who did not know anything. He is killed for my welfare though he is dear to me. The king should maintain and look after the women who have no sons. (90-91)

Then reaching his own city the king should enter his residence and he should again worship the god according to the Yatra-vidhana - the procedure of the marching. (92)

Similarly the worship of the forefathers should be done in a special way. He should divide with the servants the divisions-sandhibhaga of para-avapti - the things obtained from the enemy. (93)

With religion a king getting this earth, which is full of the Aramayupa etc. in the Suralayanka and making other with Dvijasa and power, the world of that king becomes victorious. (94)

Here ends chapter 177 of the second part of Visnudharmottara Purana, entitled "Satrupratyabhigamo"(the attitude towards the enemy) in the discourse between Markandeya and Vajra narrated to Rama by Puskara.

CHAPTER 178

Dhanurveda Varnana

{The description of the Science of Archery}

Rama said—O the son of the god, kindly tell me in short the Dhanurveda - the science of archery (and weapons). You know everything like god Brahma. (1)

Puskara said—O Brahmin, Dhanurveda is four feet long and of five kinds. It is praised when it depends on four divisions : chariots, elephants, horses and foot-soldiers. (2)

It is praised of five kinds - yantra-mukta discharged by machines, Panimukta-thrown by hands, Mukta sandharita by noose etc. and Amukta and Bahuyuddha. (3)

There also it is praised as of two kinds done with weapons and missiles. Again it is said to be of two kinds due to the Danda Maya. Again it is said to be of two kinds by the divisions of Rju-Maya. (4)

The fitting with KsepanI - the device of throwing bow machines etc. is praised as Yantra-mukta; that with stones tomara, disc etc. is panimukta-discharged by hands and that which is done by Pasa noose etc. is called Mukta-sandharita. (5-6)

O one with huge hands! That which is done by the swords etc. should be known as Anukta; that which is fought by the hitting hands etc., without weapons is called Niyuddha. (7)

There the fitness of the limbs is said to be the first and foremost and similarly is the exercisa and pulling of heavy burden also is advised. (8)

One who conquers labour in the battle gets the expertise in the work. One should practise those weapons on the back of the chariot, horses and elephants. (9)

In them sword etc. are the weapons used by hands. In Dhanurveda - Archerya Brahmin master is meant for both the castes (Ksatriya and Brahmin). (10)

The Brahmin may or may not be a teacher (in Dhanurveda), but a Sudra should never be a teacher in Dhanurveda. (11)

The Sudra should get the fitness in the work by himself. Therefore O king! A Sudra also has the right for the battle. (12)

Similarly, the interest of agreement is automatically with that of the master, O Maharaja! With every effort the king should be protected with all the gems. (13)

The sages say that the kings with faith and devotion, with good character, docility, education, having the quality of forgiveness, tender and strong and pleasing to mind- Manojnas should be taught. (14)

Here ends chapter 178 of the second part of Visnudharmottara Purana, entitled "Dhanurveda Varnana"(the description of the science of Archery) during the discourse between Markandeya and Vajra.

CHAPTER 179

Dhanurveda

(The science of archery)

Puskara said—If the bottom of two hands, feet and the back all are together and the Samapada is seen that is the posture and similarly its characteristics. (1)

The external (outside) finger, two sphicas (buttocks), two legs and two Janus (knees) are motionless and the Ayama is three span in distance, it is called Vaisakha. When the knees are raised in the Mandalakara (circular), of four kinds and separated in three types it is called Mandala in the scriptures. (2-3)

That which has the shape of the fruit (? blade) and the knees and the right thigh is motionless and its dimension is five spans, it is praised as Alidha. (4)

When the right thigh is bent and it is always in alidha position and the left is slanting and the right is also tending in straight direction. (5)

When the two Gulphas (ankles) rest on the Parsni (heels) and steady and at the distance of five fingers and in the right position it becomes twelve fingers wide. (6)

When the left knee is bent and the right one is stretched the same is done inversely, it is praised and known as pratyakhyata. (7)

Or when the right knee is bent and motionless and the left leg with the knees stretched as a stick. (8)

In this way the Vikaccha has the extent of two hands in measurement. The knees become two-fold and the legs are also raised up. (9)

By doing this, Samputa is praised. When the two legs are slightly inversed and kept motionless and extended like a stick and when the sight is according to the fitness and as wide as sixteen fingers, at first the Brahmin should bow down with Svastika. (10-11)

O Bhrgu! Taking the bow with the left on the left or right (hand) or when in visakha position or standing or Vayata, then a man loving the bow should put the string on the front part of the bow then the curved end of a bow at the end of the arrow. (12-13)

O one tormenting the enemy! Putting it on the ground and similarly fondling it, the rear part of the arrow should be put on the best bow, with bent hands and two fore-arms the bow should be laid at the distance of twelve fingers. (14-15)

O Bhargava! their display (Vinyasa) should not be made more or less than this. Then putting the bow at the neck and the collection of the arrows at the buttocks the moving hand should be raised between the eyes and the ears, the arrow should be held by the right-fist in the front of the breast. (16-17)

Then drawing it up first should be quickly extended. They should not be inside nor outside, nor upwards or downwards. They should not be bent, nor high, nor moving, nor more covered. They should be having the quality of the firmness and should be staying like a stick as before. (18-19)

Then covering the aim with this former fist rising with speed one should stay with effort at the Vinati-tiangle having and drooping shoulders and keeping the neck motionless and holding the head like a peacock and should keep the forehead, nose, face and the shoulders and the elbow straight. (20-21)

The distance between the chin and Arhs'aka-shoulder should be known as one finger. At first it should be with three fingers and then it is said in the scriptures to be of two fingers. (22)

In the third the width between the chin and the shoulders is one finger. The arrow should be held between the Tarjani, the first finger and the thumb. Then it should be held by Anamika and again with the middle finger. It should be drawn so. that the arrow is nicely fixed. (23-24)

In that way drawing, the arrow should be released and O Bhargava! the object of the arm hit by the glance and the fist should be pierced by the arrow. (25)

Releasing the chord of the bow in the left hand, it should be thrown speedily. O Brahmin! You, who wish to know the destruction should know this. (26-27)

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The archer while drawing (the string of the bow) should hold the elbow in three ways. There also it should be done in muktaka, in Aksa-s'lista and the madhyama (middle one). The one knowing Dhanu-s'astra should know biggest - Jyestha as the best. The Jyest ha (biggest) should be known as Pavaka (Pure) which is equal to twelve fists. (28)

Similarly the smaller should be done of eleven or ten fists. The bow of four hands in length is the best and its use is of middle category; the smaller one is said to be equal to three hands. The foot-soldier always praises it. Among the horse, chariot and elephant the best is praised. (29-30)

That middle one is inferior and the smaller one is also inferior. O the chief amongst the family of Bhrgu, I have narrated to you this procedure of the perfect weapon. (31)

Here ends chapter 179 of the second part of Visnudharmottara Purana, entitled "Dhanurveda"(the science of archery) narrated to Rama during the discourse between Markandeya and Vajra in the Upakhyana of Puskara to Rama.

CHAPTER 180

Dhanurveda

(The science of Archery)

Puskara said— O Rama! Then the weapons should be filled with the flesh of dead boar, deer, sheep, buffalo etc. (1)

Then the kings should get it washed by the sage and with soft handsome covering should be made. (2)

Then riding a horse one should bind the quiver (Turna) firm on the right arm-pit and should hold that bow with the yantra, then with right hand one should pick out the arrow from the quiver and held it in the middle with the right hand and hold it, and by the left hand the bow-should be taken up from the girdle side. (3-5)

Putting the 'Mani' very nicely the Puhkha (feather part) and of the arrow should be put on the bow-string and the end of the arrow should be pressed on the level firmly. (6)

The Phala (point of an arrow) resting on the left ear should be held and it should be held with force with the left finger. Then fixing the mind on the aim one should arrange the sight at

it and on the part of the right limb, the arrow should be quickly released. (7-8)

The Dani on the two sides of foreheads (Lalata-puta) should be fixed on the aim and drawing the Dandaka up to sixteen fingers, it should be hit and released, they should be practised often. (9-10)

Then it should be held again and again with the middle finger and on the right hand side, towards the aim four arrows should be discharged. (11)

Standing from the very beginning one should practise the object of the aim put on the Caturasra (four ways). After that sharply turning back it should be practised on the object put on the altar. (12)

Then one should practise tireless Tusyaka on the altar and the bow should be put on the place of the aim. (13)

The worship should be done by two drooping hands and arms putting the hands in water, when it is pierced, O Rama two aims should be with sound sign and the two aims should be known in Puskara and similarly two in the Citra-Puskara and Caturasra and Tiksna are praised in Drdhavedha. (14-15)

(Four weapons) should be thick and sharp (Sthula-tiksna)...and lower one towards the Puskara and that which is high should be pierced. In Puskara when Adhamavedhya - lowly pierced are called Citra Puskara. In this way a group of aims should be done on the right and the other side (left). (16-17)

Then a man with patience who has won the aim should first ride. The same procedure is described by the persons making the experiment. (18)

Therefore its revolving in the beginning is praised by the learned. The aim should be fixed firmly on the very yantra. (19)

It is revolving, moving or steady. It should be fully covered and then it should be pierced and loosened also. (20)

The persons knowing the Karmayoga-vidhana should do the ritual after knowing it. And teaching the Yoga with mind, eyes and insight, should completely win it. (21)

Giving Prayukta Sukrta one should lay the Pramana and various Putakas from all sides. And the idol as big as a finger, should be worshipped or the longer one made up of wood. (22)

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And in it Siddharthas - mustard seeds, Gunja and Yavas—barley seeds should be put by the persons knowing the rituals and on the Bhramarikas and those desirous of the fruits resting in the dead body and the torso (Kabandha) which is delicate and without the fire. (23)

The swans, peacock, Kuraras and Karandavas, Silimukhas, vultures and the owls or Casas, doves, Godhas, he-parrots and she-parrots having variegated bodies should be completely bound by the hides at the root of the Palasa-tree, along with different kinds of leather band Yantra -Prepared by the wood in many ways, the moving, steady and moving forward and lying below or on the high place should be put down when pierced in a proper way. (24-25)

Tigers, lions, Prsatas (spotted antelope) Rurus, deers, the beasts with ears like cows (Sagokarna) and the face like Varahas boars, Gomayu, cats, rabbits and similarly other bears and bulls which are filled with moon light and other animals in the vicinity -and living in Pratiyantra according to the procedure and other beasts which are born and which are of

different kinds and with bound bodies should be killed by three kinds of Sandhanayoga by the different types of those with moving arrows. (26-28)

Here ends chapter 180 of the second part of Visnudharmottara Purana, entitled "Dhanurveda"(the science of archery) narrated to Rama by Puskara during the discourse between Markandeya and Vajra.

CHAPTER 181 Dhanurveda-Vidya-Kathana (The narration of the learning of Archery)

Puskara said— The accomplisher who has mastered the hand, conquered the intelligence and conquered the sight and the aim after getting the accomplishment should ride on the carrier. (1)

Thus this procedure is praised completely and the parts of the moving should be caught. (2)

I shall tell you the particular characteristics of these persons who are expert in the procedure of three arrows. (3)

I shall tell you the throwing just with its performance (quite perfect) of using the noose, sword, small stick-yasti, a big stick-danda, riding on the carrier I tell you about the correct performance of throwing them. (4)

The pas'a-noose should be ten hands long and the missile weapon thrown with the hand should be made of a multitude of jute and cotton and made of broken Snayu - the muscle, bone and the hide, (5) and other strong substances and it should be made nicely covered around. A wiseman should make the bow which is suvartita (nicely curved) and equal to thirty three. (6)

And a Sibika - tent should be made and its place should be in the zone (Kaksya) and holding it with left hand and should lift it with the right hand. (7)

The inhabited place should be given the shape of the Kundala ear-ring and on the head of the man, covered with hide quickly should throw grass. (8)

A well taught person should put it in practice, after knowing the fitting ceremony (of an arrow to a bow) on the moving, leaping and similarly Prajavitas (conquering). (9)

Winning according to Nyfiya-justice then binding should be made. After binding to the waist (girdle) the sword should be tied hanging on the left side. (10)

It should be strong and should be held on the left but when free from action it should be on the right. Its width should be measuring six fingers and in height equal to the hand. These should be of iron blade and different kinds of shields. It should be equal to the back of the hand and similarly slanting towards the upper side. (11-12)

I tell you the procedure as to how to make it pure; please hear it from me. It should be made of grass, hide covered with body which is sound. Then a man should take a club in the hand with the right thumb and raising it up and hit on the head strongly taking the name. It should be hit with both the hands. (13-14)

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I have narrated to you the procedure with the image which is fit to be tied first of all by the wise which does much good to the disciples undergoing the fatigue of the battle. (15)

Here ends chapter 181 of the second part of Visnudharmottara Purana entitled "Dhanurveda-Vidya-Kathana" (the narration of the learning of Archery) narrated to Rama by Puskara during the discourse between Markandeya and Vajra.

CHAPTER 182

Dhanurveda-Vidya-Varnana

(The description of the knowledge of Archery)

Puskara said—Bhranta, Udbhranta, Aviddha, Apluta, Nihsrta, Srta, Sampata, Samudirna, Senapata, Anakula, Uddhata, Avadhuta, Savya and Daksina, Anala, Ksira, Visphota Karala, Indramahamukha. (1-2)

Vikarala, Vipata, Vibhlsana, Bhayarhkara, Sauragra or Trtlya or Padapada and Vajarija. (3)

Pratyaidha, Analidha and Varaha, Iulita - these thirty two are the ways of holding the swords with the shields. (4)

Rju, Ayata, Visala, Tiryag, Namita - these five acts are illustrated by the great-souled persons to be done at the persons having no weapons. (5)

Chedana (piercing), Tarjana (avoiding), Pata (falling), Bhramana (moving), Bhramana making to move and Vikartana (cutting) (6)

Kartana, cakrabhramana (moving round) Asphota (cracking) Ksvedana and similarly Bheda-trasa and ullasitaka - these six should be known as the Sula-karma the acts of spear or Trisula called Aghrata. (7)

O Bhargava! Drstighata, (cheating with the glance) Bhuja ghata (hitting with the hand) Parsvaghata (hitting the side) and Rjavaksopama-ghata are praised for Tomara weapon. (8)

Sarhhata, Avitata, Varna, Go-mutra, Kamalavila and then Ardhabhaga-namita (bowing half of the body), on the left and the right, vya vrtta and Para-vrtta, Padoddhuta Vipluta, Harhsa-marga and Vimarga are praised as the acts with the club. (9-10)

Karala, Athapata, Dasopaplava, Ksipta, Hastasthita and Sunya should be instructed for the axe. (11)

O Rama! Tadana, chedana and curnana are the acts of Mudgara (mace) and of the Laguda (club) are also the same. (12)

Antya, Madhya, Paravrtta and similarly Nidesardha - these are the acts of the Vajra (thunderbolt) and the same are of Pattisa. (13)

Harana, Chedana, Ghata, Bhedana and Raksana are illustrated as the acts of Krpana (sword). And Patana, Sphotana and trasana, Raksana, Ghata, Taloddharana, Ayata are illustrated as the acts of the Ksepani. The same are the acts of Yantra. (15)

Agama and Anga-marda similarly Varaha - Uddhuka and Hastardha, Hastapali, Eka-hasta, Ardha-hastaka, Dvi-hasta, Bahu-pasa, Koti-recitaka and uddhata, uroghata and Lalataghata and Bhujadivasana. (16-17)

Similarly Karoddhuta-Vimarga - holding up of the Padahati (kicking) Vipadaka, Gatrasamslesa (rubbing of the limbs) which is attractive similarly Govidhi paryaya, upward blow and killing and Go-mutra right and left, moving the legs, Ganda Kabaribandha -tying up the braid of hair in confusion, becoming slanting of the Apa-marga, terrible-speed, nice looking, attacked by the lion, attacked by the elephant and attacked by the bull - these are the acts of club which an expert of the archery should know. (19-20)

Pulling, pushing and bending of the hands, distorting of the neck and terrible breaking of the back, Parnasana kicking with leg and similarly rubbing of limbs, on the throat and leaning on the ground, hitting with the chest and forehead and similarly, Vispast akarana, shaking up, shaking down and moving in a slanting way, throwing on the shoulder of the elephant and with the face down, favourable in moving on the path of god, downward path, giving blows with the fist and similarly tearing of the ground, locking up the knees, locking up the arms and terrible locking with the chest, bringing the belly together and auspicious waving of the arms-these are the actions of wrestling, which should be learnt by a man expert in Niyuddha (wrestling). (21-27)

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KHANPA-II, CH-183

527

O great hero amongst men! I have narrated to you the main actions leaving the others. All these names and forms of all of them should be learnt according to their forms. (28)

Here ends chapter 182 of the second part of Visnudharmottara Purana entitled "Dhanurveda-Vidya-Varnana" (the description of the knowledge of Archery) in Puskaro-pakhyana narrated to Rama during the discourse between Markandeya and Vajra.

CHAPTER 183 Dhanurveda Vahana-Sajjikaarana {The preparation of the carriages in Dhanurveda}

Puskara said—The warriors with the shield should be prepared and similarly those having the sword also should be prepared. O Rama! There are shields made of or covered with the tiger's skin, of the he-buffalo, of bull, O Rama, the shields are made in Khetaka etc. Similarly there are different swords in which varana (magical) formula recited over weapons is the main. (1-2)

O Rama! they should be carried by the warriors with Tunlra (quiver) and similarly with Tomara (a javelin). O Rama! they should be bound by Godhangull Trana (leathern to prevent injury from a bow-string) and by ten Vibhlsanas (horrible)

O Rama! Parasu-Adhopeta (approached beneath) and the warriors of Svasana-(Su-asana). (3-4)

Similarly may the warriors having the club and similarly those having concealed in hand (Paniparicchada) and Susamnadhas (nicely tied together) and having good heart, have great lustre. (5)

O the best of the men! particularly the knowledge of the weapons and missiles, was given to them in which they were the experts to give a blow. (6)

In the war the horses should be made ready with the reign saddle and the cushion and armours and they should be endowed with camara and Apida (a chowrie and a chaplet). (7)

O Rama! the rider of the horse should have a good armour and he must be an expert in holding the reign, he should have a covering with a sword. (8)

He should tie a sword and (risk) the life and he should ride a horse and should do a pinda (a ball of rice for the pitrs) and in good constellation and holding different types of weapons. (9)

The chariot should be prepared with curved logs. It should have good wheels and tools and big banners of all the forms. (10)

It should have always three bamboos and covered with tiger's skin and there should be the sound of small bells, of a wire helmet and they are very renowned. It should have detachment, attachment of the quiver and best bows and all types of weapons and similarly aniyuta with trees. (11-12)

It should have toya, Jlraka and Pindi (water quick movement and the nave of wheel), with the peaks and O Rama! there should be an armoured charioteer with a long whip. They should know how to hold the reign and similarly know the Mandala (a circular array of troops) knowing the heart of the horses, they should be long sighted and well controlled. (13-14)

They should have good seats, should know the time, have a sword and the noose. The Parsni (the rear) of the (the army) should know the weapons and similarly they are experts in the weapon. (14-15)

O one with huge hands at whose root one would stay for a long time and whose Patakavarana - the cover of the banner, is the offering of the weapons. For the lucky one and similarly the protection of the charioteer, there should be two archers and two charioteers. They should be the best of the archers and experts in all the weapons. Similarly with the chariot, clever horses clad with the armours should be yoked. They should be having equal speed and strength, similarly they should have small paraphernalia. (16-19)

Hereafter I shall tell you about the preparation of the best elephants. The elephant should have a nice armour, a nice howdah (seat) and covered with a variegated cloth and the warriors should have all the weapons but the best weapons and killing the enemies

and with Toya and Jlraka, divided nicely and similarly having the chains. (20-21)

Similarly, a banner should be placed on the elephant for decoration and there should be two best men holding two best Arikus'a - the goads, one of them should sit on the back and the other should be on the neck. (21-22)

Two warriors having the best bows and two having swords similarly experts in protection should be behind them; out of them, one should be sitting at the Parsni (rear). He should have the best sakti and hold the banner. O one with great intelligence! He should protect the elephant from being killed. (22-25)

In this protection of the keeper of the elephant and the warrior of elephant they should be made for one another, and in the same way charioteer and the warriors of the chariot should be done. (25-26)

For the protection of the elephant there should be four chariots or for every chariot and elephant, there should be three horses. (27)

For the protection of the horse there should be three archers and for the protection of the archers the warriors with varma (a coat of mail) should be appointed. (28)

All the works should be done with good arrangement; similarly for the protection of the Torana (arched doorway). The arrangement should be done according to the sequence of command (Dhrti) and O Rama! similarly it should be done in such a way that there is no obstacle with one another. (29-30)

O the chief of the family of Bhrgus! I have narrated to you, in short, all the arrangements of the elephant; doing that a man certainly gets victory in the battle. (31)

Here ends chapter 18 of the second part of Visnudharmottara Purana entitled "Dhanurveda Vahana-Sajjikaarana" (the preparation of the carriages in Dhanurveda) narrated to Rama by Puskara during the discourse between Markandeya and Vajra.

Here Ends this Second Part of Sri Visnudharmottara.

Parimal Sanskrit Series-51

SRI-VISNU

DHARMOTTARA

PURANA

THIRD KHANDA

(A text on ancient Indian arts)

Translated into English from original Sanskrit Text Dr. Priyabala Shah

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SRI VISNUDHARMOTTARA PURANA (KHANDA - III)

INTRODUCTION

Importance of the Third Khanda of the Visnudharmottara

Most of the Puranas¹ and Upapuranas narrate the subject -matter of various arts such as Town-planning, Architecture,² Sculpture, Painting, Music, Dance and similar other topics. But only eight³ of them have treated the subject more systematically and in greater detail.

None of these, however, have treated the topics of fine arts in the way in which the third khanda of Visnudharmottara has done. The treatment is comprehensive and systematic, so that one can call it a treatise of the fine arts of Ancient India. Moreover, it throws a flood of

light on various symbols used in the ancient arts. These important descriptions serve as a reliable guide to the study parts of the tradition of fine arts in Ancient India.

In spite of this importance, the Visnudharmottara has not attracted the attention it deserves. The text of Visnudharmottara was first published by Venkates'vara Press, Bombay, in Samvat 1969 (i.e. A.D. 1913). Dr. Stella Kramrisch, Professor of Fine Arts in Calcutta University was probably the first one to draw attention to the importance of this work. She published an English translation of the portion pertaining to Painting in 1924.

(2) Desire and Deity.

1. The Brahmavaivarta, the Linga, the Vamana, the Varaha, the Brahma, the Harivarhs'a, the Kalika, the DevT Bhagavata, the Kalki, the Siva, the Nilamata and the Samba Puranas only briefly touch the arts of Architecture and sculpture.

2. For example, the Agni and the Garuda Puranas describe 45 varieties of temples under five heads. The Matsya and the Bhavisya Puranas describe 20 varieties under three heads. It is only Visnudharmottara which describes 101 types of temples.

3. The Matsya Purana, the Agni Purana, the BrahmSnda Purana, the Naradlya Purana, the Garuda Purana, the Skanda Purana, the Bhavisya Purana and the Vayu Purana.

VISNUDHARMOTTARA PURAN

A study of the printed text of the Visnudharmottara published by the Venkatesvara Press shows that many of its readings are corrupt and unintelligible and therefore the necessity of an attempt to prepare, as far as possible, a critical and reliable edition of this

portion with the help of available manuscripts,¹ so as to serve as a reliable source for understanding arts in Ancient India.

Origin of Image-making and Temple-building and Interdependence of Arts

(1) Origin of image-making : As noted in the introduction (p. xi) the importance of Khanda III of Visnudharmottara lies in the incorporation of traditions regarding arts as they were practised in Ancient India. This information makes it a good work on Arts in interesting way. The subject of fine arts is introduced as an important subject of study. It is related to the primary urge of man seeking happiness here and hereafter and avoid pain. The whole work is a dialogue of the ruler Vajra and the Sage Markandeya. The questions are raised by the ruler and answers are provided by the sage. They constitute the text in the tradition of Mahabharata, Puranas, Kathasaritsagara, Panctantra and such type of literature.

King Vajra puts the question : 'What would obtain for him, great happiness in this and the other world (Ad. 1, Slo. i)? Without hesitation Markandeya answers the question : 'Any one desiring the best of the two worlds must worship gods (Devata pujanam). Then he dilates upon it. There are two ways of worship, one 'Antravedi', the other 'Bahirvedi'. The first is concerned with the sacrificial cult, the other with vows of abstinence, fasting etc. All those heavens which are attained by sacrificial acts (ista) and charitable deeds (apurta), if desired can be obtained by building a temple for gods.' The merit of Ista and apurta is to be found in the single act.

Markandeya then emphasizes the importance of building temples, particularly in the Kali age. "In the former three ages Krta, Treta and Dvapara men were able to see a god directly but in the Kali age men have lost that faculty; therefore they have to worship them (gods) in an image. (V.D. III Ad. 93 slos. 1 to 6).

1. Visnudharmottara Purana (Khanda III) critically edited by Dr. Priyabala Shah is published in Gaekward's Oriental Series (no. 130), Baroda.

KHANPA-III, INTRODUCTION

3

Even in former ages when a god was visible, men used to worship him in a particular image. So a man of learning should worship a well-formed (surupa) images because it is to such an image that a deity becomes proximate. Anyway he must avoid an image uncanonically made.

An image of divinity has to be installed in a temple and so temple-building itself becomes a meritorious act. So Markandeya declares:

"To built a temple is meritorious; so is the making of an image of a deity. Meritorious is the worship of a divine image and so is its adoration. (V.D. Ad. 1 Slo. 11)

Thus the social motive of seeking happiness here and the religious motive of hereafter or rather the religious motive of seeking happiness here and hereafter becomes a motive force in the development of the arts of image-making and temple-building, in other words, of Sculpture and Architecture. This tradition is amply corroborated by the monumental remains and history of architecture and sculpture in India.

Another part of this tradition leads to some historical speculation. The statement that there was not much of image-making and temple-building in Krta, Dvapara and Treta ages, might suggest a belief of the Rsis like Markandeya that image-worship did not prevail in earlier times. This would accord well as far as the earlier Vedic cult of sacrifice is concerned. In fact this is the Antarvedi worship. The image worship, temple building, etc., are the method of Bahirvedic worship, which is comparatively easy to practise with its festivals and other aspects; it is a socio-religious activity with great attraction. This activity deals with an interdependence of various arts of literature music, painting, sculpture, architecture, etc.

(ii) Interdependence of Arts : In Adhyaya 2, Vajra in due course requests Markandeya to teach him such an important art which brings happiness in this as well as the other world. But Markandeya would not let him have the knowledge of sculpture so easily. As it turns out, the knowledge of this art makes it necessary to have the knowledge of other arts upon which it is dependent. In this way, we are introduced to a belief of the interdependence of arts.

The importance of this Adhyaya 2 cannot be over-emphasized. It gives a tradition conscious of the relation and interdependence of various arts. From sculpture we are led step by step to painting, dancing and 'vocal as well as instrumental music. Singing involves literary compositions. This leads us to literary arts and the knowledge of languages current in India at that time, i.e. Sanskrit, Prakrt and the unending variety of the Apabhramsa.

This interrelation of arts is corroborated by two historical facts. A comparative study of the monumental remains of sculpture and painting on one hand and Sanskrit texts on dancing on the other would show that they are closely interrelated in their subject-matter, so much so that these monuments serve as visual illustrations of the verbal explanations of the text. In fact, it is very difficult to understand one without the aid of the other.

The other corroboration comes from the fact that in Ancient India a temple was the centre of all arts.¹ The temple itself was an embodiment of architecture. It was decorated with sculptures and paintings. It had halls for music and dancing as well as for the recitation of the Katha Kavyas and the acting of dramas. In fact all arts came there and fulfilled the needs of devotional worship that required aesthetic tastes of high order. The temples were open to all their followers and consequently served as institutions of popular artistic culture. In addition to the palaces of Kings, mansions of merchant-princes, SarasvatI Bhavanas of cities were alike places where all these arts were to be found in company. They were presented for entertainment and examination which made their comprehensive knowledge, a necessary item of the

education of Nagaraka.² The famous verse attributed to Bhartrhari Sahityasanglta Kalavihnah Saksatpasuh Pucchavisanahnah/12 (Nitisataka) is thus not an empty euphemism, but reflects the opinion of the cultured society of Ancient India.

Thus this tradition of Markandeya of the interdependence of arts and the consequent educational necessity of learning them preserves what was a living trait of the ancient civilization of India.

1. Kumaraviharas'ataka by Ramchandra.

2 . +W^(3nfa. 1; 31.4^0 49) (C.S.S.) 1912.

(1) Visnudharmottara : Visnudharmottara is divided into three khandas. The first khanda contains 269 adhyayas and begins with the well-known verse of Mahabharata.

This Khanda very much resembles the first khanda of other puranas. It describes creation of the world, gives the usual puranic accounts of geography, astronomy, chronography as well as genealogies of kings and sages and legends about them. It also contains 'what is known as Sankaragita. Among the legends, a long account of love of Puruavas and Urvasi is to be specially noted (adhyayas 130-137), as it comes a little closer to Kalidasa's story than the other known versions. It contains rules about Sraddha and Vratas and stotras to various deities are collected. This is followed by the descriptions of Ayodhya and the story of Rama.

The second Khanda is composed of 183 adhyayas. It is said to have been originally revealed by Varuni Puskara to Parasurama. It mainly contains short treatises on Dharma and Rajaniti. The rules and regulations regarding four Asramas are given in full details. The section on astronomy, which is mainly in Prose, bears the separate title Paitamaha-Siddhanta. The preamble states that it was originally communicated by Brahman to Bhrgu. Next Varuni Pus kara revealed it to Parasurama and finally Markandeya to Vajra. It consists of nine adhyayas. It further shows a close connection with the section on Time in the first Khanda. There are a few Adhyayas on medicine.

The third Khanda contains short treatises on Sanskrit and Prakrt grammar, on lexicology, metrics, poetics, dancing, singing and instrumental music as well as detailed instructions for sculptors and painters and architects. These instructions cover the fields of Iconography and temple-architecture. It also discusses materials for building temples preparing ground for painting, etc. It also describes invocation ceremonies for the installation of images and gives instructions for priests consecrating images or sacred buildings.

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VISNUDHARMOTTARA PURAN

KHANDA-III, INTRODUCTION

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(ii) Visnudharma, Visnudharmottara and Visnupurana - Vis nudharmottara belongs to the Purana¹ type of literature. It is, however, not found mentioned in the usual lists of Mahapuranas and Upapuranas. The question, therefore arises as to what is its place in Sanskrit literature.

Before editing the text published in G.O. Series, Baroda, I had to collect and study different manuscripts of the Visnudharmottara. It was found the manuscripts from Adyar and Jammu library are different works from the one which I was editing. This goes to show that two different works bear the titles beginning with Vis nudharma. Dr. Buhler¹ in his learned review of Alberuni's Indian states that Alberuni also quotes from two different works bearing the title Visnudharma.

Thus in Alberuni's time there were also two different Vis nudharmas. What is, however important for our purpose is that Alberuni quotes passages which Dr. Buhler has identified with the passages of our Visnudharmottara. It appears that Alberuni either to be brief or being confused has referred to two different works by the same name, Visnudharma.

But it is quite clear that the name of our work is not Visnudharma but Visnudharmottara.

1. "The language shows the slipshod Sanskrit, common to all Puranas and the author does not shrink from coining the most absurd forms, when they suit his convenience." —Indian Antiquary Vol.XIX (P. 383)

1. "It is evident that in the beginning of the eleventh century two works with the title Visnudharmottara or Visnu-Dharma existed and that both were considered to be canonical by Beruni's Pandits who, one and all, were Vais navas." - Indian Antiquary (P. 407), Vol. XIX.

2. "The remaining three passages in which Beruni quotes the Visnudharma, have been taken from a work, which, though likewise a production of the Bhagavata sect and though likewise called bath Visnu-Dharma and Vis nudharmottara, has nothing to do with the tripartite Visnudharmottara." - Ibid (P. 402)

3. For further discussion of this interesting topic, the reader is referred to the learned article of Dr. Buhler in Indian Antiquary (PP. 381-410) Vol.XIX.

4. ifcr aftftsDpwTd"^\ m<W<4<^\y'ci£ ojo 2,5)

G.O. Series Baroda, Vol. I

We find a reference to Visnudharmottara in the Naradlya Purana, where various religious stories, vows, rules of conduct, etc., are called Visnudharmottarahvayah i.e. having the name Visnudharmottara. This Visnudharmottara material along with Dharmasastra, Arthasastra, Vedanta, Jyotisa, Varhsakhyana, etc. are taken by Naradlya as constituting Visnupurana. Thus according to this tradition Visnudharmottara becomes a section of Visnupurana.

Mr. Kale T.G. in his Marathi work Purananiriksana supports the view of Naradlya Purana by saying that Visnupurana, which consists of 7,000 verses, should according to the Matsya, the Bhagavata and the Naradlya consist of 23,000 verses. According to Mr. Kale the remaining 16,000 verses are those of Vis nudharmottara. The Venkateswara Press edition also seems to regard Visnudharmottara as a part of Visnumahapurana.

1 %tg%T %^T i*gf5?l: qR=hl(dd: l SRI: TC 'SJcfr ^H+IRftUK^l l^\3 Tjjfc "^\felT: ^«fgHJT* |HrcKlsilA|l: | -^HlspfeqT: ^!i ~fttft f^TO W: l \C

cWlteMH JI+i"!^ WJ5#l HHc|W*Tr 11^ HHlfa*IPRI8TI TJfaiT: y<Ml«b)4<*>IR<*>l: l

2. Wilson and Aufrecht are of the opinion that Visnupurana in its present form consists of 7000 verses. sfH W® 3Rf^lft TJTM trora t^l

HK^il"! (tjo w^) 3To 94 ^tfelRTOT^ drilHI"i f%ifqT: l W\$

'H'eWM,<|U| (3?o 56) JjJl^fcuid ^Y^WdJ^lfd ^cb^| |X

*UJ|c|d4/FT (^o ^) 3fo 13 3 In the beginning of printed text of the Venkates'vara Press the following lines occur-

3T«T ^^sorq^rqTrot 2 *Tft f^njspqfcft <Jdl^y^k"T: l and also at the end it is stated ffcf ?ft f^JSTRTfR UMIHHJ TTRTH ^ ^^iH^l^l"^\ l

VISNUDHARMOTTARA PURAN

We have, however, seen that Alberuni quotes passages from our Visnudharmottara under the name of Visnudharma, as if, it were an independent work, similarly, we also, find that not only Hemadri, Apararka and Samkara's commentaries on Vis nusahasranama and Sanatsujatlya refer to this work as if it were independent but also do it under the title of Visnudharmottara. This would go to show the independent character of Vis nudharmottara. But on account of its glorification of Visnu and subject-matter, Visnudharmottara might have been regarded as forming a part of Visnupurana. It might have been probably for this reason that it was not mentioned in the usual lists of the Puranas and Upapuranas.

(iii) Age of Visnudharmottara - Now we come to the problem of the age of Visnudharmottara. Evidently it is earlier than Alberuni as well as Naradlyapurana. Hemadri and Aparaka, as they refer to it by name. There is another work called Adbhutasagara which also similarly refers to it. Dr. P.V. Kane¹ places Adbhutasagara and Hemadri's Caturvarga cintaman² in 1168 A.D. (saka 1090) and 1260 A.D. respectively.

The date of Alberuni is 973-1048 A.D.³ This takes the age of Visnudharmottra before eleventh century A.D.

As to the age of Naradiya there is a difference of opinion. Mr. T.G. Kale assigns it to the period from 500 to 600 A.D. But this view is controverted by Shri Durgashankar Shastri in his Gujarati work Purana Vivecana. After giving cogent reasons Shri Shastri comes to the conclusion that Naradiya Purana cannot be placed earlier than the 12th century A.D. so the reference to Vis nudharmottara in Naradlyapurana cannot help us in carrying its date earlier than eleventh century A.D.

An attempt is sometimes made to push back the date Vis nudharmottara on the strength of identity of or similarity between certain passages and the subject matter of Visnudharmottara and other Sanskrit works.

1. History of Dharmasastra Vol. 1 (pp. 299, 357) by P.V. Kane.
2. See also Puranic Records on Hindu Rites and Customs (PP. 20, 21 and 90 (footnote 31)) by R.C. Hazra.
3. Purana Vivecana (p. 233)

Mr. Sudhakar Dvivedi in his commentary on Brahmasphut asiddhanta states-

WTKftT HI^|^ti^H f^MMITK^luiMJfDSL^fy.&M

Dr. Buhler is of the opinion that the Paitamaha Siddhanta given in the Visnudharmottara is certainly that on which Brahmagupta in 628-29 A.D. founded the passages, quoted by the commentators of the Suryasiddhanta and published by Mr. Colebrooke. On this point Winternitz¹ is in agreement with Buhler. But Shri Dixit, in his Marathi work, Bharatiya Jyotis as'astra² proves that the Visnudharmottara Brahmasiddhanta and the Brahmagupta Siddhanta have no similarity in their astronomical and mathematical contents. So the two Siddhantas are not identical.

Thus the argument based upon Brahma-siddhanta also does not by itself warrant the pushing back of the date of Visnudharmottara.

In the opinion of Dr. Kane, the following sloka of Vis nudharmottara is taken from Paras'arasmṛti. (3.40):

^ ^g(?ci) w^^fe^r^ii

This would place Visnudharmottara after Parasarasmṛti. It is dated according to Dr. Kane 500 A.D. on a comparison of both the texts, where this verse occurs. I find that it is in better context and has a more natural position in Visnudharmottara than it has in Paras'aramṛti. Also, traditionally, it is more usual for the smṛtis to quote from the Puranas rather than the other way. If, therefore, the sloka referred to above does not belong to a third source from which Paras'ara and Visnudharmottara might have borrowed it, but

1. "In Visnudharmottara, there is a prose section with the special title 'Paitamaha

siddhanta'. If, as is probable, this is an extract from the Brahmasphuta Siddhanta written by Brahmagupta in 628 A.D., the Visnudharmottara must have been compiled between 628 and 1000 A.D." - History of Indian Literature Vol. I (P. 580), Winternitz.

2. fa*3«w"KKsl&f«,£idl^ sJIffflf^raRff ~WQ ^T....^T <J)\$\h ftHHT 3TOHT

qiff^l (TJo 142)

really belongs to Visnudharmottara as suggested above, we can place Visnudharmottara before Parasarasmṛti i.e. before 500 A.D. But how far such stray verses can serve as evidence is doubtful. 1

Now let us examine some other lines evidence in order to solve the problem of the date of Visnudharmottara.

The portion of the "text of Visnudharmottara given in this Volume describes such arts as Kavya, Nāṭya, Gīta, Nṛtta, Citra, Pratima and Prasāda. There are other works also which treat these subjects as their own. A comparison with these has shown that there is considerable similarity between what has been given in our text and such works as the Nāṭyaśāstra of .Bharata, Kavyālaṅkāra of Bhaṃaḥa and Kavyadarsa of Dandin.

But from mere similarity of the subject-matter, it is difficult to assign chronologies of the works. It is also not possible to know that both may have a common source. However, a closer examination of our text with the Nāṭyaśāstra inclines me to think that our text must have borrowed its material from it, especially the version of the *T and "R manuscripts mentioned in the edition of

Gaekwar Oriental Series.

The adhyāyas of Visnudharmottara dealing with Prahelikas (Ad. 16) and Alamkaras (Ad. 14) show a great similarity in their contents with the corresponding subject-matter in Bhaṃaḥa's Kavyālaṅkāra and Dandin's Kayadarsa. The definitions of Alamkaras have also a considerable similarity with those given by Bhaṃaḥa and Dandin. But the variations are more important for our purpose.

Our text gives only 18 Alamkaras while Bhaṃaḥa gives 39 and Dandin gives 35; in the matter of Prahelikas our text gives 24, while Dandin gives only 16. If we carefully study the history of Alarhkara literature, we shall find that in the matter of Alamkaras, there is a general tendency to increase² the number, while in the

1. Dr. R.C. Hazra in his valuable work, Puranic Records (P. 21) says "It is not at all safe to use, in determining the date of any particular work, any verses which have been quoted without any express mention of the sources, even if those quoted verses are traceable in that particular work."

2. Hemacandra recognises only 33 Alamkaras but this is in reaction to the tendency of increasing Alamkaras.

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matter of Prahelikas to lessen its importance in poetry, so much so, that Mammata pays no attention to it. On both these counts we can conclude that our text represents a stage in poetics which is earlier than "the one represented by Bhamaha and Dandin.

If the above view is correct, we can place Visnudharmottara or at least this portion between Bharata on one side and Bhamaha and Dandin on other.

The earlier limit of its age is given by the Natyasastra. As to its date there is also a great difference of opinion. In fact, the present text embodies strata of different ages. As Dr. De says "Bharata's Natyasastra....cannot possibly be put even in its present version at a date lower than the 6th century A.D." He goes further and says that the portion dealing with music and other portions also 'were put into their present shape about the 4th century A.D. He would shift back the lower limit of Bharata's work to the 4th or the 5th century A.D.¹

According to Dr. Keith² "the date of that text (Natyasastra) is uncertain, but we cannot with any assurance place it before the 3rd century A.D." Dr. Kane³ is of the opinion that the Natyasastra cannot be assigned to a later date than about 300 A.D.⁴

As to the dates⁵ of Bhamaha and Dandin Dr. Kane is of the opinion that they should be placed between 600 to 750 A.D., Dandin between 660 and 680 A.D. and Bhamaha 700-750 A.D., Dr. S.K. De would place Bhamaha between the last quarter of the 7th and the last quarter of the 8th century A.D. and Dandin in the first half of the 8th century A.D. Professors Batuknath Sharma and Baladeva Upadhyaya place Bhamaha between 400 and 600 A.C. Thus, taking the later dates of these authors, we may reasonably place the lower limit of the age of our text in the first half of the 7th century A.D. i.e. before circa 650 A.D.

But the age of Visnudharmottara cannot be placed earlier than 300 A.D. is shown by another piece of evidence. I Adhyaya 67

1. Sanskrit Poetics, Vol. I (pp. 21, 32, 36) by S.K. De.
2. The Sanskrit Drama (pp. 13, 81) by A.B. Keith.
3. History of Sanskrit Poetics (p. 45) by P.V. Kane.

4. Dr. Manmohan Ghosh places the Natyasastra in the 2nd century A.D. See Introduction (p. LXXXVI), to his translation of Natyasastra.
5. History of Sanskrit Poetics (pp. 108, 120, 113) by P.V. Kane (1951); Sanskrit Poetics Vol. I (p. 49) by S.K. De.

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Sloka 2, 3 and O of our text, mention is made of Udlcyavesa and of Aviyanga or Viyahga in the description of the image of Surya. According to Sir R.G. Bhandarkar,¹ 'this Magian influence from Persia is to be dated about the 3rd century of the Christian era.' So in no case our text can be placed earlier than the 3rd century A.D. which is its upper limit.

Accepting the view of Dr. De that the date of the present text of Natyasastra cannot be pushed beyond the 4th century A.D. we may put the date of our text after the 4th century A.D.

Thus in the present state of our knowledge, it would be safe to put Visnudharmottara somewhere between the first or rather the second half of the 5th century A.D. and the first half of the 7th² century A.D. i.e. between circa 450 and 650 A.D. earlier date after the third century A.D. however is not altogether excluded by the evidence.-5

(iv) Authorship - The authorship of a work of Purana type of literature is difficult to discover. Tradition would attribute all of them to Vedavyasa.

Mt. Chandradhar Guleri⁴ on the authority of a reference in Prthvirajamahavijayakavya, however, would regard Bhasa as the author of a poem called Visnudharmah.⁵ This Bhasa is called by the commentator Bhasamuni. But there is nothing to show that this Visnudharma is identical with our Visnudharmottara.

1. Vaisnavism, Saivism and minor religious systems (p. 151).
2. According to the references given in Ad. 9 s'lo. 3 the day of the vernal equinox was the day when the sun entered the sign Mesa. This would take our text sixteen hundred years back from the present time that is about the 4th century A.D. I have not specifically utilized this criterion in the above discussion because our text may as well be referring to an earlier traditional view and not to a contemporary event.
3. I have not discussed the problem of the uniformity of the whole of Vis nudharmottara. Like other Puranas some of its parts may be older and some later. What I have said about the date of Visnudharmottara above applies mainly to the portion of the text, Khanda III which I have presented in this volume. It is possible that some portion of the text presented (e.g. the portion describing the images of the Vedic Pantheon) may bear a date earlier than the date fixed for the work in general.
4. Indian Antiquary (pp. 52-53) Vol. XLII.
5. *rraw ^rat Tig fg^pRfcai ^^fr ujmi^Kdci-y4Mii

KHANDA-III, INTRODUCTION

Visnudharmottara (Khanda III) and some of the remains
of Ancient Indian Painting and Sculpture

Here it is proposed to discuss how much of the information derived from our text of Visnudharmottara regarding painting and sculpture can be corroborated by the monumental remains. Painting

Mural Painting - We have seen that Adhyaya 40 which is called Rangavyatikara opens with prescriptions as to how the surface of the walls have to be prepared for painting because a good base is essential for long life of a painting. The first place¹ given to wall-painting shows the great importance attached to it, is an object of aesthetic enjoyment and communication. On account of this fact, that was realised in ancient times, probably Mr. Percy Brown/ after describing the Jogimara cave, says 'it is more than likely that other rock cut halls and chambers were- originally also adorned with frescoes.' Mr. Havell³ says a citras'ala or gallery of mural paintings was an indispensable annexe to a Hindu palace until quite modern times.⁴ The practice was given up for sometime but is revived in new forms.

The oldest examples of Murals are of Prehistoric age. This tradition in concrete example of datable historical painting is to be found on the walls of Jogimara cave of the Ramgarh hill in Sirguja in Madhya Pradesh. The wall-paintings in the Buddhist cave-temples at Sigiria in Ceylon, Ajanta and Bagh are well known. In the Rock cut temple at Sittanavasal⁵ in the ancient Pallava country not far from Pudukkottai fresco-paintings were discovered in 1920. These paintings⁶ are regarded as Jain by Prof. Dubreuil and Dr.

1. For literary reference see Indian Painting by Percy Brown (pages 19 to 24) and Indian Sculpture and Painting (revised edition 1928) by Havell (pages 154 to 163).
2. Indian Paintings - Percy Brown (Page 17).
3. Indian Sculpture and Painting - Havell (Page 156).
4. See also History of Indian and Indonesian Art. (pp. 87-91)
5. Indian Sculpture and Painting-Havell (Page 173-7).
6. History of Indian and Indonesian Art - A.K. Coomaraswamy (Page. 89)

The figure of Ardhanaris'vara, however, from this cave cannot be called Jain. Mr. N.C. Mehta is of the opinion that it is impossible to say whether the Sittanavasal pictures are Jain in their subject-matter unless more is known of

Coomaraswamy. There are remains of Brahmanical frescoes at Ellora also which may be of the 12th century or earlier.¹

'The devastating influence of the Indian climate has been responsible for the destruction of the mural paintings'. But from what has been said above it becomes clear that from very ancient times mural painting was practised in Brahmanical, Buddhist and Jain rock-cut and structural temples, royal palaces and mansions of nobles and wealthy merchant princes etc.

The Jogimara² cave-paintings are presumed to have been executed about the first century before the Christian era. The Ajanta caves have been classified into the following periods of time in longer chronology :-

3 (A) Caves 9 and 10	Circa A.D. 100
(B) Pillars, in cave 10	Circa A.D. 350 (Perhaps later)
(C) Caves 10 and 17	Circa A.D. 500
(D) Caves 1 and 2	Circa A.D. 626-628.

The paintings of Sigiriya⁴ and Bagh are supposed to belong to the 5th century A.D., those of Sittanavasal to the 7th century A.D. and those of Ellora to the 12th century or earlier.

The technical process - The technique of the paintings at Ajanta and Bagh has been a matter of discussion. Sir John Marshall says that it is Tempera painting, not Fresco Buono but as Mr. E.B. Havell⁵ says that there cannot be any doubt that the true fresco process has been practised in India for many centuries. Its technique also has been inferred from the existing remains by scholars such as Havell,⁶ Dr. Coomaraswamy and Mr. Percy

these pictorial remains (studies in Indian Painting-Mehta N.C. Pages 11 and 12).

1. Indian Painting - Percy Brown (Page 42).
2. Indian Painting. Percy Brown (P. 17)

3. Indian Painting. Percy Brown (P.30) see also Archaeology in India.
4. History of Indian and Indonesian Art - Dr. A.K. Coomaraswamy (Pages 77, 87, 16).
5. Indian Sculpture and Painting - Havell (Pages 171 and also appendix page 278).
6. Compare also the last verse of this Adhyaya -

Brown and others. Some scientists may as well study and chemically test the prescriptions regarding the preparation of wall surface, paints, mixture etc. given in (V.D.) Ad. 40 slokas 1 to 9. Any way history has more or less confirmed the claim $\text{sr}^{\text{f}}\text{q} \text{clt}\&\text{ldWl}^{\text{T}})^{\text{^T}} \text{W}\$ \text{tJ} = \text{bls} = ; \text{R}) \text{dJ}$ that the painting thus made will not disappear even after a hundred years. Some details -

Even though our text is Brahmanical while the monumental remains are mainly Buddhist, as far as the technique of Painting and its secular matter are concerned, it may be noted that there could be no religious distinction in them. The depiction of mythological matter will have the religious over-tones, but in its artistic mode of expression there will be a fair amount of equality. It is a well-known fact that many basic features of art cut across countries and beliefs, they would be applied by different workers for different needs and might be described by some scholars or works. The distinction of religious, secular, of the artist work at the most reflect the ideas of their patrons and not the basic techniques.

In fact, we can by comparing the information of our text with the actual paintings at Ajanta and Bagh, find many items of our text illustrated in them. For example the five types of men described in Adhyaya 35. Characteristics of cakravartins like webbed fingers of hands and feet, a tuft of hair between the two eye-brows can also be illustrated in paintings and sculptures of Gupta period similarly a study of the paintings would show that the instructions of our text regarding the postures, mudras or hand-poses, rasadrstis - sentiments and moods expressed by eyes and many such artistic observations are almost universally followed. Sculpture

As we have seen our text employs the word citra to cover both painting and sculpture. Therefore many things said about painting in citrasutra apply also to Pratima. In fact the Pratima lakṣaṇa taking for granted the technique described in Citrasutra mainly devotes itself to the description of a great number of deities male and female, their vehicles and symbols and insignia.

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Now I will try to show how some of the images described in our text resemble in a more or less degree to some of the existing images of the corresponding deities.

Padmanabha - on the wall of the Gupta temple at Deogarh, a composite image of Ananta-Sayi Narayana is shown. This image agrees with the description given in our text (Adhyaya 81).

Sesa-sayin Visnu (from Shahabad) has disc and conch in his two hands.

Laksmi (Ad. 82). The images of Laksmi are commonly seen in the picture as well as in the Museums.

SarasvatI - (Ad. 64) In the provincial Museum, Lucknow, there is an image of SarasvatI with four hands and seated on the vehicle of a peacock. It, however, differs in some respects from the description given in our text. In our text, she holds in her four hands, rosary, book, vlna and a water-vessel, while in this image SarasvatI holds Vina in two hands and in one a book but the remaining hand is damaged. So in the fourth hand there might be water-vessel or rosary. No vehicle of SarasvatI is mentioned in our text.

Surya (Ad.67) - According to Sir, R.G. Bhandarkar the images of the sun that are found in the extant remains of the temples of Surya from Multan down to Cutch, have boots reaching up to the knees and a girdle round the waist with one end hanging downwards.

As Dr. V.S. Agarwala says in his work 'Gupta Art' Surya images of ancient Indian type with a chariot of four horses are known in the early art of Bodhagaya, Bhaja and Anantagupha. A new type of Surya clad in Northern dress (Udicyavesa) and wearing long buskined boots became the usual feature in Kusana images influenced by the Magian Sun worship from

Persia. The Persian influence is even more strongly marked in the Gupta images not only of the Sun-god but also of his two attendants Danda and Pingala; the latter a pot-bellied figure holding a pen and an ink-pot.

"At khair khaneh near Kabul Mon. Hackin discovered a remarkable image of Surya dressed like a Sassanian king and

wearing a round apron-like tunic fringed with pearls. The Sassanian kings had a special liking for pearls set in the dress. Bana also refers to the fashion of pearl-spangled tunics worn by kings "in the train of Harsa (Taramukta - phalopaclyamana Varabana). Some of the statues bearing close Sassanian influence lead us to infer that the intercourse between India and Persia in the Gupta-Sassanian epoch was much more intimate than is often imagined."

Kumara - In the Indian Museum at Calcutta, there is an image of Kumara or Skanda. It is in damaged condition. Out of his four hands two are damaged. His one. hand is resting on a Peacock and another hold a bell. So it is difficult to find out what his two other hands contain. But we can guess from the description given in our text (Ad. 71) that there must be a flag and a spear in the two damaged hands.

Ekanarhs'a - The image of goddess Ekanarhsa between Balarama and Krsna is in the Lucknow Museum (G.58). The description given in our text (Ad. 85, slo. 72) agrees with this image.

Kubera - The image of Kubera of Mathura Museum more or less agrees with the description given in our text (Ad. 53).

Agni (Ad. 56) - In Lucknow Museum there is an image of Agni. He is seated on his vehicle of goat holding Kamandalu and rosary in his two hands and having a long beard and matted locks of hair.

Two images of Agni at the Mathura Museum and Indian Museum agree with the descriptions given in Agni Purana and Matsya Purana, but slightly differ from the description given in our text (Ad. 56). Our text refers to parrots yoked to his chariot while the other Puranas make a goat, his vehicle.

Ganga and Yamuna - The images of Ganga in the Central Museum Lucknow and in one temple of Chanoda Karnali (Gujarat) and Yamuna in Banaras are quite similar to Ganga and Yamuna described in Ad. 52, Slo. 6-7.

There is a doorway of the Gupta temple at Devagarh. In its right upper corner there is the figure of Gariga and in the left that of Yamuna as described in Ad. 86, Slo. 6-9.

1. Vaisnavism and Saivism (pp. 154-155)

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Aiduka (Ad. 84) - Aiduka seems a form both sculpturesque as well as architectural. The description of Aiduka as given in our text can partially be illustrated in some of the Buddhist stupas. In fact, Aiduka has been regarded as primarily' Buddhaiduka but our text provides evidence for a Saiva-aiduka. A monumental remain discovered at Ahicchatra in Bareilly district is regarded as a form of Saiva-aiduka.

Interpretations of Signs and Symbols of the Deities.

If we bear in mind the interpretations and explanations of the various Hetus given in the Pratimalaksana portion of our text, we can understand the ethical and spiritual ideas expressed by those signs and symbols as well as their importance as expressing these values. This confirms the view of Sir John Marshall¹ based upon the study of the remains of the Gupta Art, namely, that it was an attempt 'to embody spiritual ideas in terms as well as his other remark, namely, the vision of the Indian was bounded by the immortal, rather than the mortal, by the infinite rather than the finite.'

The great importance has been attached to the symbols called 'Hetus' by Dr. A.K. Coomaraswamy in his monumental work, History of Indian and Indonesian Art (PP. 41 to 47) where he has discussed and explained symbols of images of different deities. Our text tries to achieve this aim in the chapters on the Pratimalaksana.

Vajra (in Ad. 85, Slo. 15), inquires of Markandeya as to why God always holds out weapons? Of whom is he afraid, He, who is the soul of all and who removes the fear even of gods? Markandeya explains that these are not really weapons but symbolically represent the great elements which the Lord Hari bears, e.g. The conch in the hand of god represents space. The disc symbolises wind; the gada tejas and the lotus water. When these main elements are abandoned by Hari, they become quickly scattered. So Hari keeps them together in Himself. Visnu is identified with the human soul. When he leaves the body, all

Cambridge history of India Vol. 1 (PP. 664 and 649); compare also the remarks of Dr. Coomaraswamy on the Gupta Art (P.71) - History of Indian and Indonesian Art.

elements residing in the body become scattered. The world is supported by the elements when held together by god Visnu. their power of holding together is caused by Him. This philosophical explanation constitutes the Hetus of the images, their signs and symbols.

In the preceding sections dealing with Citra and Pratima we had occasions to note various objects associated with different deities, as also their Hetus or significances. As this is an important aspect of Indian Sculpture, it will be helpful if I treat the matter in a separate chapter by bringing together the material arising out of Hetus scattered at various places.

These various emblems can be classified under several heads :

- (1) Colours of the deities.
- (2) Limbs of the deities.
- (3) Apparel of the deities.
- (4) Weapons of the deities.
- (5) Various other objects associated with the deities.
- (6) Musical instruments.
- (7) Animals and Birds as Vahanas. 1. Colours of the deities :

White : Mahes'vara, Varuna and Dharma.

The whiteness of Mahes'vara represents Prakrti because Prakrti which means the absence of creation is white i.e. colourless.

Varuna is said to be like the colour of water. The colour of waters is said to be both white (sita) and dark (asita) because the Vaidurya like colour of water is 3RTM (i.e. unnatural) because the

form of the sky is reflected in waters. Its natural form is seen in a water-fall which resembles the rays of the moon.

On account of predominance of Sattva, Dharma is white in colour.

Red : Agni and Aditya.

Agni's colour is red because he represents Tejas which is red.

Aditya is red because he is the source of all lustre.

The parrot colour : The earth goddess is of parrot colour because she bears all kinds of herbs.

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Blue lotus colour : Yama in colour resembles the blue lotus on account of the predominance of Tamas.

Virupaksa represents Kala. He is the embodiment of darkness therefore he is dark in colour and he wears black garments. 2. Limbs of the deities :

Padmasana pose of Brahma represents meditation of his formless nature.

One face—Sarasvati

Four faces—Brahma, Visnu, Dharma

Five faces—Mahadeva.

The face of Sarasvati represents Savitri or Gayatri - the foremost of all.

The four faces of Brahman represent the four Vedas.

The four faces of Visnu represent strength (Bala), knowledge (Jnana), Sovereignty (Ais'varya) and energy (Sakti).

Strength is personified in Vasudeva, Jnana in Samkarsana, Ais'varya in Pradyumna and Sakti in Aniruddha.

The four faces of Dharma represent Yajna (Sacrifice), Satya (Truth), Tapas (Austerity) and Dana (Gift giving). The five faces of Mahadeva are —

(1) Sadyojata representing Mahi (earth)

(2) Vamadeva representing Jala (water)

(3) Aghora representing Tejas (light)

(4) Tatpuruṣa representing Vayu (wind)

(5) Is'ana representing Akasa (sky).

Eyes - The three eyes of each face of Mahadeva represent the sun, the moon and the fire.

The two eyes of Sarasvati represent the sun and the moon.

Beard - Agni, Kubera.

The beard of Agni represents the sacred Darbha grass. The four Darhstras (large teeth) of Agni represent Vagdanda (punishing with speech), Dhigdanda (punishing with derision), Dhanadanda (fine) and Vadhadanda (punishing by death).

Two tusks of Kubera represent punishment and favour.

Four Arms - Brahma, Sarasvati and Dharma.

The four arms of Brahma represent the four directions.

The four arms of Sarasvati represent the four Vedas.

The four arms of Dharma represent space, time, cleanness and purity.

Four feet - Dharma - His four feet represent Sruti, Smrti, Sadacara (good conduct) and good to oneself.

3. Apparel of the deities :

Kaustubha - in connection with Visnu, Kaustubha suggests pure knowledge.

Vanamala - In connection with Visnu it indicates that the world is bound together by the long, variegated and dark Vanamala.

Garments - Visnu, Mahl, Virupaksa, Vayu and Dharma.

The garment of Visnu shows Avidya, which keeps the world going.

The white garment of Mahl symbolizes Dharma.

Virupaksa wears a black garment because he is the embodiment of darkness.

The garment of Vayu indicates the sky.

The garment of Dharma is knowledge.

4. The weapons usually mentioned in connection with the images of the deities :

Danda - Bhairava, Yama and Virupaksa. Danda in connection with these three deities represents unfailing death and the act of killing.

Cakra - Vasudeva, Visnu.

In the hand of Vasudeva, Cakra represents the sun.

In the hand of Visnu Cakra represents Air.

Gada - Vasudeva, Kubera.

In the hand of Vasudeva Gada represents moon.

In the hand of Kubera Gada represents the art of government.

Langala and Musala - in the hands of Samkarsana represent time and death.

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Fiery bow and arrows - In the hands of Pradyumna represent Sarhkhya and Yoga.

Carma (Leather shield) Aniruddha, Nandi.

In the hands of Aniruddha Carma represents illusion which is necessary for the creation of the world.

In connection with Nandi, it represents Dharma.

Nandaka - The sword represents Vairagya with which the bondage of the world is cut.

Trident (Tris'ula) - In the hands of Nandi represents Vyakarana. Three s'ulas represent Sattva, Rajas and Tamas.

Sakti - spear of Kubera represents Power. 5. Various other Objects associated with deities :

Kamandalu - Brahma, Sarasvati, Lakshmi.

Brahma holds in his hand a Kamandalu which carries water because the universe comes out of waters. Kamandalu in the hand of Sarasvati represents the nectar of all s'astras and in the hand of Lakshmi it suggests the essence of waters.

Rosary (Aksamala).- Brahma, Sarasvati and Dharma.

In connection with these deities rosary represents time.

Antelope (Krsnajina) skin-Brahma wears the antelope skin. It suggests the two types of ceremonies s'ukla and as'ukla. Tiger's skin (Vyaghra Carma) - Siva wears the tiger's skin. This skin represents the wide and variegated Trsna (desire).

Lotus (Padma) - Vayu, Lakshmi, Parvati, Mahi, Sakra, Soma and Kubera.

Lotus arising out of the navel of Visnu represents Mahi (the earth) and its stalk - the Meru mountain - to show its firmness. In his hand lotus represents water.

Lotus in the hand of Lakshmi represents wealth.

In the hand of Parvati Lotus indicates detachment and in the hand of Mahi, Artha. The lotus in the hands of Sakra represents prosperity and in the hands of the Moon indicates joy and graciousness and in connection with Lord Kubera it represents his treasure bags.

In general the lotus or Padma symbolises the entire world, water or wealth etc.

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Sankha - Visnu, Lakshmi, Varuna and Kubera.

Visnu holds in his hand Sankha. Sankha symbolises sky. In connection with Lakshmi it represents good-luck; with Varuna, it represents riches and with Kubera his treasure-bag.

Matulunga - In the hand of Bhairava citron indicates the root cause of world. These seeds of citron represent the atoms which constitute the world.

Bilva - In the hand of Lakshmi, it indicates pure knowledge.

The Moon (Candrakala) - The digit of moon on the face of Siva represents his divine power.

Noose (Pasa) - Varuna and Yama.

Noose in the hand of Varuna represents the bondage of the world. In the hand of Yama it indicates the terrible path.

Jewelled Box (Ratna Patra) - Varuna and Riddhi.

The Jewelled box in the hand of Varuna represents the earth containing all sorts of precious stones and in the hands of Riddhi, the wife of Kubera good qualities.

White Umbrella (sitam chatram) of Varuna represents fame.

Pen (Lekhana) - In the hand of Citragupta the pen is meant for noting Dharma and Adharma.

Book (Pustaka) - Sarasvati and Dharma.

In the hand of Sarasvati the book represents all sastras and in the hand of Dharma it represents scriptures.

The reins of Camel (Ustra Rasmayah) - In the hands of Virupaksa, signify bondage.

Arikusa - In the hand of Sakra represents the command which subdues all beings.

Thunderbolt (Vajra) - In the hand of Sakra Vajra represents anger which subdues the wicked.

Tala -represents the entire world. 6. Various kinds of Musical instruments are represented in early and late iconography. But here only two names occur.

They are Sankha and Vina.

Sankha is mentioned in connection with Trivikrama.

The Vina in the hands of Sarasvati signifies achievement or proficiency (siddhi).

7. Animals and Birds as the Vahanas of the deities.

Bull (Vrsa) - The vehicle of Mahesvara represents the divine four-footed Dharma.

Buffalo (Mahisa) - The vehicle of Yama represents the unconsciousness of men at the time of death.

Camel (Ustra) - Vahana of Virupaksa represents Mahamoha.

Elephant (Gaja) - The elephants with the earth goddess symbolise the four directions. The elephant Airavana of Sakra represents Artha (wealth) and its four tusks represent the four means of governance, Mantra, Prabhu and Utsaha.

The pair of elephants in connection with Lakshmi personifies two Nidhis viz., Sankha and Padma.

Horses (As'va) - seven horses attached to the chariot of Aditya are seven Vedic metres - Gayatri, Usnika, Anustubha, Brhati, Pankti, Tristubha and Jagati. The ten horses of the chariot of the moon signify ten directions.

Lion (Sirsha) - On the banner of Aditya lion represents Dharma.

Makara (crocodile) - In connection with Varuna, Makara is the symbol of happiness.

In connection with Bhagirathi Makara represents virility (virya) and in connection with Visnudhvaja it symbolises Eros (kama).

Mrga - Mrga symbolises action (=h4) in connection with

Visnudhvaja.

Varaha - is the personification of anger.

Vasuki - Vasuki in connection with Siva represents anger which subdues the three worlds.

Tortoise (Kurma) - conveyance of Yamuna represents time (Kala).

Swans (Harhsa) - Brahman and Varuna.

Seven swans in the chariot of Brahman represent seven Lokas. Seven swans in the chariot of Varuna are the seven seas.

Garuda - of Visnu is to be known as mind pervading the bodies of all creatures.

Tarkasya - In Visnudhvaja, represents Mind.

Parrot (suka) - Parrots yoked to the chariot of Agni represent the four Vedas.

Khanda Third Chapter 1

After bowing to Narayana, Nara, Narottama, goddess Sarasvati and Vyasa, the Jaya is recited.

Vajra inquired : What should a man do? By doing what can a man be happy? By what (means) can one get great happiness in this world and in the other world? (1)

Markandeya answered : The wise man desirous of happiness in both worlds should worship Devata and know Antarvedi and Bahirvedi rites (Devata-Pujanam). (2)

The deity worship in sacrifices is known as Antarvedi, similarly fasting (Upavasa), vows (Vrata) etc. are called Bahirvedi.

If one desires all the heavens attainable by Vedic acts (Ista) and charitable deeds (Aputra), one should build temples of gods. Both (Ista and Aputra) are seen here. (3-4)

In Krta (Satya) Yuga, Treta-yuga and Dvapara yuga people used to see gods (face to face), but in this Kali-yuga, specially people should erect temples. (5)

O best of men! In Satya-yuga and other ages people are not seen worshipping the deity in Area. (6)

A learned man specially worships the area image (form of God) having proper form, made according the Citra-Sutra (canon regarding the painting). (7)

The learned men, who worships a deity having proper form gets all his desired things. The man who worships the Area without proper characteristics (HSFT), increases his misery, therefore it should be avoided.

The man who worships the form with proper characteristics gets all his desires fulfilled. There is no doubt about it. He always becomes happy in this world and the next.

The work of building a temple is meritorious work (Punya-karya), so is the work of making an idol. The worship of an image (Deity) is meritorious and there (in worship) offering obeisance is meritorious.

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Therefore, by all means one should get an image of a deity having all the characteristics prepared and worshipped. A learned man should not worship an image, without characteristics. (8-12)

O son of Yadu family : O great king : In this world gods give people Religion (Dharma), Economic development (Artha), Enjoyment of senses (Kama) and Liberation (Moksa). (13)

They fulfil all the desires and give permanent heaven. Therefore people should try their best to worship gods. (14)

The men who worship gods always get desired worlds very easily. Similarly in this world people get riches as well as food become prosperous. (15)

Thus ends chapter 1, entitled "Citra-sutra", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 2

Vajra asked : O sinless one : Kindly tell me (about) the making of the form of deities, so that the inner form remains according to the sastras, in the figure manifest (the deity). (1)

Markandeya answered : O king : He who does not know the Citra-sutram (canon of painting) very well, can never understand the characteristics of the image. (2)

Vajra inquires : O progenitor of Bhrgu race : Kindly explain to me very clearly the canon of painting, because one who knows the canon of painting, knows the characters of images. (3)

Markandeya replied : It is very difficult to know the canon of painting, without knowing the canon of dance, because, O king! in both, the world is to be imitated (or represented). (4)

Vajra inquired : O, the twice-born : kindly explain to me the canon of dance and then be kind to speak about those of painting; because one who knows the science of dance, knows painting. (5)

Markandeya replied : Dance is difficult to be understood by one, who does not know instrumental music (Atodya). Without instrumental music there cannot be dancing. (6)

Vajra asked : O the knower of principles! Kindly elucidate the canon of the instrumental music and then you will speak about the canon of dance, because O excellent Bhargava! When the

instrumental music is properly understood, one understands dance. (7)

Markandeya answered : Without vocal music, it is not possible to know instrumental music. One who knows the science of vocal music, knows everything according to rules. (8)

Vajra questioned : O the up-holders of principles, kindly explain to me the canon of vocal music; because one who knows the canon of vocal music, is ' the best of men knowing every thing. (9)

Markandeya replied : O king : Vocal music is two-fold-Sanskṛta and Prakṛta. There is a third type called Apabhṛasta (the degraded one), which is endless. (10)

O king! On account of the variety of local languages, its limit cannot be determined in this world. Vocal music is to be understood by the way of recitation. And it has two varieties. (11)

O the knower of principles! Prose is as found in conversation, while verse is as in metre. Metre is of many varieties. (12)

Prose and verse with their characteristics should be known through practice. Verse is of two types; one is Suvrttam and the other is Atimuktam. (13)

There are twenty one forms of nouns : i.e. seven cases (Vibhaktis) and their singular, dual and plural numbers.

In verbs (there are three persons), one is the first person. The second person is considered to be of (middle) second grade and the third person is called the best person Uttama-purusa. In every person of the verb, there are three forms - singular, dual and plural. The nine forms taking the terminations 'Ti' etc., are called parasmai-pada (n<*+ta<;). (14-15)

Other nine forms taking "E" etc. are called Atmane-pada. To convey the meaning of 'you' Yusmad (*T«re Madhyama) second

person forms are used. (16)

To convey the meaning of "He-they" the third person called Uttama-Purusa (the best person) is used. O the best of Yadu-race; the remaining first person is used to denote "I-we". (Asmad) (17)

To convey the meaning of nominative case pratipadika Artha of nouns etc. having pratyayas Su etc., the learned have asked to use the first case, express number, expression and measure.

KHANDA-III, CH. 3

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To convey the meaning of objective case, the second case (Karma Vibhakti) is used and to convey the meaning of instrumental case, the third-Karana Vibhakti is used. Others have called them Karta, Karaka, Karma, etc. (to denote the relation of the noun-pronoun with the verb). (18-19)

Fourth (Dative) case is used to convey the meaning of giving and to convey the meaning of Apadana going away or taking away; fifth (Ablative) case is used to show relations (between two nouns), the six (possessive or genitive) case is used. And to express the meaning of container, support etc. Seventh (Locative) case is used.

O the killer of enemies : They are already described before. O knower of principles! Here I have narrated them just as a guideline. (20-21)

Nominative or Pratipadika form (of the noun) is in its original form (Prakrti). That (noun) form requires Dhatu form-the verb.

The entire literature in the form of prose including poetry is composed of these forms (nouns-their cases and verbs etc.) (22)

Thus ends chapter 2, entitled "Sabdadhyayah" (words study), during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 3

Markandeya said : The metre having six syllables in a quarter (pada) is called Gayatram Chanda. Usnik is made of seven, eight syllables form Anustubha. (1)

Brhati is made of nine syllables and the metre named Pahkti is having ten syllables. Tristup is having eleven syllables and Jagatl is made of twelve syllables. (2)

Similarly, one should know that the metre having thirteen syllables is Atipurvam. O son of Yadu dynasty : Sakkarl metre is having fourteen syllables. And the metre having fifteen syllables, is called Atis'akkarl. It is said that, the metre named Asti Chanda requires sixteen syllables. (4)

Similarly, the metre named Atyasti is made of seventeen syllables. And the metre of eighteen syllables is known by the name Vrtti. (5)

Similarly, the metre named Ati-vrtti has twenty minus one (i.e. nineteen) syllables. O the best amongst the Yadus : the metre named Krti is having twenty syllables. (6)

The metre named Prakrti is having twenty plus one (i.e. twenty one) syllables. And the metre called Akrti is having twenty two syllables. (7)

The metre, Vikrti has twenty three syllables, when one syllable is added to it (i.e. twenty-four syllables are there), it is called Sarhkrti. O king! When one syllable is joined to Sariikrti (i.e. there are twenty five syllables), it is called Atikrti. (8)

Sages say that the metre having twenty six syllables is called Utkrti Chanda.

Each and every metre has four Padas. They make a couplet of the Chanda. (9)

In the metre based on Matras i.e. Matra-Vrttas the short syllable (laghu varna) (or Hrasva) has one Matra. (A clear curve line) (U) is the sign to indicate it. (A long or) the combined syllables (or sarhyuktaksaras) are of two Matras. They are called Guru (or Dlrgha). A straight line (-) is the sign for it. (10)

O King! The short syllable coming at the end of a Pada becomes Guru (long). Long (Dlrgha) and Pluta (longer than Dlrgha) are also considered Guru (long). (11)

The short syllable before the combination of syllables (Samyukta) becomes Guru (long). According to the arrangement of short and long syllables, many varieties of metres are bexpanded. (12)

O King! Optional metres are formed in so many ways. I shall tell you, how that work is carried out by Prastara. Please hear. (13)

O King! One should put down (in the first line) as many long letters as there are letters in a Pada of a given metre. Then (in the second line) place a short letter under the first letter (in the upper line) and then O the Chief of Kings! Copy out the other letters, as they are (in the upper line). Oh the best of kings, the same process should be followed (in the subsequent lines) and letter should be placed until we get all short letters in the last line.

This same method is to be followed for doing the prastara of Matra Vrttas. When the metre is having one letter less than the

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given number of letters in the metre, it is called Nicrt and when there is one letter more it is called Bhurik. The metre having two letters less, is called Virad and O the best amongst the Yadus : When there are two more letters the metre is called svarat.

O Yadava! From above mentioned permutations of metres all the Matra Chandas are formed. (14-19)

O King! I have told you about the Chandas in a nut-shell. One who is eager to study in detail, should find out all with his own intelligence, because to tell about them in detail is very difficult. (20)

Thus ends chapter 3, entitled "Chando-Vidhi" the procedure of the metres, during the discourse by Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 4

Markandeya said : The sentence Svayambhu (Brahma) is in the form of unambiguous orders, brilliant and serious words. Sometimes it is mixed combined with Nirukta. This is the sentence of Svayambhu.(1)

That which has association and complexities and that refers to names and cases is direct and clear is remembered as the speech of Rsis. (2)

The utterance of Rcikas are full of nigamas and varieties of words and Nipatas (indeclinables) but they are not very big or long (Sumahat). (3)

O King! The speech of the sons of sages (Rsi-Putras) is not so clear. It contains the knowledge of past, present and future lives and it removes the pain of (repeated) birth. (4)

The utterance of a friend has hidden meanings which directs one in doing Purusarths (Dharma, Artha, Kama etc.). They are in the form of orders and there is no selfish motive behind them. (5)

It should be known that the utterances of a saintly king (Rajars i) is full of many meanings. The speech of gods is full of many words and capable of expression. (6)

The speech of demons is full of many words but there is less meaning. In the speech of Gandharvas there are less words and the meaning is also very meagre. (7)

The utterances of Raksasas are very rough and difficult to be understood.

In the speech of Yaksas syllables is silent. The utterances of Kinnars is also like that. (8)

In the speech of Nagas it is intelligible and there are many repetitions.

And the speech of human beings is full of attachment or envy and with some purpose behind it. (9)

Mantras are said to be different kinds, characterised by Rg, Yajur and Sama. Their subject matter is prayer, blasphemy, praise, anger, question, permission, teaching (story-telling) etc.

Thus all the characteristics of all knowledge (the speech) is described. (10-11)

It is certain that they are divided only in human learning and certainly nowhere else. Their characteristics naturally does not change, except in the human beings. (12)

Some excellent person sees it with his intelligence.

O King! That is why his intelligence is said to be the best. (13)

O the best among the knower of sentences! I have told you, how to examine them very well. In that way, the intelligent person should know it as connected with affection or hatred. (14)

If the sentence of the arsa (sage) is similar to that of gods and if the sentences is similar to that of others, then O King! the sentence of the man should be known by the association of attachment and envy. (14)

Thus ends chapter 4, entitled "Vakya-Pariksa" (Examination of the sentences), during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 5

Markandeya said : The knower of sutra (formula) say that in the Sutra there are minimum syllables. It is un-ambiguous, full of essence, universal, without exception (Astobha) and faultless. (1)

It is said that there are two types of Sutras. One giving the general rule is Utsarga and the other Apavada showing the exception. Sutra has four parts : Sutra proper, Vyudasa

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(Refutation), Udaharana (the example) and Pratyudaharana (Counter illustrations). (2)

In another way it is explained in four parts : Vakya (sentence) Vakyartha (meaning of the sentence) Pada (word) and the meaning of the pada (word). (3)

The five parts which should be studied are : pratijna (proposition), Hetu (reason), Drstanta (the illustration) Upasarhhara (conclusion) and Nigamana (Inference). (4-5)

The Sutra is to be explained in six ways. Arambha (beginning), Sambandha (context), Sutrарtha (the meaning of the Sutra), Vises ana (its further elucidation). Codana (inspiration) and parihara (removal of the explanation). In sutra itself everything is given and illustrated. (6)

If the sutra is stated in a lengthy way, it kills the intelligence and if it is stated very briefly one cannot catch the whole idea. Therefore what is to be said, should be said in a Sutra precisely -not in a too short or too extensive way. (7)

In a Sutra words not giving proper meaning should be avoided and (vyahata) contradictory and (punarukta) repetition should be avoided. Similarly irrelevant (Vibhinna Sarhsthanam) and (yuktihina) should be avoided. (8)

And without any reason breaking up of the sequence (kramabheda), division (Vibhaktah), long formula (Guru-Sutra) and giving another sense (Abhidhanasya Anyatvam) should not be there. (9)

To explain the Sutra, all the words in the Sutra should be separated (Krtva-Pada-cheda). Then compounds (Samasas) should be dissolved. After explaining the compound, an intelligent man should tell the meaning. (11)

Six kinds of explanation of Yoga (Nyaya-proposition) should be given. They are Sutrārtha (meaning of Sutra) Padārtha (the meaning of the words), Hetu (reason), Nirukta (explanation) and Vinyasa (laying down the proposition. (11)

The Tantra becomes acceptable when it is duly combined with three evidences (Pramanas) i.e. pratyaksa (Direct experience) Anumana (inference) Apta vacana (the statement of the expert). (12)

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Direct experience (pratyaksa) is sometimes mixed with Abhasa (illusion). Mrga-Trsnika (Mirage) is such an illusory vision. There is an illusory inference also e.g. the mass of vapour and dust create the doubt of smoke but the fire is not available. (13)

The illusion of smoke suggest the possibility of fire. O King! If a man is not an Apta-Jana knower of the subject and still he declares himself to be an Apta-Jana, it is an illustration of illusion of Apta. One who is free from affection or envy is called an Apta-Jana. (14-15)

You know that there are two types of Nirukta (Derivations of words) : Siddha (grammatically obtained) and Autparttika (derived). The word which is always obtained by grammatical rules is called Siddha. (16)

There are Autpattika (derived) words such as Gau (cow), As'va (horse) and Purusa (man).

The secondary meaning of a word is of ten kinds; I shall tell you about them one by one. (17)

They are Gauna, Naimittika, Bhakta and Samvada, Kartika, Upacara and Sambandha, Samyoga, Krayika, etc. (18)

From quality (Guna) we get Gauna (Qualitative words like big, etc.). Due to Nimitta (cause) we get Naimittika e.g. Khandamunda, etc. (19)

Through Bhakta (Division) we get the meaning of the word Nrsimha. Due to samvada (resemblance) a child sees motherhood in a woman who resembles his mother. (20)

A Kartaka word is derived from a Krtaka (conventional) word e.g. Devadatta, etc. (pino-Devadatto Diva (na) bhuhkte). Due to Upacara (usage) an Aupacara word is formed e.g. Tailapasa and Tula. (21)

Due to Sambandha (relation) the word is called Sambandha (related) e.g. The word Chatri (having a big umbrella) is used for a Mirhansaka. Due to Sarhyoga (association) with some activity, a Samyoga word and due to some Kriya (activity) Kraiyika words are formed. (22)

(The word) Patta-Krt is used for one who makes a cloth-sheet and one who cuts by Laguda is called Laguda-chedya and similarly other words of Nigama and Nighantu Vedic vocabulary is formed. (23)

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KHANDA-IH, CH. 6

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When the thing to be proved is not well-known, listen to the procedure of proving that. That which seems Vipanna (difficult) should be proved by these means. (24)

The soul, senses, mind and the desired object should be brought together. The knowledge put together with Desa (place) etc. becomes obvious (Pratyaksa). (25)

The soul which has taken up the body is inferred as Yukta (connected with the body) by the intelligence, as fire is inferred due to smoke. (26)

The Smṛti which is approved by the learned and which is in harmony with Vedic knowledge can be a means proving things which are not visible. This sort of proof (Sadhana) is called Sastra. (27)

When out of two similar things, the term for one is extended to the other, it is called Upamana. As for example that which is similar to cow is given the simile of the cow. (28)

When the desired meaning is not expressed by the sentence, but becomes clear it is called Arthapatti e.g. Pino Devadatto diva (na) bhunkte (The fatty Deva-datta does (not) eat at daytime). (There is Arthapatti). (29)

A thing can be proved in six ways : Nipatana, Yoga-Vibhagadars'ana, Guru-Upadesa, Anu-Vartika, Svatantra-Siddhi and para-tantra-darsana. (30)

Thus ends chapter 5, entitled "Tantra-Guna-Dos'a-Varnana" (Description of Tantra's good qualities and faults), during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 6

Markandeya said : Now the methods of understandings are told. They are Adhikarana, Yoga, Padartha, Hetvartha, Uddesa, Nirdesa, Pradesa, Atides'a, Apavarga, Vakyas'esa, Arthapatti. Prasanga, Ekanta, Anekanta, Purva-paksa, Nirnaya, Vidhana, Viparyaya. Atikranta-anveksana, Anagataveksana, Samsaya, Ativyakhyana, Anumata, Sva-Samjna, Nirvacana, Drstanta, Niyoga, Vikalpa, Samuccaya and Uhya.

Adhikarana discusses the authentic meaning of a subject.

Yoga is the proper application of the meaning of a sentence.

That which is taken as an authentic in a (Sutra-pada). Short phrase is called Padartha.

The argument which establishes a subject is Hetvartha.

A brief statement is Uddesa.

Statement at length is Nirdesa.

Statement saying 'It is like this' (Evameva) is Upadesa.

Apades'a is the statement showing reason.

Pradesa is the statement proving the subject matter in hand by something in future.

Atides'a is the extension beyond the subject concerned.

Drawing out an intended meaning is Apavarga.

Vakyas'esa is the understood (Ahaiya) word by which the meaning is completed.

In Arthapatti unmentioned meaning has to be taken in order to make the sense reasonable.

A topic has been mentioned in the chapter, but which is repeated in some context is called prasanga.

That which is always everywhere like that is Ekanta.

That which is at some place alike that but at the other place different is Anekanta.

The proposition which controverts a statement is called Purva-paksa.

The proposition which answers the Purva Paksa is called Nirnaya. And the proposition under discussion is Vidhana.

The opposite of Vidhana is called Viparyaya.

Atikrantaveksana expresses that it has been said like that.

Anagataveksana expresses, "I will say it later on."

To show reason in both the alternatives in Samsaya.

An extensive description is Ativyakhyana.

Not negative opinion of the opposite party is Anumata.

The word which is not accepted by the opposite party is Svasamjna.

The example which is well understood by the people is

Nirvacana.

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That which illustrates the arguments is Drstanta.

Niyoga means that it is positively like this.

Vikalpa says that it may be like this or like that.

Samuccaya says that it is like this and like this.

That which is not mentioned, but which can be understood by argument is called Uhya.

The Sarhvaratika dharmaguna is of eight kinds : Prayojana (purpose), Sarhs'aya (doubt), Nirnaya (definite conclusion), Vyakhyavesesa (particular explanation) Guna (secondary sense), Laghava (brief), Krta-Vyudasa (refutation) and Krtasasana (assertion of the rule). (1)

Thus ends chapter 6, entitled "Tantra-Suddhi" (the clarification of Tantra), during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 7

Markandeya said : Now I shall tell you about the characteristics of Prakrta language. There is no R, R, Lr or Lr vowels. Nor there are Usmaksaras, n an S-s both. (1)

O King : There are, no other Nasikyas (such as h, n) except 'Ma'. O King! Sarhyukta Ra, s'a, ya and va are never found. (2)

O one with great strength! When e-kara and o-kara are there in the middle of pada and they are joined, O is changed to 'U' and 'e' is changed to 'i'. When they are joined with 'Ga' and 'Ya' Ga-kara is always dropped. (3)

When 'g' y are combined Ya-kara' is always dropped. An intelligent man should separate combined s-n and change it to s-n. (4)

Similarly when 'd' and 'm' are combined, they should be separated and changed to 'du' and 'ma', (i.e. they become 'duma' as in Padma etc.) When T and 'n' are combined they should be undoubtedly changed to 'y-n'. (5)

When 'Ta' kara is combined with 'Ta-Ya', that T should be changed to C-kara. Ka-kara coming in the middle of a pada, should be pronounced without (Hal) consonant, (i.e. consonant should be dropped). (6)

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'Na'-kara should be changed to 'Na'-kara and 'ksa'-kara should be changed to 'kha'. And 'Sta'-kara becomes 'Tha'-kara and 'Za'-kara becomes 'na'. (7)

Sometimes 'kha'-kara, 'tha'-kara and 'dha' kara and 'bha'-kara are to be pronounced as 'Ha' -

When Tsa (oH) is changed to Cha. 'Hal' consonant 'h' is

dropped and Ca remains spa is changed to Fa, (sometimes when Sa is joined; (as in Asme), 'Ha' is to be put in the place of Sa (as Ahme). (9)

In Prakṛta, Caturthi (Dative Case) is not known. Sometimes Dual form (Dvl-Vacana) is not there. The long letter in the beginning of a Pada should be made short. (10)

I have told you in brief about the characteristics of Prakṛta. It should be followed by usage because its scope is very vast. (11)

The dialects in different provinces are different and various. It is not possible to describe the characteristics of all of them. Popularly they are known as Apabhhrasta of those provinces. The scholars of the provinces, should be considered as authority. (12)

Thus ends chapter 7, entitled "The characteristics of Prakrta-language", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 8

Markandeya said : Devas (Deities) are called Divaukasa Divyah, Girvanah, Tri-dasah and Surah. Visnu is called Hari, Janardan, Vasudeva, Adhoksaja, Narayana, Hrsikesa, Cakri and Garuda-Vahana, Balarama is called Sankarsana, Ananta, Sesa, Tala-Dhvaja and Hall. (1-2)

Pradyumna is called Kamadeva and Makaraketu, Aniruddha is called Khadgayudha and Rsya-ketana. (3)

Laksmi is called Karlsini, Sri and Devl-Vibhavarl, Visnu's disc is called Sudars'ana and the bow is called Sarriga. (4)

The bow of Mahesvara is called Pinaka, that of Varuna is Gandiva, that of Sakra (Indra) is Ajagava and the Vajra is called Kulis'a. (5)

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O King! Similarly the club of Visnu is called Kaumodaki; Hala is called Lalama and Musala (Mace) is called Sunanda. (6)

The conch-shell carried by Janardana (Krsna) is called Pancajanya. The lotus in his hand is called Astraloka. (7)

This earth is called Bhumi, Vasundhara, Prthvi, Ksama, Ksoni, Dhara and Mahat. The sky is called Nabha, Kha, Gagana, Akasa and Hareh-Krama. (8)

Garuda is called Tarkasya, Suparna and Hariketana-vahana. Sesha-naga is called Ananta, Haladhara, Tala-dhvaja and Hall. (9)

Brahma is called Pitamaha, Sambhu, Svayambhu and Bhutabhavana. Mahadeva is called Bhava, Sambhu, Tryambaka and Parvati-pati. (10)

Similarly Parvati is called Uma, SatI, Parvataja and Menaja, Bhadrakali is known as Durga; Ganas are known as Pramatha. (11)

Ganapati is called Vinayaka and Kartikeya is known as Kumara and Skanda. Indra is called Sakra, Kausika, Puruhuta and Purandara. (12)

Agni is called Vaisvanara, Vahni, Jata-veda and Hutas'ana. Yama is called Vivasvata, Kinasa and Preta-Nayaka. (13)

Virupaksa (Sankara) is called Nirrti and Ratricaradhipa. The king of Yadavas is God Praceta and Varuna is called Ambupa. (14)

Water is called Toya, Ambu, Jala and Apa, Panjya, Salila and Paya. The wind is called Vayu, Samlana, Vata, Pavana, Sarvaga and Anila. (15)

The king of kings is called Dhanadhyaksa and Edavida (Kubera). Sankara is called Isana, Sarva, Pasupati and Siva. (16)

Two Nasatyas are called Asvinas. Vasavas are called Vasus. Similarly Arigirasa are Nagas and Visvasatragra-bhojina. (17)

Bhrgus are called Maruts. The sons of Dharma are called Sadhyas and the sons of Kasyapa are called Adityas. (18)

The Bhrgus obstructed by the absence of rain are called Maruts, the Matarisvanas, Grahas (Planets) are called Tribhuvanes'vara. Nakstras (constellations) are called Rksas and Udu. (19)

The sun is called Aditya, Bhaskara, Surya, Savita, Ravi and Aryama. The moon is called Candra, Sitakara, Soma, Sas'anka and Mrga-Lanchana. (20)

Vakra (Planet Mars) is Ksitisuta (the son of the earth), Bhauma (Mangla-Mars) and Budha is Somanandana (son of the moon), Brhaspati is called Guru and JIva. Sukra is called Asfuji. (21)

Intelligent has called Sarana as the fifth Manmatha. The demons are called Asuras, Danavas and Daityas. Gandharvas are called Deva-Gayanah. (22)

Yaksas are called Punyajanas, Yatudhanas are Raksasas. Invisible (Adrs'yas) are Bhutas. Flesh-eaters (Pisitasanas) are called Pisacas. (23)

Kinnars are called Kirhpusas and Nagas (serpents) are called Kadru-sutas. Siddhas are called Vidyadharas and Devaramas (the damsels of Gods) are called Apsaras. (24)

Maharsis (Sages) are called Bhutakrta and Brahmasaya Amalas and in this world Saptarsis are called Citrasikhandina. (25)

Polar-star is called Dhruva and Sthasnu, Kalkasa. The Direction is called Dis'a and Kasta and As'a. The multitude of stars is called Bha-cakra or Bhagana. (26)

O King! Scriptures written long long ago are called Smrti, Sruti and Veda. O King! The persons knowing the s'astras have preached good character and conducts. (27)

Thus ends chapter 8 entitled "Abhidhana Kosa" during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 9

Markandeya said: The other word for Samvatsara (year) is Abda, Varsa and Sama-hayana. The other names for Divasa (a day) are Vasara, Dina and Ahah. (1)

Names for night are Dosa, Vibhavari, Ratri, Sarvari, YaminI and Ksapa. The meeting time (of day and night) is called Sandhya and the darkness is called Andhakara and Tamah. (2)

Names for the moon-light are Candrika and Jyotsna. Caitra month is called Madhu-masa. Vaisakha is called Madhava and Jyestha is called Suci-masa. (3)

Similarly Asadha is called Sukla, Sravana is called Nabha. Bhadrapada (coming after Sravana) is called Praustha-pada and As'va-yuga (Asvina) is called Ts'a.(4)

Kartika is called Urjakhya and Margasirsa is called Saha. The month coming after (Margasirsa) Saha is called Pausa and Magha is called Atapa. (5)

O scion of Yadu dynasty! the other names for Phalguna is called Tapasya.

When the sun is in Tula and Mesa (Libra and Aries) Zodiacs it is called Visuvaddina (vernal or Autumnal equinox). (6)

When the sun moves from Dhanu (Sagittarius) to Mithuna (Gemini) it is called in Dakshinayana when the sun is at the end of Mesa (Aries zodiac) and at the end of Tula (Libra-zodiac) the days are called Yugadi-divasa (days). (7)

Similarly when the sun is in between Kulira (Karka-Cancer Zodiac) and Makara (Capricorn) it is called Visnupada. When it enters Kanya Rasi (Virgo Zodiac), Mithuna (Gemini) and Mithuna (Pisces Zodiac) and Dhanu (Sagittarius Zodiac) the four days are called Sadashtimukha : Rasmi, Gabhasti, Bhadra and Karo dldhiti. (8-9)

The duration of time between the sunrise and sunset is longer.

When the cluster of clouds becomes slanting the sun is obstructed. (10)

Thus slanting clouds cover the sun. Those clouds like the barrier are called Danda. The rainbow is called Sakracapa or Sakra-dhanu (the bow of Sakra or Indra). It is long and reddish-Rohita. (12)

That which is short, yellowish and in the opposite direction of the sun, should be worshipped. The disc of the Sun and Moon are surrounded by the cluster of clouds. (13)

The Stars falling down when the results of the good acts are exhausted are called Ulka (Meteor).

The Star that is seen for a short time and which has a flaming tail is called Dhuma-Ketu (Comet). (14)

When the colour of fire is seen for a long time it is called Dig-daha (burning of the directions).

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The City which is seen in the void space (Avakasa) is called Gandharva-nagar. (Will-O-Wish). (15)

The thunder which is heard without the sight of the clouds is called Stanita. The illusory scene seen here and there in the desert is called Mrga-Trsnika (Mirage). (16)

The cloud is called ghana, Varida, Jimuta and Balahaka. The thunder is called Stanita and Garjita. The rainfall is called Vrsti. (17)

Heavy rain is called Asara (to rain cats and dogs) and the slow rain is called Prsata (shower). The rain falling while the Sun is shining is called Divya-Varsana. (18)

The rain, while the moon is seen is called Samrta Vrsti (Rain with nectar). And if it rains with blowing wind, it is called Niharam (Stormy Rain). (19)

That in the form of drops is called Tusara, Tuhina and Hima (dew, frost and snow). The lightning is called Vidyut, Lola, Cancala and Satahrda. (20)

The sea is called Samudra, Ambunidhi (The reservoir of water), Sagara, Lavanodaka (with salty water).

The river is called Kutila-gaminI (flowing in a zig-zag way), Nimnaga (flowing downward) and Sarita. (21)

The river Gahga (Ganges) is called Visnu-padi (flowing from the feet of Visnu), Jahnavi and Tripatha. The river Yamuna is called Kalindi and Reva is called Narmada. The river Vipasa is called Sananda and Satadru (Sanandu) is called Sauri. (22)

The speech is called SarasvatI (Goddess of Learning) and O King! the mind (mana) is called Candra (the moon). Intelligence is called Surya, similarly Indriyani (the senses) are called Bhutani (living beings). (23)

Thus ends chapter 9 entitled "Abhidhana Kosa" (Name dictionary), during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 10

Markandeya said : A man is called Manusya and Manuja Purusa and Pudgala. The woman is called Rama, Yosita and Lalana. (1)

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A beautiful married woman is called Vararoha and Purandhri, the best among them is Mattakasini. A Brahmin is called Vipra and a Rajanya is called Ksatriya. (2)

Kinasa (a cultivator-farmer) is called a Vaisya and a Sudra is called Antyaja (one who is born the last). Candala is called Pukkasa and Matanga. (3)

An elephant is called Hasti, Dvapa, Ibha, Danti, Matanga, Kunjara and Gaja. The horse is called Asva, Turaga, Sapti, Haya, Vaji and Hari. (4)

An Ox is called Ukhsa, the goat is called chagala and Aja and a ram is called Avi. (5)

The names for the sword are eight Asi, Visasana, Khadga, Tiksna-dhara, Durasada, Sri-garbha, Vijaya and Dharma-dhara. (6)

The gold is called Suvarna, Kanaka, Rukma, Hema, Kartasvara and Jambunada. Silver is called Rupya and Rajata. (7)

Udumbara (copper-coloured) called Tamra. Iron is called Loha. Brass is called Arakuta and Riti and a precious stone is called Ratna and Manikya (Ruby). (8)

An umbrella Atapatra is called Chatra. A conch-shell is called Kambu and Sankha. The lotus is called Pankaja, Kamala, Padma, Pundarika. (9)

And the red lotus is called Tamarasa and Sata-patra. A blue lotus is called landlvara and Utpala. A white lotus is called Kalhara. (10)

Sangrama (a battle) is called Aji, Yuddha, Janya and Ahava. Giving present (Dana) (with love) is called Sarhvanana (courtship) and Vivaha (the marriage) is called Vini-vesana. (11)

The wife is called Patni, Bharya and Jaya. A son is called Suta, Putra and Tanudbhava. Mother is called Janani, Janitri and Janita. Father is called Janaka and Pita. (12)

A residence (Ksaya) is called Bhavana, Mandira and Grha. A store-house is called Bhandagara or Kosa. A cellar (Dhanavana) is called Dhanvana and Gupti. (13)

A vehicle is called Vahana or Patra and a pot is called Amatra and Patra. A pot or a shallow dish is called Vardhamana or Sarava. (14)

An arrow is called Sayaka, Sara, Isu, Bana and Silumukha. A javelin which is released by hand is called Brhanta and Tomara. (15)

O King! the decoration with plenty of flower is called Upakara. The fan made of hair is called Bala-Vyajana and Camara (chowrie). (16)

Cleanliness (Mrja) is called Sobha and the ornament is called Alarhkara and Vibhusana. Prasadhana is called Mandana. Strength is called 'Bala' and 'Sara'. (17)

A child is called Arbhaka and Bala. A colt is called Kisoraka. An elephant is called Kalabha and its young one is called Coksa. (18)

A lion is always is called a Kesar and Sirhha. The tiger is called Sardula and Vyaghra. A forest is called Bipina and Nirjana. A courtyard of the house is called Ajir and Grhangana. (19)

One who gives sacred-thread and teaches Vedas is called Acarya. One who teaches one branch of learning is called Upadhyaya; and one who performs sacrifice is called a Rtvij. (20)

An astrologer is called Jyotisa-vid. Kings choose them. One who performs sacrifice for the King is called a Purohita. (21)

A minister is called Amatya and Mantri. A country is called Desa and Visaya. The king is called Raja, Narendra and Nrpati. His throne is called Sirhhasana. A door-keeper (of the royal palace) is called Ksatta and Pratihara. The stick in his hand is called Vetra (a cane). (22)

Thus ends chapter 10 entitled "Abhidhana Kosa" (Name-dictionary), during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 11

Markandeya said : O King! By the learned the following words are considered to be of feminine gender : Kirti (fame), Lakshmi (Goddess of Wealth), Dhriti (Patience). Medha (Intelligence), Mati (Understanding), Pusti (Nourishing, support etc.), Sarasvati (Goddess of learning), Smriti (memory), Sraddha (faith), Rati (pleasure, fondness), Dhriti (holding), Niti (policy, good behaviour), Sthiti (condition, staying), Sruti (hearing). (1)

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Ratri (night), Prabha (light), Ksapa (night), Dīpti (lustre), Sala (school), Mala (garland), Nisā (night), Sprha (longing, ardent wish), Dola (swing-palanquin), Hela (disrespect, amorous sport), Lola (play, sport), Yamirī (night), Ksanada (night), Cara (moving). (2)

Yatra (journey), Bhastra (leather bag for water, bellows), Dyuti (shine), Matra (proportion), Darhstra (large teeth) Sena (army), Vaca (speech), Kuti (hut), Khorī (lame), Daya (mercy), Jyotsna (moon-light), Sīma (boundary), Veni (braid of hair) and Vak (speech). (3)

Tanu (thin, slender), Dhuli (dust), Salaka (stick), Grīva (neck), Bhrū (eye-brow), Sarat (autumn), Darad (cave, cavity), Pravrt (rainy-season), Dhamanī (A vein), Sthuna (pillar), Cuda (hair on the head), Sira (Vein), Vasa (fat, morrow). (4)

Kaksya (chamber), Sata (ascetic's matted hair), Sura (wine), Jangha (thigh), Jata (braided hair), Ghanta (bell), Kasa (touch stone), Vidyut (lightning), Kaksa (courtyard). Sarit (river), Valli (creeper), Isika (desire), Rajju (Rope), Istaka (brick). (5)

Dig (direction), Bhti, Bhumi, Mahi, Ksonl, Ksara and Vasundhara (all meaning the earth).

Chaya (shadow), Camu (army), Vuluka (sand), Vidyut (lightning), Vipat (difficult) and Sarit (river). (6)

Ira (liquor, SarasvatI), Sampad (property), Avapa (getting), Llla (sport), Vela (time-tide), Tula (a balance), Sila (slab or stone). Kala (art), Mekhala (girdle), Jvala (flames), Sena (army), Dadru (a kind of leprosy), Vail (wrinkle on skin) Sama (time). (7)

Jya (cord of an arc), Glani (exhaustion), Hani (loss), SatI (petticoat), Svaha (oblation, wife of Agni), GI (speech), Dhl (Intelligence), Vrddhi (increase), Dhu (shaking), Ksama (pardon), Buddhi (intelligence), Ksut (hunger), Trsna (thirst), Asih (blessing), Valuka (sand). (8)

Vimsati (twenty), NavatI (ninety), Kroda (chest), Khatva, Sirodhara (neck), Maya (enchantment, illusion), Saskuli (orifice of the ear), Jihva (tongue), Ghatotka (?), Snayu (muscle). (9)

Lekha (line, streak), Jara (old-age), Pahkti (line), Treta (triplet) Pravrd (rainy season), Arocaka (loss of appetite), Laksa (red dye, lac), Kandu (itching), Priyahgu (a kind of creeper), Mandlka (?), Kati (waist), Osadhi (herb). (10)

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Rk (hymn), Sfulinga (spark of fire), Kali (bud), Sayya (bed), Koti (end), Kantha (patched garment), Nalika (tube, drain), Nihs'renl (ladder, stair case), Prtana (army), Dlpti (lustre), Nidra (sleep), Tandra (slumber), Guha (cave), Ruci (liking). (11)

Sasna (dew-lap of an ox), Rasna (girdle), VithI (road), Nlvi (cloth or girdle round the waist), Dhara (stream), Krsi (farming), Manjusa (box), Parsada (assembly). Pataka (flag), KakinI (a goddess, a quarter of a Pana), Krpa (mercy). (12)

Pela (delicate, Manjistha (Indian madder), Bheri (cattle-drum), Nemi (rim of a wheel), Manah sila (red-arsenic), Darvl (hood of a snake), Sthall (dish), Sabha (meeting), Vlci (wave),

SthalT (place), ManjarI (blossom), VallarT (creeper), Mandura (rust of iron), Laksa (lac), SQcl (needle), Adhisana (a contrivance), Sam! (name of a tree), Maksika (fly), Vikrti (change, deformity), Yuka (louse), Sikha (lock of hair), Sakha (branch) and Atavi (forest).

O King! Thus I have told you in short, the words denoting feminine gender. The wise persons know that the words ending with i, l, a, are all words denoting feminine-gender. (13-15)

Thus ends chapter 11, entitled "Abhidhana-Kosa Strllinga-nirdesa Nama" (indicating the feminine gender word-dictionary), during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 12

Markandeya said : Oh the expander of Yadu dynasty! Hereafter, I shall tell you about the words denoting masculine gender. Please hear it. (1)

Raja (king), Krtaksa (?), Murdha (head), Atma (soul), Payu (Anus), Slesma (phlegm), As'ma (stone), Purana (ocean), Majjan (marrow), Pliha (spleen), Natadyaska (?), are the nouns of masculine gender. (2)

Vrtra (name of a demon), Putra (son), Mantra (spell-hymn), Amantra (ordinary words), Ras'i (heap), Muhurta (duration of time), Masa (month), Paksa (fortnight), Abda and Vatsara (both meaning year). (3)

The names denoting the Rtus (seasons), Kala (time), Giri (s'aila, s'iloccaya, Naga and Acala (all meaning mountain), the

names of all gods and demons and all the names for Mahodadhi (ocean).(4)

The names for the Samvatsara (year), Divasa (days), Graha (planets) Vasara and other words for Pahka (mud), Sara (arrow), Ari (enemy) and Nistrinsa (?) are in masculine gender. (5)

The other words for the word Putra (son) and Pitr (father), the names for Kantha (neck) and Bahu (hand), Stana (breast), Kesa (hair) and Rada (tooth) are of masculine gender. (6)

The names for Gulf (ankle), Kama (fear), Hanu (chin), Prasna (question), Vidhi (Brahma), Nidhi (reservoir), names for Kapola (cheeks and temple). Nirghosa (sound), Iksuka (sugarcane), Keli (love sport). (7)

The words Kali (name of a yuga), Vighna (obstacle), Ghata (pot), Juta (collection), Pata (cloth), Payu (anus), Kusa (darbha grass), Ankusa (control, goad), Bindu (drop), Svava (voice), Kut hara (axe), Pana (pledge), Sana (touch stone) and Patah, Katah are in masculine gender. (8)

Words Vata (banyan tree), Vantha (bondage), Puta (capsule), Mrtyu (death), Manyu (anger). Sona (red), Kina (corn), fana (hood of the serpent), Guna (quality), Curna (powder). Gana (group), Pantha (road), Adhvan (road), Ahka (figure, number), Puga (betel-nut), Kamandalu (A vessel made of gourd or wood), Palanda (onion), Ganda (cheeks, temple), Sthula (bulky), Kankata (iron hook, armour), Prastha (city), Sankha (conch-shell), Ratha (chariot), Rasa (juice), Varga (division), Tusa (the chaff of grain) and Busah (? Budhah) (wise) are in masculine gender. (8-10)

The words Yava (barley), Masa (bean), Sabda (sound), Sparsa (touch), Gandha (smell), Satha (a cunning man), Vanik (trader), Karisa (fire). Tarala (wavery), Medhra (Ram, penis), Ratha (chariot), Mandapa (pavilion), Naraka (hell), Nupura (anklet), Samudga (casket), Loka (world) Kasaya (red), Kona (angle), Musala (club), Kusula, Siirpa (snake), Dardura (frog), Pahca (five), Pinyaka (saffron), Surpa, Vata (wind), Danda (staff, stick) and Ahkura (sprout) are all in masculine gender. (11-13)

Kunaya (tree), Protha (blowing), Yutha (group), Kunta (spear), Darpana (mirror), Venuka (a goad), Dhvaja (flag), Varhsa (dynasty), Verm (flute), Krimi .(worm), Kalka (sin), Rsi (sage). Kanuara (cave), Pustaka (book), Adhvara (road), Vrihi (rice),

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Ambuda (cloud), Anjana (ointment), are all denoting masculine gender, O the chief of Yadu-dynasty! Stambha (pillar), Pasu (animal), Dharma (religious-duty), Nidagha (summer), Kumbha (pot), Kata (mat), Kataha (sauce pan), Yupa (pillar), Stabaka (bunch) and Fena (foam), Nitamba (buttock), sanda (eunuch), Ks aya (residing), Supa (broth), Yupa (pillar) - are of masculine gender. (13-15)

Thus ends chapter 12, entitled "The names denoting the masculine gender", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 13

Markandeya said : O the best of Kings! Now I shall tell you the names denoting Antya-linga (the last neuter-gender). Please hear them from me. (1)

O the best of Yadus! All the names for water except Apa and the words which are not mentioned before are in neuter gender. (2)

And O the best of Yadus! O Yadava! Similarly the nouns having 'n' at the end, not mentioned before and all the names ending with 3R]; except 'Jarasa' are of neuter-gender.

O Yadava! All the words for Locana (eye) are in the neuter-gender and all the names for Puspa (flower) are in neuter-gender. (3-4)

The words Sarira (body), Asthi (bone), Dadhi (curd) and Sakthi (Sathavo), Antra (intestines), Guda (anus) and Janu are neuter-gender. Smasru (moustaches), Kula (bank), Kula (family), Parna (leaf) and all the names for iron (Loha-namani). Aharnis'a (day and night), Sakrt (dung) Sakthi (the thighbone), Dhanu (bow), Sonita (blood), Dam. Kslra (milk), Visa (poison), Amrta (nectar), Sanda (bull) and names for fruits and roots and Bala (Fala-Mula-namani), are in neuter-gender. (5-6)

Pura (city), Madhu (honey), Khala (rascal), Nala (tube), Civara (dress of a monk), Clra (silk-cloth), Ambara (sky), Gagana (sky), Ghana (cloud), Akasa (sky), Sukha and Dukha (happiness and unhappiness), Riipa (well), Blja (seed), Palala (straw), Talpa (a couch), Sadma (residence), Sava (dead body), Nimitta (reason),

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Citta (mind), Pitta (yellow), Ogha (multitude), Takra (sourmilk), Sukra (semen), Bhaya (danger) are in neuter-gender. (7-8)

Tirtha (place of Pilgrimage), Panjara (cage), Cela (garment), Phala (fruit), Dvandva (dual), Aksara (letter), Dhanya (food grains). Smasana (cemetery ground), Ratna (Jewel), Agra (front), Sulva, Ratna, Yuga (millennium), Gopura, Pattana (city), Sainya (army), Mangala (auspicious), Ayudha (weapon), Khani (digging), Nagara, Haritala, Timira, Palita and Visa, all these are in neuter-gender. (9-10)

Smasana, Mithuna (couple), Tattva (essence), Kilbisa (guilt), Vidala (cake), Hima (snow), Vrnda (group), Kutuhala (inquisitiveness), Sidhu (liquor), Sarava (platter), Sikhara (peak), Pala (moment), Vrtta (metre), Mukuta (crown), Panya (article for sale), Mala (dirt), Arhsuka (cloth), Indriya (sense), Yugala (couple), Kuta (bone of forehead), Kapala (skull), Sula (spike), Sekhara (cloves), Patala (one of the seven regions of the world), Vivara (hole, cave), Randhra (cavity). Chidra (hole), Akasa (sky), Trna (straw), Subhra (white), Ira (fluid), Kunkuma (saffron), Suska (dry), Civara (garment of a monk), Mrnala (lotus). Ajira (a sort of mouse-mole or frog), Khadga (sword), Tuhina (frost), Dvara (door), Aapada (abode), Rastra (nation), Tala (bottom), Klta (worm), Kapha (phlegm), Ayu (span of life), Sthula (fat), Khalina (bridle), Palala (sesamum), Palala (straw), Kastha (wood), Rana (battle), Parsva (side), Kukundara (a kind of tree) and Sandeha (doubt), Karh (water) all these are in neuter-gender. (11-15)

Thus ends chapter 13, entitled "The vocabulary of nouns denoting neuter-gender in Abhidhana Kosa", during the discourse between Markandeya and Vajra, in the third part of Sri Vis nudharmottara.

Chapter 14

Markandeya said : Aum when one letter (consonant) is repeated (again and again in different words in a sentence), ancient scholars call it Anuprasa Alamkara (Alliteration). (1)

Oh king! If it is overdone it becomes rustic or vulgar (gramya). When the words having similar sound but different meanings are used, the Alarhkara is called Yamaka. (2)

The word may be placed in the beginning, in the middle or at the end of the Pada. It is said that there are two varieties of Yamaka : Samdastaka and Samudga. (3)

It is said that it is very difficult to compose Samasta-pada-yamak, in which all the words are similar. When there is similarity of Upamana (the standard of comparison) and Upameya (the object of comparison), the Alamkara is called Rupakam (Metaphor). (4)

If in Rupaka the attributes of Upameya surpass the attributes of Upamana, the Alamkara is called Vyatireka, because there is the excess of the attribute. (5)

When the attributes of Upameya are quite opposite to those of the Upamana, it is called another type of Vyatireka. When the same word conveys two or three meanings, the Alamkara is called Slesa (Pun). (6)

When a thing has one form, but it is poetically imagined to be another thing having another form, the ancient scholars call it Utpreksha Alamkara (Poetic Fancy). (7)

Sometimes to support one relevant thing, another (general or particular) similar statement is brought forward to corroborate the meaning, the Alamkara is called Arthantaranyasa (corroboration). (8)

Oh King! When one thing is proposed, but another thing is mentioned, the Alamkara is called Upanyasa (Paryaya). (9)

When some result is given but the cause is not mentioned, the Alamkara is Vibhavana (Peculiar Causation).

If the qualities of the Upameya are described with exaggeration the Alamkara is Atisayukti (Exaggeration). (10)

When there is vivid and natural description the Alarhkara is called Svabhavukti (Natural description).

When many things are to be mentioned and they are stated in their respective order, the ancient call the Alamkara-Yatha Sankhyam (respective enumeration). Oh King! When a particular point is emphasised, the Alamkara is called Visesukti. (11-12)

When a particular action gives rise to a result other than the natural one, the Alamkara is called Virodha (contradiction).

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If in form of praise censure is intended, the Alarhkara is Ninda-stuti (Vyaja-stuti-Artful Praise). And if in form of censure praise is intended then also the Alarhkara is Ninda-Stuti. (13)

If to show similarity some thing is illustrated the Alarhkara is called Nidarsana (Illustration). (14)

Oh brave king! If without that, comparison (of a thing with a different thing) is made, it becomes an Upama Alarhkara. When one thing is compared with itself only and nothing else, the Alarhkara is called Ananvaya (self comparison). I have described only a little from the Purana. (15)

Thus ends chapter 14, entitled "Alankara-Adhyaya" (the study of Figures of Speech), during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 15

Markandeya said : Sastra preaches Dharma, Artha, Kama and Moksa. That which relates for our guidance, the deeds of good predecessors for fulfilment of Dharma, Artha, Kama and

Moksha is called Itihasa. The literature in which there is no direct preaching is called Kavyam. (1-2)

In a poem the deeds of one person is described so it is called Kavyam. Oh King! The Kavya in which Nayaka (hero) and Pratinayaka (opponent) are the chief characters and in which marches (of armies), sending of war messengers and battles are narrated and the rise (victory) of Nayaka, is shown is called Mahakavyam (Epic). (3-4)

Oh King! In a Maha-Kavyam, the country, cities, Kings, seasons, mountains, rivers and women are described.

Moreover Nayaka and Pratinayaka also should be described. Nayaka should be following the path of righteous people and he should be victorious due to his religious deeds. (5-6)

The Pratinayaka is Lokavijayl (victorious in worldly things). The killing of Pratinayaka should be described, that of the Nayaka should not be described. (7)

O Great king! The death of the hero should not be described. If he goes to heaven with his own body it can be described. (8)

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Without metres, the Maha-Kavya would be in prose (Gadya). In a Maha-Kavya there should not be defects such as grammatically faulty words, words whose syllables are difficult to pronounce, sentences suggestive of obscenity, sentences whose meaning is difficult to guess and sentences which contain uncommon words. One should not compose a poem in which there is (Punarukti) repetition. (9-10)

But to show wonder, jealousy, fear, sorrow, hurry or joy the repetition is desired. But if a word is repeated in the utterance of a messenger, in an utterance in a dream and in an utterance to a person who has come for some work, it should be known as a repetition. (11-12)

A doubtful thing should not be stated. Similarly without proposition nothing should be told. The later statement contradictory to the former one should not be made and the thing contemptible by people should not be related. (13)

A poem having Rasas (sentiments) named Srhgara, Hasya, Karuna, Raudra, Vira and Bhayanaka, Bibhatsa, Adbhuta and Santa should be composed. (14)

The poem should be full of art and skill. Moreover it should be endowed with Dharma and Artha. A poem should be composed about a religious Nayaka leading to his rise. (15)

Thus ends chapter 15, entitled "The characteristics of an Epic" (Maha-Kavyam Laksanam), during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 16

Markandeya said : Some Kavya-Dosas are mentioned. From them Prahelikas are to be made and some there are independent. (1)

Oh best among men : A Prahelika should be expressed through only one or two verses. O king! It should not be composed in many

verses. (2)

When the meaning is concealed on account of a Matra, the Prahelikas are called Samagata. When the meaning is concealed by means of synonymous words it is called Vancita. (3)

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The meaning of Vikranta-gopita is concealed by intermediary words. When the meaning is concealed by obsolete synonyms it is called Musita. (4)

When the meaning is concealed by the imagination it is called Parihasika.

In Samanarupa the meaning is hidden by different words having the same meaning. (5)

That whose meaning is hidden on account of using the syllables difficult to understand is called Parusa. When the meaning is hidden only on account of using the words denoting Samkhya (number), it is called Samkhyata. (6)

When the meaning is hidden by the apparent meaning it is called Kalpita. When the meaning is hidden by misunderstanding a Samjna, it is called Namantarita. (7)

O Great King! When the meaning is hidden by misunderstanding the meaning of words it is called Nibhrta. When the meaning is hidden by identical words it is called Samana-Sabda. (8)

When the meaning becomes difficult to be understood on account of concordance of the meaning, it is called Vyamudha. When the meaning is hidden on account of various Bandhas in the Vrtta (metre), it is called Gudha. (9)

When real meaning is hidden by not mentioning one or both (of As'raya and As'rita) it is called Ekachanna, Ubhaya-channa or Bahuchanna. When the meaning is concealed on account of many possibilities of meaning, it is called Samkirna or Sambhavopeta. (10)

If by the obvious meaning, another meaning is intended but concealed, it is called Tadarthakarl. O King! The same effect is achieved through a word, it is called Vyabhicarin. (11)

When the meaning becomes clear by (putting the missing) Matras in a Vrtta-bandha, it is called khyapita. When the meaning is hidden by Vrttabandha, it is called Nastartha. (12)

When the meaning is concealed due to want of one Aksara, it is called Nastaksara - O King! When the meaning is changed because of a missing Varna, it is called Anyarthata. (13)

When the meaning becomes clear by interpretation according to different tenses, it is called Arthada. O king! The seed of the meaning is suggested, it is called Lesakya. (14)

O King! The poets have said that, in all these varieties of Prahelikas, no obscene meaning should ever be suggested. Because the poem with obscene meaning Asilla-bandha engrieve good people and hence that kind of poem does not give pleasure. (15)

Thus ends chapter 16, entitled "The characteristics of Prahelikas", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 17

Aum Vajra said : Mantras are told along with Brahmanas (by Maharsis). Brahmanas describe their meaning. Kalpa means Kalpana Kalpa (It is Vedariga prescribing the ritual sacrifice). O twice born (Brahmin)! The form that tells their meaning is called Purana. First quarter (Prathama pada) of Purana is Prakriya (procedure) taking up of Kathavastu (the plot). (1-2)

Other three padas are Upodghata (introduction) Anusanga and Upasamhara (conclusion). O son of Bhrgu race! Thus Purana has four padas (quarters). (3)

The Purana has five characteristics (Laksanas) Sarga, Pratisarga, Manvantara, Varhsa and Varhsanucaritam. (4)

Purana contains all types of knowledge. The characteristics of Songs (Gita-Laksana), Nrta Laksana (characteristics of Dance) and the characteristics of Nataka and Akhyana are given in it. (5)

Therefore O twice born (Brahmin)! I ask you about the characteristics of Nataka along with its varieties. You know everything with distinctions. So O almighty! Kindly tell me about them. (6)

Markandeya said : In a Nataka there is the review of Puranas according to Itihasa (history) or in a Nataka there is the life-history of Gods. (7)

In the Kavya (i.e. Nataka) there may be one Nayaka or there can be a Nayaka and a Pratinayaka (Hero and his rival). (8)

O King! All the Vrttis, all the sentiments (Rasas) and all the usages of tenses (Kalas) should be demonstrated in the Nataka, by some contrivance. (9)

It is said that there can be five acts or auspicious ten acts in a Nataka, O king! In one act the activities of one episode is to be represented. (10)

Thereafter the activities of other characters should be exhibited. Their exit should be contrived with some Yukti (device) and Upanyasa. (11)

O King! The incidents such as death, dethronement, the siege of a city and the fight should not be shown in the act. (12)

The wise men should describe these incidents in a Pravesaka. There should always be two characters in a Pravesaka and the characters should be of the servant class (Parijane). The hero (Nayaka) should not be there. When the two characters are not from servant-class it is called a Viskambhaka. (13-14)

At the end of both (Pravesaka and Viskambhaka) the stage should be made empty. Similarly at the end of the act it should be made empty. Except that the stage should not be made empty. (15)

In a Praves'aka the activities of many days can be narrated. There the narration should be brief, not lengthy. (16)

In the Praves'aka the killing of a famous hero should not be brought. O king! It should be suggested only in the act itself by some device. (17)

The rise of the hero should be shown at the end of the Nataka. Similarly, where there are many heroines, their rise also should be shown. (18)

The Natika is like a Nataka, but it consists of four acts and its Rasa is predominantly Srhgara. Similarly in a Prakarana the plot is imaginary. (19)

O the best of Kings! There the hero is a Brahmin or a merchant. A PrakaranI should be written on the same line, but there should be four acts. (20)

The plot of Utsrstakahka is either derived from Itihasa (history) or it is imaginary. Mostly the Vrtti is Bharati and the Rasa is Karuna. A god should not be made the hero. Utsrsta is without Divya Nayaka.

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In Bhana the plot should be derived from Itihasa. It should represent the activities of one day. It consists of one act and it is full of fights. The entire action is performed by one actor only, by means of talking through the device of Akas'a-Kathana (speeches in air). (21-23)

In the variety named Samavakara there are twelve heroes, They may be gods or demons. There are three Srhgaras and three Kapatras. (24)

In Ihamrga there are many acts and a Gandharva is the hero. Its predominant Rasa is Srhgara. The Rasa should arise from dissatisfaction of Yoni-Rasa (Sex-enjoyment). (25)

In Vyayoga the activities of one day is represented. There is one hero and the Rasa is Drpta (from Darpa i.e. Vira, Raudra etc.). In Vithi there are thirteen acts but there is no hero. (26)

In Dima the same (Drpta) Rasa, particularly Raudra is there, god is the hero and the theme is well-known. (27)

Prahasana should be composed thus. There should be one act. There should be plenty of Hasya Rasa. The hero should be Udatta and there should be courtesans and Vitas. (28)

In all these varieties, in the very beginning the theme of the play should be illumined through the utterances of the Sutradhara. (29)

O King! The speeches of the hero are in Sanskrit language. So are the speeches of Sanyasis, Srotriyas, Kings, Twice-born (Brahmins, Ksatriyas and Vaisyas), Gods, Demons, Gandharvas and Nagas. (30)

O King! The speech of Nayikas, heavenly damsels (Apsaras), Pretenders and Vidusakas should be in Prakta language. (31)

The language of children, women, low-born persons, eunuchs and those not mentioned here in Apabhraṃṣa. It should be learnt and used. (32)

Now hear from me some characteristics, which are contrived by me. The names of Brahmins, Ksatriyas, Vaisyas and Sudras end in Sarman, Varman and Dhana respectively. Sometimes the name of the Vaisya ends in Dasa. (33)

The names of the kings and ministers end in Vikrama. The names of the ladies should be such that can be easily uttered. They

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should not be harsh. The names of the Nayikas should be sweet and attractive. (34)

The names of attendant-women of the queen should end in Kala and Kaus'ala and the names of other attendant-women should end in Vijaya. (35)

The names of the astrologer should end in Mangalya and those of Purohitas generally end in Santi. The names of the ministers generally end in Sura and those of physicians end in Ayusya. (36)

The name of Vitas generally end in Bhusana and those of Dasas end in Kusuma etc. (or their names may be the names of flowers etc.).

Kancukis and Vidusaka must be given the names of their Rsi or Gotra respectively. (37)

The names of courtesans should end in Datta, Mitra and Sena. The names of the office-bearers should be according to their office. (38)

Hereafter I shall tell you how a person should be addressed.

The servants and ministers should address the king as Deva. (39)

The Brahmins should address the king as Rajan and Rsis should address the King by the name or Gotra, as if he were their child. (40)

And those who are equal in rank should call him Vayasya (a friend). The heroes should address the Vidusaka as Vayasya. And the Rathl (sitting in the chariot) may be called Ayusman, by suta (the chariot driver). (41)

The Rsis, Gurus and Gods should be addressed as Bhagavana. A son should be addressed as Vatsa and a student should be addressed as Vatsa or by his name and the family-name. (42)

O King! A woman should address her husband as Aryaputra. The wife should be addressed by her name, but the queen and the heroine should be addressed as Devi. (43)

The father should be addressed as Tata, but the father of the mother should be addressed as Aryaka, Pita.

The Yuva-raja (crown-prince) is addressed as Kumara, while a respectable person is addressed as Bhava. (44)

A respectable person, the husbands to wife and the prince should be addressed as Bhama. A woman of equal rank should be addressed as Hala. A maid-servant should be addressed as Hanja or Handa. A sister should be called Svasa, while'a Sanyasin! should be addressed as Vratin!! (45-46)

A Brahmin lady should be addressed as Arya and the rest according to the gender. (47)

One who moves in the female-apartment and who is incapable of enjoying a woman is known as Varsavara. Their head is called a Kancukl. He is generally an old Brahmin and he is respected by the Kings. (48)

Vidusaka is also a Brahmin. He knows the secrets of the hero. O king! Sutradhara is the principal actor (Nata). (49)

The sowing of the seed (blja-samutpatti) capable of giving rise to the variety of rasas is called Mukha. Sprouting of the seed sown in the mukha is called Prati-mukha. (50)

The possibility of getting the result as well as its opposite is called Garbha. When the purpose of the bija opens up and yet is accompanied with difficulties and adversities, it becomes Vimarsa. (51)

Carrying to completion of things started in Mukha etc., is called Nirvahana. In a Nataka, along with Prakarana all these Panca-Sandhis should be observed. (52)

In Dima and Samavakara, Vimars'a should be omitted. In Vyayoga and Ihamrga, Garbha is to be omitted. And O king! In Utsrstakanka, Prahasana, Vithl and Bhanaka Pratimukha should not be developed. (53-54)

The Nayaka should never give up his generosity, good behaviour and valour. O king! The Prati-Nayaka should not win over the Nayika. (55)

Henceforth I shall tell you about eight types of Nayikas and their characteristics.

The heroine who remains in her own apartment on account of her own fault is called Vasa-Sajja. (56)

The heroine whose hero has not come is called Virahotkant hita. One whose husband is under her full control is called Svadhina-Bhartrka. (57)

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The heroine who is separated from her hero on account of quarrel is called Kalahantarita. One whose Nayaka comes in the early morning with the signs of nails etc. (of other woman) is called Khandita. (58)

The heroine whose lover has not kept appointment is called Vipralabdha. And one whose lover has gone on travel is called Prosita-bhartṛka. (59)

(The eighth Abhisarika is not mentioned).

All the twelve varieties of drama etc., should exhibit the proper forms and graces of these different types of Nayikas. (60)

There are nine Natya-Rasas : Sṛṅgāra, Hasya, Karuṇa, Vīra, Raudra, Bhayanaka, Bibhatsa, Adbhuta and Santa. (61)

O King! All the varieties should be composed keeping Rasa in view, because the principal aim in all types of drama is Rasa. (62)

O moon among Kings! All these types of drama should be composed with Kāla-Kauśāla (art, proficiency and morality) and they should be Loka-Vidhāna-Yukta (endowed with Social Customs and Manners). They should teach Dharma, Artha and Kama, for the good of people. (63)

Thus ends chapter 17, entitled "Dvādasa-Rūpa-Varnana" (the description of twelve Rūpaka), during the discourse between Markandeya and Vajra, in the third part of Śrī Viṣṇudharmottara.

Chapter 18

Markandeya said : Now the characteristics of music (Gīta-Lakṣaṇa) begin :—

For music there are three sthānas (organs of utterance) Urah (chest), Kanthah (throat) and Sirah (head). They give rise to three notes-Mandra (low or base), Madhya (middle) and Tara (high). There are three Gramas : Sadjā, Madhyama and Gandhara. There are seven notes (Sapta Svarah)-Sadjā, Rṣabha, Gandhara, Madhyama, Pañcama, Niṣāda and Dhaivata. There are twenty one Murchanas (intonations) of Sapta-Svaras dependent on each of three gramas. Their names are : Sauvīrya, Harinaśva, Kalopānata, Suddha-madhyama, Margī, Pauravī and Rṣyaka. These seven belong to Madhyama-Grama. [They are called Uttara Mandra, Rājani] Uttarayata, Suddhasadjā, Matsarī-Kṛtā, Aśva-Kṛtā and

Udgata. These seven belong to Sadjā-Grama, Alapa, Kuntima, Suddha, Uttara, Sadjā, Pañcayata and Udgata - these seven depend on Gandhara-Grama.

Now there are forty nine (key-notes) Tanas. They are Agnist omikah, Atyagnistomikah, Vajapeyikah, Paundarikah, Asvamedhikah, Rajasuyikah, Bahu-Suvarnikah, Gosavikah, Mahavratikah, Brahma-tanah, Prajapatyah, Nagasrayah, Yajnas'rayah, Godanikah, Haya-Krantah, Aja-Krantah, Visnu-Krantah, Aranyah, Matta-Kokilah and Ujjivikah. These twenty depend on Madhyama-Gramas. Prasvapanam, Paisacah, Jivanah, Savitrah, Ardha-Savitrah, Sarvato-Bhadrah, Suvarnah, Visnuh, Jis nuh, Visnu-Narah, Saradah, Vijayah, Harhsah and Jyesthah. These fourteen depend on Sadj-Grama. Tumburu-Priyah, Maha-Laks manah, Gandharvanumatah, Alambusapriyah, Naradapriyah, Bhimasena-priyah, Vinatah, Matangah, Bhargava-priyah, Abhiramah, Samsravyah, Kinnara-priyah, Punyah, Manohara, Kalyana-karah. These fifteen depend on Gandhara-Grama. These are four types. Due to the combination of Svvara-note, Pada-note, Laya-note and Avadhana-note, in Murchanas in the beginning, middle and end there are three Vrttis named Vadi, Samvadi and Anuvadi. The nine Rasas mentioned earlier are related with these musical notes. For Hasya and Srrghara Madhyama and Pancam are used, for Vira, Raudra and Adbhuta Sadj and Rsabha are used, for Karuna Nisada and Gandhara are used, for Bibhatsa and Bhayanaka Dhaivata is used and for Santa Madhyama is used. Similarly for different Rasas different Layas are used :

For Srrghara and Hasya Madhyama is used. For Bibhatsa and Bhayanaka Vilambita and for Vira, Raudra and Adbhuta Druta is used.

In (RQpakas) pure musical composition practice of singing should be used for the worship of divine. Here are the Slokas.

A wise man should know ten Laksanas of Jatis : Graha, Ans'a, Tara, Mandra, Nyasa, Upanyasa, Alpatvam, Bahutvam, \$adava, Odava. (1)

O King! There are four kinds of Alamkaras : Prasannadih, Pras annantah, Prasannadyantah and Prasanna-madhyas. They should be pointed out one by one. (2-3)

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There are different types of musical compositions, namely Aparantakam, Ullopyam, Mandrakam, Prakari, Vainakam, Sarobindum, Gltakani which are the best. Rk-Gatha, Panika and Brahma-Gltika composed by Daksa. Their singing practice is called Coksah. (4-5)

I have briefly described for pleasing gods. If the man well-versed in music (Gltajna) does not reach the highest place (sumum bonum) by music, he would become a servant of God and enjoy bliss in his company. (6)

Thus ends chapter 18, entitled "Gltā-Laksana" (the characteristics of Gltā-Vocal Music), during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 19

Markandeya said : Now Atoday (Instrumental Music) is stated. There are four kinds of musical instruments : Tata (stringed instrument), Susira (wind instrument), Ghana (Metallic instrument) and Avanaddha (stretched instrument e.g. Drum). Vina etc. are Tata, Flute etc. are Susira, Cymbal etc. are Ghana and Muraja (drum) etc. are Avanaddha. There the musical notes of Vina etc., are the same as in Vocal music. The notes of flute etc. are also like that. But in vocal music, the notes rise from below to upwards, while in the stringed instruments such as Vina etc. and Wind instruments such as flute etc. the order is reversed. So Talah and Kalah should be used accordingly. Their Matras are equal to five short syllables. There are three Vrttis : Citra, Vrtti and Daksina. Citra has two Matras, Vrtti has four Matras and Daksina has eight Matras. Now let us enter into Avaya, Niskrama and Viksepah - In the collection of Kala there are differences in Syamatala and Sannipata (stretching a cord) and Caputa. Ayuk, Cancat, Putala and the end of Pluta are five types of cord and like 'father and son' there are six types of syllables.

There are three Layas : Druta, Madhya and Vilambita. The Tala must have Laya. The Prakarana is of two kinds: Kulakam and Chedyakam.

Now about Avanaddham (Muraja-adi), there should be accompaniment like Puskara. There are sixteen syllables - Ka, Kha, Ga, Gha, Ta, Tha, Da, Dha, Ta tha Da Dha, Ya, RA, La, Ha.

On the right side are Ka, Ta, Ra (Tha) and Ta, Ga, etc. On the left side are Gha, Dha, on the upside are Ga, Da in the Alinga (kind of drum) are Tha, Na, La and Ha. A, A, I, U, Ae, O, Ah,

Au, Am etc. are Vowels according to the circumstances (they go with consonants). Kha, ga, Tha are conjoined with Refa. Its differences are the division of Kah. The complete hand should attack then lift one finger and from the whole hand Prades'ini is taken up, then it becomes Yoga of Nalla. From the complete hand the half should be lifted. By attacking the Prades'ini of two hands, it becomes the samapani. Ma, Gha, Tha, Ga, Da, Ra are from half the hand, for Kathaka, quarter hand; Tha, Na, La, Ha by attacking Prades'ini in two hands. Addita, Vitasta, Alipta are the way to the face of cow.

In Srrigara and Hasya Rasa Additah, in Vlra, Raudra and Adbhuta Vitastah, in Karuna and Santa Alipta, in Blbhatsa and Bhayanaka Mrdanga follows Gomukha, Dardura and Panava follow the Mrdanga. Here are :-

There the musicians sit just near the door of dressing room in such a way that they are properly visible. Murajas would sit behind them and so would sit Marjanikas. (1)

On its left side Dardura and Panavas should be placed. From the right the singer would sit facing to the north and to right the players of flutes.

The singers should be seated facing the main singer. (2-3) Thus ends chapter 19, entitled "Atoday-Vidhi" (the procedure in Instrumental Music), during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 20

Markandeya said : O King! The Scholars of Natya has said that the imitation of other than oneself is called Natya. Nrtta makes it sophisticated and adds to its beauty. Nrtta is said to be of two types : Natya and Lasya on which Natya depends. O King! Each of them is divided into two parts Abhyantara and Bahya. (1-2)

Abhyantara follows precise rules (it is Laksanavantam) while Bahya is not regulated by any precise rules (it is Laksana-vivarjitam). Its performance is auspicious. (3)

Lasya should be performed under a pavilion (Mandape) or outside it, according to wish, while Natya should be performed under a Pavilion. The Pavilion is of two types. (4)

Ayata (oblong) and Caturasara (square). The square one should be made thirty-two Hastas (hands), while the length of the oblong should be made double of this. The Pavilion should not be made smaller or larger than this, but it should be such that -

If it is smaller, there will be congestion (Sammardo) and if it is larger, there will not be proper manifestation (Vyakti) of Natya and Geya. So it should be avoided. In the very beginning the worship of Gods should be performed. (5-7)

The elderly persons and the specific god of the building (Vastu-daivata) should be performed. And thereafter the Natya should be performed beginning with benedictory (Nandi Sloka). (8)

By opening the curtain the entry of every character should be made. The entry and exit should be made after suggesting the action. (9)

At the end of the Nandi, Puspanjali should be given and Brahmapujana should be made. In reciting and singing the strides (Parikramah) should be according to the character. (10)

The Parikrama of the Nayaka should be Catuskala (four-fold), that of the ordinary, middle-class characters should be Trikala, that of the low-class should be Two-kala. O King! According to the action one may be more or less. (11)

One should know that Gods are Dhiroddhata (solemn and courageous) the Demons should "be rash and daring. (12)

The Kings should be Dhlra-Lalita (brave and sportive) and his dependants are Dhlra. The sages are Prasanta-dhllras (very calm and solemn), their followers are Prasanta. (13)

The Brahmins are Dhirodattah (grave and noble minded) and the merchants are believed to be noble. Getting a chance all these persons are described in this way.

In the work of Natya (Natya-Karma) four kinds of Abhinaya (acting) should be made : Aharya (Vesa-bhusa), Satvika (Bhavas feelings), Vacika (of speech) and Angika (of body-limbs). (14-15)

The costumes of head etc. is called Aharya. The costumes of Dhirodatta characters should not be very gaudy. (16)

Those of Uddhata should be gaudy and those of the kings should be Lalita (graceful). The costumes of the Pratinayaka should be made like that of the Uddhata characters. (17)

The costumes of the other characters should be according to the country and the profession. The horse etc., should be made of leather, wood etc. (18)

Hereafter I tell you about the Satvika-Abhinaya (acting of Satvika-bhavas etc. feelings) shedding tears, horripilation, sweating, throbbing of heart and faltering speech are Satvika-Abhinaya. The acting of speech is called Vacika. I shall tell you about Angika afterwards. (19-20)

At the place where joy is to be expressed, one should always do much acting, but when sorrow is to be expressed nothing more should be done. (21)

Recakam (outward movement of limbs) depends on waist, feet, hands and head. It is believed that another type of movement is of two kinds : Mahacan and Carl. (22)

O Yadava! Delicate (Sukumara) movements of limbs is called Carl. O King! When they are forceful they are known as Mahacarl. (23)

In this context with Carl there are ten Mandalas. Of this Atikranta, Vicitra, Lalita Sancara, Sucividdha, Dandapada, Viharta, Alata, Vama-bandha, Salalita and Kranta are Akasagami (aerial) movements. (24-25)

O King! Now please hear about ten Bhauma Mandalas (earthly movements). They are Bhramara, Askandita, Avarta, Samasarita, Edkarkridita, Addita, Sakatasya, Adhyardha, Pistakutta and Casa-

gati.

Now I shall tell you about Angahara. You know their names from me. (26-28)

They are (1) Sthira-hasta anga-hara and (2) Aksiptaka. The third is (3) Udghatita and the other one is (4) Aparajita. (29)

Then (5) Mattakrida, (6) Viskambha, (7) Svatika Recita, (8) Vrschikapasrta and (9) Tala-manda and (10) Ava Sarpita. (30)

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(11) MataIII-skhalita, (12) Bhramara, (13) Parsvasvastika, (14) Madavilastia, (15) Viksipta, (16) Gatimandala, (17) Vais'akharecita, (18) Parivrttaka-recita, (19) Udvartaka, (20) Pariechinna, (21) Recaka and (22) Balahaka. (31)

(23) Sambhranta, (24) Angika, (25) Rati-krida, (26) Alataka, (27) Vidyubhranta, (28) Paravrtta, (29) Pars'vaccheda, (30) Aksipta Recita, (31) Saumya, (32) Karita, (33) Suclviddha, (34) Apa-Viddha, (35) Vilapa and (36) Ardhanikuttita. (32-34)

O the best of Yadus, these thirty six Angaharas 1 are told. I shall tell you their respective Karanas (instrumental organs). The performer should adopt the movements of hands and legs properly. (35)

The utilisation of all the Angaharas constitute the Karana. I shall tell them to you by name and by action.(36)

Proper co-ordination of the movements of hands and legs constitute the Karana of Nrta. O King! Two such movements constitute Nrta-Matrkas. (37)

Combination of three such movements form a Kalapaka, four form a khandaka and the combination of five is called a Samghataka. (38)

The combination of six or seven or eight or nine Karanas are called the Angaharas. (39)

Hereafter I shall tell you their names : They are (1) Tala-pus pa, (2) Apa-Viddha, (3) Lina, (4) Svastika-recita, (5) Mandala-Svastika, (6) Uruvrtta, (7) Nikuttaka, (8) Sucividdha, (9) Karichinna, (10) Ardha-recita, (11) Vaksah Svastika, (12) Unmatta, (13) Svastika, (14) Prsthasvastika, (15) Dik-Svastika, (16) Alata, (17) Ardha-suci, (18) Kati-sama. (40-42)

(19) Aksipta-recita, (20) Ksipra, (21) Ardha-Svastika, (22) Sancita, (23) Bhujanga-trasita, (24) Urdhva-janu, (25) Nikuncita, (26) Mattall, (27) Ardha-mattalli, (28) Recaka-Nikuttaka, (29) Pada-viddha, (30) Tadid-bhranta, (31) Valita, (32) Ghurnita. (43-44)

(33) Lalita, (34) Danda-paksa, (35) Bhujanga-trastarecita, (36) Nupura, (37) Recita, (38) Bhramara, (39) Catura, (40) Bhujangancita, (41) Chinna, (42) Vrs'cikarecita, (43) Lata-Vrs'cika,

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(44) Chinna-Vrs'cika-Recita, (45) Vyarhsita-Vrscika, (46) Sucl-viddha, (47) Lalatatikala, (48) Kuncita, (49) Cakra-mandala. (45-47)

(50) Uro-Mandala, (51) Aksipta, (52) Lata-Lasita, (53) Argala, (54) Viksipta, (55) Bhramita, (56) Vilasa, (57) Vanara-pluta, (58) Parivrtta, (59) Nivrtta, (60) Parsvakranta, (61) Nikuncita, (62) Ati-kranta, (63) Ava-kranta, (64) Dola-pada, (65) Vivartita, (66) Naga-prakidita, (67) Vipluta, (68) Garuda-pluta, (69) Ganda-Sucl, (70) Pariksipta, (71) Parsva-Januka. (48-50)

(72) Grddhavalinaka, (73) Lina, (74) Visnu-kranta, (75) Aja-pluta, (76) Akranta, (77) Mandita, (78) MayQra-lalita, (79) Nata, (80) Sarpita, (81) Dola-pada, (82) Harina-pluta, (83) Prenkholita, (84) Nitamba, (85) Skhalita, (86) Kari-hasta, (87) Prasarpita-tala, (88) Simha-vikrldita, (89) Vrsabha-krldita, (90) Gangavatarana, etc.

Thus I have narrated one hundred and eightl Karanas. (51-53)

It is said that the Nrtta is of two types : Sukumara and Viddha. The Viddha is Uddhata or violent form of dance, mainly performed by men. And Sukumara is graceful mainly performed by women. O king! The Pindi is having the shape and symbol of a deity. (54-55)

There are four kinds of Vrttis : Bharati, Satvati, Kaisiki and Arabhati. In Bharati speech predominates. (56)

O King! One should know that Satvati mainly exhibits Vira-Rasa, Arabhati is full of Raudra-Rasa and in Kaisiki there is predominance of Srhgara and Hasya-Rasa.

There are four kinds of Pravrtti : Avanti, Daksinatya, Magadhi, Pancall. Pravrtti is the imitation of the dress, speech and conduct of people in a particular region. They are based on Vrttis, so they are known as Pravrttis.

There are two types of actions (Dharmi-dharmas): of the stage and of the world. (57-60)

In Natya there are two types of Siddhis (accomplishments) : human and divine. The human is achieved by exercise (Vyayama), while the divine is due to the favour of a deity. (61)

1 N.S. gives only thirty-two Angaharas.

1 V.D. Mentions 108 Karanas but gives a list of 90 karanas. It means that the slokas of remaining karanas are missing.

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The ideal Nrta is full of Rasa and Bhava. It follows Tala, Kavya-Rasa and GIta. It gives happiness and increases Dharma. (62)

Thus ends chapter 20, entitled "Samanya-Varnana" (general description), during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 21

Markandeya said : Six modes of Sayasthanani (postures in the bed) should be mentioned. They are Sama, Akuncitaka, Prasrita, Vivartita, Udvahita and Nata. (1)

When one is lying with face upwards, hands are free and loose or when one is lying on the left side, the posture is called Sama. (2)

When one is lying down with limbs narrowed down, all the limbs curved and the knees contracted in bed, it is called Akuncita posture. It should be adopted when troubled by cold (Sltarta). (3)

When one is lying at ease, with one hand used as pillow and the knees stretched, the posture is called Prasarita. (4)

When one is lying down with the face downwards it is called Vivartita. This posture should be used for the person wounded by weapon, the dead, the drunk and thrown down. (5)

When one is lying down at ease with the head resting on the hand, the head lies on the shoulders and the elbow is raised, the posture is known as Udvahita. O King! That should be used to indicate the playful mood. (6)

When one is lying down with stretched thighs (Janghas) and the hands loose, the posture is called Nata. That acting is used to indicate sloth, fatigue and exertion. (7)

Thus ends chapter 21, entitled "Sayyasana-sthana-Varnana" (the description of the postures of lying down on the bed), during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

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Chapter 22

Markandeya said : The postures of sitting are : Svastha Mandalasa, Klanta, Srastalasa, Viskambhita, Utkataka, Mukta-janu and Sama-janugata and Vimukta. (1-2)

When one is sitting, the legs held apart, chest somewhat raised and hands lying at ease on the waist and thigh, the sitting posture is called Svastha. This posture is used to indicate ease. (2-3)

In Mandalasa posture of sitting one leg is stretched and the other is put on the seat, while the side is bent. It is used to show anxiety, eagerness, dejection and separation. (3-4)

In Klanta-asana-sitting posture, the actor should put his chin on the top of two arms, the head should rest on the top of two hands. This posture should be used when one is seized by a strong person or bitten by an enemy or depressed on account of sorrow. (5-6)

When two hands are hanging down, the body is inactive and eyes are tired and dull the sitting posture is called Srastalasa. It should be used to indicate fatigue, lassitude, intoxication, fainting, pain, swoon and peril of death. (7-8)

In Viskambhita posture the legs, thighs and the hands are all curved up and the eyes are bent towards one's own chest. This posture is enjoyed in Yoga and meditation. (9-10)

When one sits evenly with both the feet in the same level and not touching ground, it is known as Utkataka posture. It is advised that this natural posture should be used when persons sit as members of an assembly or when they perform s'raddhas, sacrifices, meditation, chanting mantras and Homa-Havana etc., as in Yathagamana-Karma-act of coming. (11-12)

O the best of Kings! When one knee of a person sitting in the above mentioned (Utkataka) posture is put on the ground it is called Mukta-Januka Asana. It is used in conciliating the beloved when offended. It is also used in cleansing the floor and in covering the ground with dung (Bhumi-anulepane). When both the knees are placed on the ground the posture is called Janugata. It should be done for supplication before Kings and while worshipping Gods.

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When one falls down on the ground it is died Vimukta posture. It is used when some one gets a blow or in excitement and in lamentation. (13-16)

The seat of gods is Bhadrasana (splendid seat). The seat of Kings should be Simhadana. (17)

A silver seat (Rupyasana) should be offered to Sarhvatsara (Astrologers) and Purodhasas (domestic chaplain), the seat of ministers and secretaries should be Vetrasana (cane seat). The commander of the army and the crown prince should be given Mandasana (made of Manda Herb). O Great King! To Munis (Sages), Dvlja (Brahmins) and Brahmacaris (ascetics) and others who observe vows the seat of Vrsi (a roll of twisted grass or pad) should be given. (18-19)

Pithika (a wooden seta Bajath) is given to the important local persons or prominent citizens and leading merchants and prominent persons.(20)

Masuraka seat should be given to courtesans and princes. Bhumyasana (seat on the floor) should be given to the rest. O King! In one's own house one may use any seat that one likes, excepting the Simhasana (Lion-seat). (21-22)

O King! One should not have a common seat with one's own spiritual master, either on an elephant or on a chariot or on a slab of stone. If one sits with a spiritual master, on a large plank, it is always considered to be a fault. (23)

Thus ends chapter 22, entitled "Asana-Varnana" (the description of seats), during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 23

Markandeya said : There are six Sthanakas (standing postures) of men. They are Vaisnava, Sama-pada, Vaisakha, Mandala, Pratyaldha and Alidha. (1)

When one foot is in natural position, the other one is tryasra (obliquely placed) and the thigh is slightly bent, the standing posture is called Vaisnava Sthana. (2)

This standing posture should be used when one is talking at ease.

When one stands with feet evenly placed at a distance of a Tala (12 angulas), the posture should be known as Sama-pada Sthanaka. It is having the beauty of naturalness. Rudra,

Brahma and other Gods are the deities of this Sthanaka. The group of Brahmins performing auspicious acts should be in this posture. This posture is also used to indicate jumping of birds, marriage ceremony and position of person sitting in chariots or Vimanas (air-planes). This posture should be used for ascetics and the persons practising penance. (3-6)

When the distance between two feet is two and half talas, thighs are slanting and feet are sideways, the standing posture is called Vaisakha.

Its deity is Skanda. The wise should use this posture to indicate the carriage drawn by horses. It is also to be used for exercise and for entrance and exit of the bow. (7-8)

In Mandala posture the distance between two feet is three Talas, the waist and knees are in one line and the legs are sideways. (9)

This posture should be used to suggest the striking with the bow and the thunderbolt (Vajra). It also suggests the carriage by elephant and in Nrta it indicates lifting up something. (10)

When the right leg is stretched at a distance of five Talas, this very (Mandala) posture becomes Alidha. Rudra-Kali is its deity. (11)

By this posture one should indicate the raising up of something, Raudra movement and fighting. Moreover it is used to imitate the gestures of a lion and also to suggest contacting the enemy, fighting with swords and circular movements. It is also used when angry words are exchanged, when wrestlers are fighting and in describing enemies, their attacking each other and throwing of weapons. (12-15)

When the right leg is curved and the left leg is stretched the Alidha posture is reversed and it is changed into Pratyalidha. It should be known that the presiding deities of Pratyalidha are Danavas. (16)

The weapons raised in Alidha posture should be released in Pratyalidha posture.

O King! Hereafter I shall tell you about three standing postures of women. (17)

They are Ayata, Avahitha and Haya-kranta. When one leg is in natural position, while the other is obliquely placed at a distance of one Tala on the other side, the face looks pleased, the chest is evenly elevated and two hands in Lata (creeper) pose are lying on buttocks, the posture should be known as Ayata.

This posture is to be used when one enters the stage (Rangavatarana) and in offering flowers. (18-20)

O King! When one leg is obliquely placed, while the other is in an even position at a distance on One Tala and Trika (the part between the shoulder blades) is slightly raised, the posture is called Avahittha. (21)

It is used to express erotic gestures, to show beauty and decoration. It is used, when one is looking towards the road of a lover. (22-23)

When one leg is evenly placed and the other is slanting like a balance and the distance between the two legs is not fixed in Tala, the posture is called Asvakranta (or Hayakranta). It is of two types Sue! Viddha and Aviddha. (24)

O the Chief in Yadu-dynasty! This posture is used when one is holding a branch of a tree or gathering a bunch of flowers. It should be used to indicate intoxicated eyes when one is speaking loosely sitting on a seat or conversing in a natural way. (25)

Thus ends chapter 23, entitled "Puhstri-Sthanaka" (the description of standing postures of men and women), during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 24

Markandeya said : Now I tell you the first, movement of the head. Kindly know it from me.

When the head is raised in a natural way (Svabhavat) and then slightly raising on left it is nodded once, the movement is called Akampita. It is done for making signs, preaching, questioning and natural talk.

When the head is nodded frequently it is called Kampita. It shows anger, threatening, speculating and taking vows. (1-2)

When the head is shaken slowly, the movement is called uddhuta. It shows distress, amazement and forbidding. (3)

When the head is shivered on sides, the movement is called Vidhuta. It is made when one is over-powered by cold or one is suffering from old age or drunk and feverish.

When the head is moved in a circular way, the movement is called Parivahita. It indicates accomplishment, amazement, joy and the sportiveness. (4-5)

When the head is raised up once, the movement is called Udvahita. It is used to show height, to see something very well (Dars'ana), to show pride and looking upwards. (6)

When the head is once bent down suddenly, the movement is called Avadhuta. It indicates message, conversation, signs and invocation. (7)

When the neck is slightly bent on one side, the movement is called Ancita. It is made when one is swooned, grieved and one has anxiety or unhappiness. (8)

When the (top of the hands) shoulders are raised and the neck is curved the movement is called Nikuncita. It should be exhibited to show pride and amorous diversions. (9)

When the head is turned backwards, the movement is called Paravrtta. It should be done for looking backwards. (10)

When the head is held upwards, the movement should be known as Utksipta. The actor should do it in looking at a lofty and heavenly object. (11)

When the head is cast down, the movement is called Adhogata. It should be done to show bashfulness, bowing the unhappiness. (12)

When the head is rolled on all sides, the movement is called Parilolita. This Parilolita movement is done to express disease, swooning and intoxication. (13)

O King! I have told you these movements of the head. Now the Griva-Karmani (the movement of the neck) should be told. They are Ancita, Recita, Mukta, Vivrtta, Catura, Prasarita and Stabdha.

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When the neck is bent a little on one side the movement is called Ancita. When the neck is whirled it becomes Recita. (14-15)

When the neck is circumambulated Recita becomes Mukta. When there is no whirling (like Recita, but slight movement is there), it becomes Vivrtta. When the neck is sweet and graceful, the movement is called Catura. When the neck is stretched fully it is called Prasarita. When the neck is stiff and motionless it is called Stabdha.

The Griva-Karma is included in the Sira-Karma because it follows Sira-Karma or movements of the head.

Ancita movement is made to express amorous pleasure etc., Recita is done for looking round. Mukta is made to express swooning and meditating etc. To express placidity (Saumya-bhava) Catura is resorted to and for looking at a thing Prasaritha is done. Stabdha is done to indicate cold, diseased condition and unchangeable nature. (16-18)

Now the movements of the mouth (Asya) should be mentioned. They are Viruddha, Vinivrtta, Nirbhugna, Bhugna, Vivrtta and Rju. (19-20)

When the face is turned away it is called Viruddha. When the mouth is closed it becomes Vinivrtta.

When the face is turned downwards and then somewhat upwards so as to look away, the movement is called Nirbhugna. When the face is somewhat down-cast the movement is called Bhugna and when the face is turned back, the movement becomes Vivrtta. (21)

When the face is in natural position it is called Rju.

Now their usage is being told. Viruddha movement of the face is done for restraining and saying 'No' etc. (22)

Vinivrtta movement is used to show jealousy, malice and wrath. Nirbhugna should be used looking seriously. Bhugna is done to express shame and natural pose of the ascetics. Vivrtta movement should be done to show laughing, grief and fear etc. (23-24)

O Son of Yadu-dynasty Rju movement of face is used to show natural position.

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Abhugna, Nirbhugna, Prakampita, Udvahita and Sama-these five are the well-known movements of the chest. (25)

When the chest is held by hand the movement is called Abhugna. It is used to show wounded with weapons, act of killing and heart disease. (26-27)

When the chest is stiff and the back is lowered, the movement is called Nirbhugna. It is used to show stiffness, astonishment, pride and moroseness.

When the chest is thrown up suddenly it is called Prakampita. It is used at the time of laughing, weeping or to show fatigue disease and fear.

When the heart is held lightly upwards, it is called Udvahita. It is used for showing breathing and yawning. When the chest is kept equal on all sides it is called Sama. It is used to show well-being. (28-30)

There are five kinds of the movements of the sides (Parsva Karma): Samunnata, Nata, Prasarita, Vivartita and Apasrta. (31)

When the waist, sides and shoulders are raised it is called Samunnata.

When the waist and sides are bent the movement is called Vinata. (32)

When the sides are moved both ways the movement is called Prasarita. When the Trika (the part between the shoulder blades) makes circular movement the movement is called Vivartita. (33)

When this Trika is moved away, the movement is called Apasrta.

Samunnata movement should be made to show retreat. Nata (movement) should be made to show approach. Prasarita (movement) should be adopted to show jubilation etc. and Apasrta should be used to show terror and to show circular movement Vivartita should be made. The chest is the instrument for all these. (34-35)

The movements of the stomach (Udara) is said to be of three types : Ksama, Nimna and Purna.

In laughter and yawning Ksama movement should be done and one should make the stomach slim. (36)

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In disease, penance fatigue and hunger Nimna movement should be made and the stomach should be sunken.

In breathing out, health and voluptuousness Purna movement should be made and stomach should be shown full. (37)

In Nrtta the movements of the waist are of five kinds : Prakampita, Vicchina, Nivrtta, Recita and Udvahita. (38)

The quick and oblique movement i.e. to and fro of the waist is called Prakampita. The movement of undulating in the middle is called Vicchina. (39)

The movement of the waist facing one who has turned the back is Nivrtta. And when the waist is moved on all side is called Recita. (40)

The movement in which the hips are uplifted in a certain manner is called Udvahita. To show the gaits of shorts, dwarfs and hunch-backed Prakampita should be used. (41)

In physical exercise, looking over the shoulders and at the time of arrival of somebody the expert should use chinna movement of the waist. (42)

Recita should be adopted, in whirling movement and the other (Udvahita) should be used to show sportive movements of the women. (43)

Five kinds of movements of the thigh (Uru) should be mentioned. They are Kampana, Valana, Stambhana, Udvartana and Vivartana.

When the thigh is bent upwards and downwards of movement of the heels and standing on the ground, on forepart of the foot, the movement is called Kampita.

When the knee is slowly moved inwards the movement is called Valita. (44-45)

When there is no movement of the thigh it is called Stambhana.

When there is circular or swinging or whirling movement it is called Udvartana. (46)

When the heel goes inward, the movement is Vivartana. In the gait of low characters Kampita should be used. (47)

In the movement of women at ease Valana should be used. To express bashfulness, perturbation and rejection Stambhanam should be used. (48)

In physical exercise and Tandava dance, Udvartan should be used. And in turning round hurriedly, in flurry or excitement Vivartana should be adopted. (49)

Five kinds of movements of shanks (Jangha) should be exhibited. They are Avartita, Nata, Ksipta, Udvahita and Parivrtta. (50)

Movements of the right and left jangha (shanks) in inverted order is called Avartita. Contraction of the knees by the actor should be known as Nata. (51)

Tossing or moving to and fro of the jangha is called Ksipta. Moving of the jangha causing lifting of the thigh (Uru) should be known as Udvahita. (52)

Moving the shanks in opposite direction is called Parivrtta. Avartana should be used in the movements of the Vidusaka. (53)

In standing, sitting and moving postures Nata movement should be made. The Ksipta movement should be made in physical exercise and Tandava. (54)

In crooked or swinging gait etc., Udvahita movement should be made and the actor should do Parivrtta movement of the jangha in Tandava dance, etc. (55)

There are five kinds of the movements of the foot : Udghatita, Sama, Recita, Ancita and Kuncita. (56)

When one stands on the forepart of the foot and moves down the heel on the ground, the movement Udghatita should be used to make someone attached and in graceful movements. When two feet are in a natural position on the ground with even placing, the movement is called Sama. (58)

This should be used in natural gestures of the feet. When the heel is raised and the foot moves on the forepart it is called Recita. It is used in Niksipta, Recita, Bhranta, Pracara, Sancara,- Lalita and

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Udvardita (i.e. throwing away, whirling, rolling, beating with leg, manifesting, sporting and elevating. (59-60)

When the forepart of the foot is raised it is called Ancita. (61)

In various kinds of gaits this Ancita type of movement should be done.

When the middle part of the foot is contracted the movement is called Kuncita. (62)

This kind of foot-movement should be used in Atikranta Abhigamana (i.e. crossing and going towards some one).

The movement of one foot is called Cari. (63)

The walking with two feet is called Karana. The combination of many Karanas is called Khanda and the combination of two, three or four Khandas is called Mandala.

Here ends description of the actions performed by the limbs (Anga-Karma). O king! Now learn the actions of the minor limbs of the body (Upahga-Karma). (64-65)

Thus ends chapter 24, entitled (the description of the action of the limbs), during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 25

Markandeya said : Rasa-drstis (The glances to express the sentiments) are : (1) Kanta, (2) Bhayanaka, (3) Hasya, (4) Karuna, (5) Adbhuta, (6) Raudra, (7) Vlra and (8) Blbhatsa and (9) Santa. (1)

The sthayibhava drstis are : (10) Snigdha, (11) Hrsta, (12) Jihma, (13) Kruddha, (14) BhTta, (15) Lajjita, (16) Drpta, (17) Vismita and (18) Saumya. (2)

The third group of Drstis are of : (19) Malina, (20) Akekara, (21) Sranta, (22) Abhitapta, (23) Vipluta, (24) Visanna, (25) Sankita, (26) Trasta, (27) Soka, (28) Nimllita, (29) Vibhranta, (30) Kuncita, (31) Sunya, (32) Mukula, (33) Vitarkita, (34) Madira, (35) Lalita and (36) Glana. (3-4)

I have enumerated the thirty six Drstis.

The movement of the brow and the side-glances inspired by the Eros, should be known as Kanta Drsti.

When the eyelids and the tips of eye-lashes are turned upwards and eyeballs (pupils) are moving it is called Bhayanaka Drsti.

When the eyelids are somewhat contracted and the pupils are agitated, the drsti is Hasya. (6)

The drsti in which eyelids are falling and rising, which is full of tears and in which pupils disappear, is called Karuna.

When the tips of the eye-lashes are somewhat contracted and the pupils are slightly expanded, even and fully opened the drsti is called Adbhuta.

When the eye-brows are upturned, curved and contracted, it is called Raudra. (7-8)

When the middle part of the eye is puffed up and the pupils are even, the drsti is called Vlra.

When the pupils are drawn at the end of the eye, it is called Blbhatsa drsti. (9)

When the glance is steady on account of the meditation and is looking downwards, it is called Santa drsti.

The glance which is widened in the middle is sweet, loving and smiling is considered as Snigdha (10)

When the eye is puffed up in the middle, is tremulous and is looking at the end of the eye, the drsti is called Hrsta.

When the pupils are cast downwards and the glance is sly and sunken, the drsti is called Jihma. (11)

In Kruddha the eye-brows are crooked and the eye-balls are motionless and in Bhita eyebrows are slightly contracted and when the eye-balls are motionless it is RQksa. (12)

When the eyes are blooming and expressing spiritedness, the drsti becomes Drpta. When it is even and the ends of the eye are fully widened it is called Vismita drsti. (13)

In Saumya the eye-sight is even and the pupils are also even. In Lajjita eye-lids are contracted and the pupils are motionless. (14)

The glance in which the eyelids are throbbing, is called Malina. When the eyelids are slightly contracted the glance is called Akekara. (15)

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When the eyes are agitated, trembling and frightened the glance is called Vipulta. The glance in which the pupils are slightly stupefied, is called Visanna. (17)

The glance in which eye-balls are unsettled is called Sankita. The glance which is diy and in which the pupils are fluttering and full of fear is called Trasta. (18)

When the eyes bloom like buds it is called Vis'oka (Vikos'a). Nimiseksana is also like that. When the eye-balls are unsteady and rolling and the pupils are also unsteady the glance is called Vibhranta. (19)

In Kuncita drsti eyes are contracted and the pupils are slightly slanting. In Sunya drsti the glance is even, void and disturbed. The pupils are motionless. (20)

When the ends of the eye-lashes are throbbing and closed, the glance is Mukula. In Vitarkita both the eye-lashes are up-lifted and the pupils are motionless. (21)

The glance with eyes full bloomed and the pupils slanting is called Madira. And that with eyes blooming, graceful and smiling is considered as Lalita drsti. (22)

The glance having closed watery eyes and eye-lashes as if cut off is called Glana.

The Kanta drsti is used in throwing a side glance (Kataksa) at a lover. For killing Bhayanaka glance is used. (23)

One should know that in Hasya-Rasa (Comic) Hasya is used, in Karuna Rasa (sorrow) Karuna is used, in Adbhuta Rasa (marvellous) Adbhuta should be used and in Raudra-Rasa (fury) Raudra drsti is enjoined. (24)

In Vira-Rasa (heroic action) Vira drsti should be done and in Bihatsa-Rasa (disgust) Bihatsa should be used. It is mentioned that in Santa Rasa (tranquillity) Santa drsti should be used and in looking lovingly Snigdha should be used. (25)

In joy Hrsta drsti is adopted. In jealousy Jihma drsti should be adopted. It is ordered that in anger Krudha should be used and in fear Bhita drsti should be made. (26)

In shame or bashfulness Lajjita should be used and in Utsaha (determination) Drpta is done. In astonishment Vismita drsti and in looking placidly Saumya drsti is used. (27)

In Viraha (separation) Malina drsti should be done and in Sambhoga (union) Akekara is asked to be done. To show fatigue Sranta drsti and in Nirveda (dejection) Abhitapta should be made. (28)

To show miserable condition (Dainye) Vipluta drsti and in Vis ada (dejection) Visanna is used. To express doubt Sankita and in Terror Trasta drsti is enjoined. (29)

In state of knowledge (Jnane) Vikos'a and in expressing touch Nimilita should be done. In Vibhrama (state of confusion) Vibhranta should be done and in looking minutely Kuncita is done. (30)

The glance of man having anxiety should be Sunya and in the action of smelling Mukula is used. In speculation (Vitarka) Vitarkita and in Unmada (drunkenness) Madira should be done. (31)

In amorous expression of women Lalita and in iangour Glana drsti is enjoined.

It is said that there are nine kinds of (Putayoh Karma) actions of the eyelids : (1) Nimesa, (2) Unmesa, (3) Prasarita, (4) Vivartita, (5) Akuncita, (6) Sama, (7) Sphurita, (8) Pihita and (9) Tadita. (32-33)

When the eyelids are brought together, the action is called Nimesa. When both of the eyelids are opened it is called Unmesa. (34)

When both the eyelids are stretched Prasarita it is Vivartita. When both of them are contracted, it should be known by the learned as Akuncita. (35)

When the eyelids are kept in the natural position it is called Sama movement. When the eyelids are quivering, it is called Sphurita action. (36)

When the eyelids are closed it is Pihita. When the eye-lids are drooping it is called Tadita. (37)

A wiseman should know that, while smelling, touching and seeing an unpleasant thing Akuncita action is done. To show surprise and Vira-Rasa, Prasarita action should be done (38)

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In Srngara Sama action should be done and in beating Avatadita should be used. To show love-anger, Sphurita is required. (39)

In cold or wind or heat or rain, Pihita should be done. In anger Vivartita should be done and in Nimesa and Unmesa eye-lids should be closed or opened in a natural way. (40)

The movement of the pupils (eye-balls) are : Valana, Bhramana, Calana, Sampravesana, Vivartana, Patana, Niskrama, Udvarta and Prakrta. (41)

When the pupils are moving round and round in the eyelids the movement is called Bhramana. (42)

Oblique movement of the pupils is Valana, Quivering of the pupil is Calana. Drawing of the eye-balls inside is Sampravesana. (43)

When the pupils move towards the end of the eye, the movement is called Vivartana. Turning the pupils downwards is Patana and bringing out the eyeballs is Niskrama. (44)

When the pupils are drawn backward it is Udvartana and the natural position of the pupils is Prakrta.

In Hasya-Rasa Valana should be done and in intoxication Bhramana should be done. (45)

In Vira-Rasa Calana is done and in Bibhatsa Sampravesna is resorted to. In Srngara, Vivartana is used and in Karuna-Rasa, Patana is done. (46)

In Bhayanaka Rasa Niskramana and in Vira-Rasa Udvartana is used. In the remaining Bhavas Prakrta should be acted as required. (47)

Movements of the sight (Drsti-Karma) are : (1) Sama, (2) Sacikrta, (3) Anuvrtta, (4) Alokita, (5) Ullokita, (6) Lokita (7) Vilokita and (8) Avalokita. (48)

The sight in which the pupils are even and placid is called Sama drsti-Karma. When the pupils are lying between two eye-lashes, the sight is called Sacikrta. (49)

The sight accomplishing a form is called Anuvrttam. The sight in which there is sudden look should be called Alokita. (50)

Looking up should be known as Ullokita. Looking on all side is Lokita. When one looks on from two sides it is called Vilokita and looking from the back is Avalokita. (51)

The acting of the eye-brows (Bhruvoh Karma) should be synchronised with the sights. It should be in accordance with the movements of the eyes expressing various Bhavas (mood) and Rasas (sentiments). (52)

The movements of the eye-brows follow the movements of the eye. The movements of the eye-brows are : Utksepa, Patana, Bhrukuti, Catura, Nikuiicita, Recita and Svabhavika. (53)

The raising of the eyebrows upwards is Utksepa and lowering the eye-brows is called Patana. (54)

Casting upwards of the two brows from the root is called Bhrukuti. When one brow is slightly and sweetly raised up length-wise it is Catura. (55)

The softly breaking one or two eye-brows is Nikuiicita. Gracefully lifting up of one eyebrow is called Recita. (56)

You know from me that when the brows are in natural position it is Svabhavika or Svabhavastha.

In amorous movements Samutksepa is done and in tenderness Patana is exhibited. (57)

One should know that in anger Bhrukuti and in Srngara Catura should be done.

One should know that the depressed position of the cheeks is Ksama and the blown up is Phulla. (58)

When the cheeks are full, the position is called Purna and when the cheeks are quivering it is called Kampita.

When the (cheeks) are broken at the crest and accompanied with thrilled hair (Romafica), the pose is called Kuncitaka. (59)

The learned have said that dull and natural condition of cheeks (Ganda) is Prakrta.

In unhappiness Ksama should be done and in joy the action of Phulla should be made. (60)

In satisfaction Purna should be done and in anger Kampita should be done. In laughter, touch accompanied with horripilation Kuncita is enjoined. (61)

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In Prakṛta the cheeks are in natural position. It should be acted according to the purpose.

In the performance a learned man should do the following movements of nose : Nata, Manda, Vikṛta, Socchvasa, Vikūṭa and Svabhavikl.

When the nose has somewhat bent nostrils it should be known as Nata Nasika. When both the nostrils are lowered it is Manda. (62-63)

When the nostrils are contracted upwards it is Vikṛta. When full of breath it is Socchvasa. When the nostrils are drawn together the nose is Kūṭa Nasika and when the nostrils are in natural position the Nasika is called Svabhavikl. (64)

Nata-Nasika should be done in agreeable state, it is enjoined that is sorrow Manda Nasika should be done. When there is pungent smell Vikṛta is to be made and when the smell is agreeable Socchvasa is to be done. (65)

To show disgust Vikūṭa is to be made and in the remaining states Svabhavikl is to be used.

In Danta-Karma (the acting with the teeth) the pressing of tongue and the lower lip should be done. The Danta-karmas are : Kuttana, Khandana, Chinna, Cukkita and Samata. (66)

Biting (the lower lip) with the teeth with force is called Kutt ana. Pressing the teeth together is Khandana. (67)

Knocking the lower teeth against the upper teeth is Chinna and opening the teeth wide is called Cukkita.

In disease Kuttana should be done and in firmness Khandana is there. (68)

In anger Chinna should be done and in Hasya Cukkita and in other states sama should be done. (69)

The movements of lower lip (Adhara) are : Vivartana, Kampa, Visarga, VigQhana, Sarhdasta and Samudga.

Curving the lower lip at the end of the mouth is called Vivartana. (70)

Quivering of the lower lip should be known as Vepana. Protruding of the lower lip is called Visarga. (71)

Taking in the end of the lower lip is called VinigQhita and biting the lower lip with the teeth is called Sarhdastakam. (72)

First rolling up and then raising of the lower lip is called Samudga.

Vivartana must be done in jealousy and in anger Kampita is desirable. In fear (Bhayanaka) Visarga should be done and in dragging acts and mental derangement VigQhana should be done. (73)

In Vira and Raudra Rasa Sarhdasta acting should be made. To show compassion Samudga is done and in the rest Svabhavaja should be down. (74)

O the moon among Kings! Thus I have told you about the Upanga Karma (the acting of the minor limbs). The learned should always make efforts for making these Upanga-Karma because Nrta depends on them. (75)

Thus ends chapter 25, entitled "Upanga-Karma" (the description of acting of the minor limbs), during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 26

Markandeya said : There are twenty two Asamyuta (single) hands. They are Pataka, Tripataka, Kartarlmukha, Ardhaacandra, Arala, Sukatunda, Musti, Silkhara, Kapittha,

Khatakamukha, Sucyasya, Padmakosa, Uruga-Sirsa, Mrgas'irsa, Kangula, Kola-Padma, Catura, Bhramara, Hamsasya, Hamsa-Paksa, Sandamsa and Mukula. (1-3)

Now I speak about Samyukta (combined) hands. Kindly hear it from me. (4)

There are thirteen Samyuta Hastas (combined hands) : Anjali, Kapota, Karkata, Svastika, Khatakavardhamana, Utsanga, Nisadha, Dola, Puspaputa, Makara, Gajadanta, Avahittha and Vardhamana. I have told you their names. (5-6)

There are Nrtta-hastas (Dance hands) group. Hear their names also.

They are Caturasra, Udvrtta, Laghumukha, Arala-Khat kamukha, Aviddha, Sucyasya, Recita, Ardharecita, Avahittha,

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Pallavita, Nitamba, Kesabaddha, Lata, Kari-Hasta, Paksodyota, Ancita, Garuda-paksa, Danda-paksa, Urdhvamandalaja, Pars'vamandalaja, Pars'vordhvamandala, Uromandalaka, Musti, Svastika, Padmakosa, ala-pallava, Ullvana, Lalita and Valita. One should always know these Nrtta-Karas. (7-12)

Hereafter I shall tell you about the acting with hands. (13)

The hand in which all the fingers are simultaneously extended and the thumb is bent is called Pataka. (14)

This is used in giving a blow, in obstructing a blow and in throwing down. When the fingers are moving it shows wind and rain. (15)

When it goes upwards it shows enthusiasm and when it moves downwards it shows umbrella etc. When it gives Tala on Puskara (drum) the hand is even and the fingers are moving. (16)

When it is raised on a side it is Recitaka (whirling) movement and when raised straight, it is used for holding or supporting something.

In this Pataka hand, when the Anamika (ring finger) is bent, it is called Tripataka. (17)

It should be used in calling a person and also in the acting of a crown. When fingers are moved, it indicates small birds. (18)

With that Anamika the tears are wiped off. To indicate auspicious touch it should be put on the head. (19)

It should be also used for covering the ears. It should be used by a person lying on the ground with face raised, for the acting the movements of serpents and the bumble-bees, (Bhramaras). (20)

When Tarjani (fore-finger) of Tripataka hands looks at the back (of Madhyama), it should be known as Kartarimukha. (21)

It should be done for indicating walking on the road, cutting and falling.

In Ardha-candra Anamika (ring-finger) touches the thumb. (22)

It is used to denote young (rising) moon, children, tala trees, girdle, jaghana (hips) and ear-rings (kundalas). (23)

In Arala hand Pradesini (fore-finger) is bent like a bow, the thumb is bent and the remaining fingers are separated, raised upwards and then curved. (24)

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It is used to express profundity, spiritedness, heroism and gathering the hair and wiping the sweat etc. (25)

When the Anamika (ring-finger) in Arala hand is bent, it becomes Suka-tunda. The learned should do this acting to say "I am not you" and in the beginning (atha) and in the end (iti). (26)

When front part of the fingers are bent in to the palm and the thumb is set on them, it is called Musti. (27)

It is used in giving a blow, physical exercise, pressing hard the breast, firmly holding the sword and the stick and in seizing a spear and a staff. (28)

When in the above (Musti) hand, the thumb is raised, it becomes Sikhara hand.

It should be done in holding the reins, bow and a goad. (29)

When the thumb is inside the Musti hand, it is called Kapittha. That type of acting should be done suggesting the holding of a disc or an arrow. (30)

When the same Kapittha hand, the Anamika and the little fingers (Kanlyasi) are raised and bent, it becomes Khatakamukha. (31)

That acting should be freely done to suggest sacrifice, holding the umbrella, dragging and fanning, holding a garland or a rope. (32)

In this Khatakamukha hasta if the Tarjani (threatening finger) is stretched, it is called Suclmukha. It is used to show day and night and the eyes of Indra and Mahesa. (33)

In this Suclmukha hand if the fingers are kept apart and curved with the thumb and raised upward like the mouth of a swan, it becomes Padma-Kosa. (34)

In Pataka hand if the thumb is clinching and the middle part is hollow, it becomes Ahisfra.

With the help of that (Ahis'Ira) hand offering of water and Sucana (indication) should be done. (35)

When all the fingers are bent down together and the little finger (Kanisthika) and the thumb erect, the hand becomes Mrgaslrta. (36)

It should be made to indicate piercing with a needle, making a hole and in brandishing the 'Sakti' weapon.

When the middle finger is between Tarjani and the thumb kept like Tretagni and Anamika is bent and the Kaniyasi (little finger) is erect, the hand becomes Kangula.

With the help of this kind of hand fruits should be denoted. (37-38)

When the fingers are moved, separated and made to move in order in the palm, the hand is called Kola-padma. (39)

It should be used for saying 'No' and to denote void and non-existence.

When three fingers are stretched out, the Kaniyasi is erect and the thumb resting on it in the middle, the hand is called Catura.

It should be used to explain the practical actions of speech and recitation. (40-41)

With this kind of action the colours should be denoted, when raised it shows white, when it is semi-circular it suggests red, when in circle it shows yellow and when compressed it shows blue. Similarly when in normal position it shows black and the remaining colours. (42-43)

When the middle finger and thumb are in Samdamsa position (i.e. compressed so as to form pincers) and the fore-finger is curved and the remaining fingers are separated and raised, the hand is Brahmara. (44)

This pose should be done in holding the lotus etc. and also to show ear-rings.

When the tarjani, madhyama and the thumb without any inter-space between them are placed like Tretagni (three sacrificial fires) and the remaining fingers are outspread, the hand becomes Hamsa-Vaktra.

It should be used to show slimness, lightness, fragility and softness. (45-46)

The hand in which Kanisthika (little finger) is raised obliquely and made into the round shape and the thumb is bent, is called Harhsapaksa. (47)

It should rest on the cheeks to show dinner, acceptance of gift, touching, anointing and shampooing. (48)

When in Arala hand, the fore-finger and the thumb are pressed together in a way to form pincers and the middle of the palm is bent, it is called Samdams'a. (49)

One should know that Samdams'a is of three types : Agraja, Mukhaja and Parsvakrta.

Now hear the work of each one. (50)

Agraja Samdams'a hand should be done for holding and for extracting thorn etc.

Mukhaja Samdamsa hand is posed to express plucking a flower from its stalk, filling in the receptacle with chips for anointing the eye.

Parsva Samdamsa hand is used in colouring a drawing, in Yajnopavita (sacred-thread), in pressing the breast and in showing hedd. (51)

When in Padmakosa hand tips of all the fingers are joined together, the hand becomes Mukula Hand.

It should be done for worshipping the deities and offering oblations and denoting the lotus.

These are Asamyuta hands. I have described them as they are. (52-53)

When two Pataka hands are folded together, the combination of the hand is called Anjali.

It should be done at the time of bowing before deities, spiritual masters and paternal ancestors. (54)

When the sides of two hands touch each other, the hand pose becomes Kapotaka.

It should be done to denote cold, danger and to show modesty. (55)

When fingers of one hand pass between the fingers of the other, the pose of the hands should be known as Karkata. It should be done while yawning. (56)

When two Arala hands are stretched, palms upwards and lying on bent sides and placed on the wrists in the Vardhamana way, the pose of combined hands is called Svastika. (57)

O King! This acting should be done to denote everything that is widely spread, seasons, sky, cloud, sea and the earth. (58)

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When one Khataka (half-closed) hand is placed upon another, the combination" of hands is Khatakavardhamanaka.

It should be done for love-making and bowing. (59)

When two Arala hands are stretched, palm upwards in reverse position and in the Vardhamana way; the combination of hands should be known as Utsanga.

It indicates the touch of somebody else. (60)

When the Mukula hand covers the Kapittha hand, the combination should be known as Nisadha. (61)

It should be made in shortening, throwing and compressing.

When the two Pataka hands are hanging down-wards it becomes Dola. (62)

It should be done to show meditation, giving charity and to show eatables.

When the fingers of the Sarpa or Ahisira hand are closed together and the other hand is joined to its sides it is called Puspa-puta. (63)

O King! All the former things should be acted by this combination of hands.

When two Pataka hands are placed one over the other (on the head) and facing downwards, the combination is Makara Hand. It shows the actions of lion, tiger, deer, etc. (64-65)

When the elbows and shoulders in the Sarpa-Sira hands are bent towards each other, the combination is called Gaja-danta.

It is posed to show carrying the mountain. (66)

When two Suka-tunda hands are placed on the chest and are bent in the forepart and slowly bent downwards, the pose is called Avahittha. (67)

It should be posed to show weakness, high breathing and showing limbs.

When two Hamsapaksa hands are in the opposite directions, the combination is Vardhamana. (68)

The acting should be done to show lattice (Jala) windows, etc.

Thus I have told (you) the characteristics of combined hands. (69)

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Thus one should know all these kinds of hands indicating different types of Rasas.

Hereafter I shall tell you about the Nrta-Hastas. (70)

Two Katakamukha hands, at a distance of eight fingers from the chest and with their elbows and shoulders in the same level and facing forward are called Caturasra. (71)

The two Hamsa-paksa hands, turned like a palm-leaf fan, should be known as Udvrtta or Talavrantaka. (72)

When two Caturasra hands are given the shape of Hamsa-paks a and obliquely turned with palm upwards, they must be known as Laghu-mukha. (73)

The two Arala hands, loosened on wrists, should be known as Arala Khatakamukha in acting. (74)

Two hands with the elbows curved and the palm of the hands bent upwards are called Avidha. (75)

When the two Sarpa-sira hands, with their heads spread obliquely are in the pose of Svastika, they should be known as Sucl-mukha. (76)

When the Hamsa-paksa hands move upwards and the palms are also spread upwards, they are called Recita. (77)

When the left hand is Caturasra and the right hand is Recita, the scholars of Natya-tattva should know the pose As Ardha-recita. (78)

When two Tripataka hands are bent at the elbow and made slightly oblique the pose is called Avahittha. (79)

When the two hands are loosened from the wrists it is called Pallava. When two hands come out from the top of the arms (reaching the hips) they are called Nitamba. (80)

The hands raised from the sides and acting on the shoulders are called Kesabandha. The acaryas have approved them. (81)

Two hands lying on the side and extended obliquely, should be known as Lata, in the acting of Nrta. (82)

When the Lata-hand is raised and swing from side to side and the other hand is Khataka, the combination is called Kari-hasta. (83)

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When the fore-parts of the Tripataka hands are placed on the top of the waist, the performer should know them as Paksavancita. (84)

When two of the same are in the reverse order, the pose is called Paksodyota. When the two palms of the hands are downwards and slightly bent, they should be known as Garuda-Paksaka. (85)

When the two hands are stretched, they are called Danda-paks a. When the two hands are raised high and move round, they are called Urdhva-mandala, due to the change of guru or region. (86)

When the two arms are placed on the sides they are called Parsva-mandala. When the hands cover half (of the chest and half of the sides), they are called Uromandala. (87)

When both the arms are in the shape of Svastika and placed on the wrists, they are famous as Svastika and also well-known as Praklrnaka. (88)

When both of them are in the form of Padma-Kos'a, they are called Padma-Kos'a. When the fore-parts of both the hands are enclosed, they should be known as Alapallava. (89)

When they are raised, extended and curved they are called Ulvana. The Pallava hands reaching the head are called Lalita. (90)

Lalita hands placed on the elbow in the form of Svastika are called Valita.

Thus Asamyuta, Samyuta and Nrta-hastas are described. (91) One should know that the performance of Nrta-hasta with full

of various meanings and sentiments depend on time. I have not

told you about it. (92)

The acting of these hands should not be practised when one is sick, old, observing some vow, overpowered by fear, drunk and in anxiety. (93)

One should know that the acting of the Nrta-hastas is four fold: Udvesta, Samavesta, Vivestita and Vivartita. (94)

The learned should make graceful movements of the Nrta-hastas, because it is grace and beauty that differentiates Nrta from other movements. (95)

The poses of the hands are to be acted according to the place, time, production and meaning, hence in the Nrta these hands of men and women should be acted. (96)

O the hero among men! I have told you about all these hands, because this Nr̥tta depends on the actions of the hands. Therefore when there is the opportunity for skill and grace, one should try one's best for the formation of these hands. (97)

Thus ends chapter 26, entitled "Hastadhyaya" (the description of the arrangement of Hastas), during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 27

Markandeya said : The experts of Natya have said that Abhinaya (acting) is of four kinds : (1) Vacika, (2) Aharya, (3) Angika and (4) Sattvika. (1)

Vacika is expressed with speech. O King! Hear about Aharya-Abhinaya. One should know these four kinds : Pusta, Alarhkara, Anga-racana and Sanjlvā.

Imitative forms made of clay, wood, cloth, leather and iron are called Pusta. The experts in Natya should make the masks (Pratisirsani) of gods, demons, yaksas, elephants, horses and birds by Pusta technique.

The garlands, ornaments and garments should be known as Alarhkara. (2-5)

The dressing up of different parts of the body is called Angaracana. O king! It should be done in accordance with the caste, position, superiority and the character of the country to be presented.

O King! That is why I shall tell you about the Anga-racana arising out of the body-colour. (6-7)

O the best of the King! Five original colours are well described. They are white, red, yellow, black and green (? Blue). (8)

By mixing one, two or three colours and with the imagination of the existence of others there are innumerable skin-colours. It is impossible to make them by ordinary people. (9)

O the best of the Kings! There are so many colours in this world, that is why I shall tell you the divisions of blackish and white. (10)

With these two kinds the skin of all the persons are described. There are five kinds of white colour and twelve kinds of the black colour. (11)

Rukma-gaura or a white as (? gold), Danta-gaura or a white as the teeth, Sphuta-candana-gaura or as white as sandal-wood pulp, Sarad-gaura and Candra-Vat gaura or as white as the Moon in the autumn. These are five white colours. (12)

O King! The black colours are : The first is Rakta-Syama or reddish black, then in Mudga Syama or blackish as Mudga. Then is the Durvankura Syama or blackish as the Durva-sprouts and O King! Then is pale-black. (13)

O King! Then comes greenish black, then is yellowish black. Then Priyanga Syama or a black as Priyangu creeper and Kapi Syama. (14)

Then is Nilotpala Syama or blackish as blue lotus and thereafter is Casasyama or as blackish as Casa bird. Then comes Raktotpala-syama or as blackish as red lotus and the last is Ghana-s'yama or as black as the cloud. (15)

According to the colours of these things the colour of the persons should be illustrated. When the beauty of limbs is increased with these Anga-Vyatikaras it becomes more effective. (16)

Now I shall tell you about the colours of the gods. They should certainly be given that colour. When no particular colour is mentioned by me they should be given Gaura colour. (17)

Vasuki (serpent) should be given black colour. The other serpents should be given Gaura colour. The Daityas, Danavas, Raksasas and the followers of Kubera and Pisacas should have the colour of water. Men in six Dvīpa should be given the colour of gold, but O King! In Bharata, Jambudvīpa should be given the colour of their different regions in which they are born. The Pulindas and Daksinatyas (Southerners) are generally of Asit (dark) complexion. Sakas, Yavanas, Palhavas, Balhikas and people living in Uttara-patha (region north to the Vindhya) should generally be given Gaura colour. The Pancalas, Surasenas,

Magadhas, Ahgas, Vahgas and Kalihgas are generally of Asita (dark) colour.

The Dvljas (Brahmins) should be coloured white as moon, while the Ksatriyas the colour of the lotus. The Vaisyas should be somewhat whitish (Apandu) and the Sudras should be Syama (dark). Persons like Gandharvas and Apsaras have various colours. (18-24)

The King and the rich people should have the complexion of lotus.

Men with evil actions, persons overpowered by bad planetary influence, sickly people and those practising penance and black-smiths and the people belonging to different kulas (professions) should be Asita (dark). The colour of persons seen directly with own eyes should be according to his natural colour. (25-26)

O King! Devas, Gandharvas, Siddhas, Kumaras and those who have taken a certain vow should not be given moustaches. (27)

The divine beings, Vidyadharas, lovers and Kings should have moustache and beard. (28)

The Smas'ru (moustache and beard) of the ascetics, ministers, purohitas, judges and persons under some vow should be made white. (29)

The Smas'ru of those, whose vows are not fulfilled and of unhappy men, of Tapasvis and sages and the prisoners of long duration is said to be long. (30)

O King! The dress of those engaged in religious activities should be white. So also the dress of merchants, Kancukls and Brahmanas is white. (31)

O Yadavas! the dress of the kings and the courtesans should be of variegated colours and the dress of others should be according to the sex and as current in the society.

Three types of Mukutas (head-wears) should be known. They depend on the gods and kings. Therefore the Gods and Kings should be made to wear Kiritakas i.e. crowns. (33)

The crowns of the gods should have seven crests, of kings five, of principal queen and the crown prince three, of the commander-in-chief one crest.

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Daityas, Danavas, Yaksas, Pannagas and Raksasas should put on turbans of one long patta on the head, while the director should make the turbans of Vidyadharas, Siddhas and Vanaras (? caranas) having knots. (34-36)

It is said that Devas, Danavas and Gandharvas have black paks as (wings).

O King! The Smasru and the hair of Daityas, Danavas, Yaksas, Pisacas, Nagas and Raksasas should be green and their eyes should be tawny. (37-38)

The hair on the head of Kanucki should be made white. The heads of the ministers, Kanuckls and superior purohitas should be covered with turban.

The heads of Pisacas, ascetics and those who have become Lunatics and those who have not fulfilled their vow are (not covered) but having long hair.

The heads of children should be adorned with Sikhandakas-tufts of hair. (39-41)

O King! the heads of munis should be made to have Jatas (matted locks of hair). The Cetas should have three tufts of hair on their head and Vidusakas should have bald head or only Kakapada. Others should have hair according to their castes. (42-43)

Now I shall tell you about what is called Sanjiva. The entrance of the animals on the stage is called Sanjiva. (44)

Men should wear the masks of various animals, similarly the symbols of gods carrying various weapons should be represented by masks. (45)

In short, one should make various accessories useful for drama by one's own intelligence according to the customs current in the society. (46)

O the chief of the family of King! One should not discharge weapons on the stage.

Thus I have told you about Aharya in short. Now I shall tell you about Angikam. (47)

Thus ends chapter 27 entitled "Aharyabhinaya", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 28

Markandeya said : Henceforth. I shall tell you about the samanyabhinaya (Acting in general). One should make efforts in performing that. And the learned should do the acting of Sabda, (Sound), Sparsa (touch), Rupa (form), Rasa (taste) and Gandha (smell) qualities of senses and the sense organs experiencing them. They are to be acted by their bhavas or natural expressions. (1-2)

The learned should do the acting of the sound (Sabda) by turning the eye aside and slightly bending the head and putting the tarjanī on the ear. (3)

The smell should be expressed by slightly contracting the eyes, blowing the nostrils and taking a single breath. (4)

O King! these five kinds of sense-objects are said to be of three types : pleasant, unpleasant or neutral. (5)

All the pleasant things should be exhibited by joyous movements of the limbs, by bristling of the hair (Pulakitena) and by profuse tears. (6)

The unpleasant things should be expressed by turning away the head as well as the eye and contracting both the eyes and the nose. (7)

To express neutral quality the actions should be neutral.

What refers to one's own experience is called Atmastha and what describes other peoples actions is called Parastha.

O King! When the hands are lying on the back and forming svastika form remain at the sides and when the head is raised up and the eyes are looking the pose indicates morning, sky,

night, evening, day, seasons, deep darkness and wide water reservoirs, directions, planets with constellations and whatever refers to sky. (8-11)

In acting all these one should use appropriate various eye-gestures. With the above mentioned hands and corresponding chest and head postures and by looking down one should show objects lying down.

The moon, the moonlight, happiness and the wind should be acted by touch gesture (Sparsabhinaya). (12-13)

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The Sun, the dust (Rajah), the smoke and the fire should be suggested by covering the face (Avagunthana). The heat of the ground and the warmth should be indicated by seeking of the shade. (14)

The mid-day sun should be indicated by the raising of the head and the oblique look. The sunrise and sun-set should be shown by an astonishing look. The moon and the stars also should be indicated by the same look.

Happiness should be indicated by touching the limbs but Romanca should not be shown. (15-16)

Unhappiness as well as distress should be expressed by distorting the face. Serious, high and excellent things should be indicated by the fine movements of the limbs. (17)

The Arala-hasta should be used to indicate the part of the chest covered by Yajnopavita (sacred thread). The same hasta should be used to show necklace or garland and the string. (18)

The idea that everything is understood can be indicated by revolving the Prades'inl (index) finger and also eye-sight and by pressing the Alapadma pose. (19)

The sound to be heard should be indicated by contacting the ear (with the palm) and the objects to be seen by appropriate looks. Things pertaining to oneself, to others or to someone should also be expressed by the different looks. (20)

The performer should indicate lightning, (the falling of) meteor, thunder of the cloud, the sparks and the flame and the whip by contracting the body and narrowing the eyes. (21)

For keeping of a bumble-bee etc., the face should be covered. The hands in the Svastika and the Padma-kos'a forms should hang down to indicate a lion, a bear, a monkey etc. And to indicate bowing at the feet of the elders, the Svastika and the Tripataka hands should be used. (22-23)

The Khataka and the Svastika forms of the hands should be used to indicate holding of the whip. And the numbers one to ten should be indicated by fingers, beyond that, the numbers ten, hundred and other places of ten should be indicated by Pataka-hasta or by the words. (24-25)

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An umbrella, a flag and a banner should be indicated by holding up a staff. Various sorts of weapons should be indicated by modes of holding them. (26)

Concentration of mind should be shown by looking down and slightly bending the head. To indicate smile, meditation or guess, the left hand in the Sandarisa pose should be used. (27)

The performer should make the head Udvahita (lifted), keeping the Hamsa-paksa to the right and stand erect in indicating a child. (28)

To indicate going away, returning, disappearing, tired or hearing some sentence, the Arala pose moved towards left and brought near the head should be used. (29)

Sarada (Autumn) can be expressed by the self-possession and cheerful expression or by different kinds of flowers. (30)

The experts should indicate Hemanta (cold season) by the trembling of limbs and by seeking fire while the persons of middle and low class should do the acting of shivering of heads, teeth and lips, by the contraction of limbs and the low class persons should express cold by cooing (kujitaihi) and by hissing (sitkara). (31-32)

The persons of middle order and the higher order and those coming in between the two (Avasthantara-samprapta) should do the acting of Sisira by the acting of cold. (33)

Acting of Vasanta (spring) can be done by showing different kinds of flowers, by the efforts to please the beloved and eagerness for enjoyment. (34)

The summer season (Grishma) can be shown by the acting of wiping the sweat, falling on the ground, by fanning and by the gesture of touch of hot wind. (35)

The acting of the rainy season (Pravrsabhinaya) can be shown by gesture of listening the deep sound (of the clouds).

The happy condition and the unhappy condition in the different seasons (in the company or separation of the beloved) can be shown by the words. (36)

In showing one's own natural position, men should adopt Vais nava sthana, while women should adopt Ayata and Avahittha sthana. (37)

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The behaviour of men should be expressed through the Angahara of firm character, while that of women should be done through Angahara of delicate character. (38)

The embrace should be accompanied with a smile and the Joy is indicated by the bristling of hair. Anger should be suggested by upturned eyes. The anger due to jealousy should be shown by the throwing away of ornaments and garlands and also by the shaking of the head and by heart breaking gestures. (39-40)

A man should exhibit unhappiness by sighing and looking down and by striking the ground and the hands and women by crying. (41)

The crying is of two kinds, of joy and of pain. They should be expressed by the happy or unhappy face. (42)

The fear in case of men should be indicated by confusion and agitation and in case of women fear should be shown by searching for a protector, loud crying and embracing a man.

One can indicate small birds like parrots and Sarikas by moving the fingers of Tripataka hands and big birds like peacocks, cranes, swans etc. by the two of Paksangaharas. (43-45)

Bhutas, Pisacas, Yaksas, Danavas and Raksasas should be shown by appropriate Angaharas and those who are not visible should be acted, by agitation and wonder, as if they are visible. (46-47)

O king! The presence of gods should be indicated by bowing, while absence by the symbols and beautiful imitations. (48)

For bowing men one should raise the left hand in Arala pose and make it touch the head, but in bowing the women Kapota hand should be used. (49)

The learned should indicate eminent men, friends, Vitas and Dhurtas by Parimandala hasta. (50)

Mountains and tall trees should be indicated by stretched and raised hands as if trying to reach a high object. (51)

A multitude of men and a very big army should be shown by the raised Pataka hands. Saurya (valour), Dhairya (graveness), Darpa (pride), arrogance (Garva), Generosity (Audarya) and loftiness (Ucchraya) should be expressed by Arala hand. (52-53)

The learned should turn two Mrgas'Irsa hands away from the chest region, quickly stretch and throw them up to indicate an enclosed object. (54)

To indicate darkness, entry into a hole or house or a cave one hand should be somewhat stretched in such a way that the palm is downwards. (55)

Persons suffering from lusty desire (Kamarta), fever or those whose minds are overpowered by some curse should be indicated by high breathing and shivering. (56)

A swing should be visibly indicated by oscillation. Now here I shall tell you about Akasavacana and Atmagata (the words from the sky and the words expressed to one's own self). (57)

There are different types of speaking : Akasavacana, Apavaritaka and Janantika.

Addressing someone, who is not present on the stage is called Akasavacana. (58)

The speech which is not to be heard by other characters on the stage (but supposed to be heard by the audience) is called Janantika. The words whispered in the ears are called Apavaritaka. (59)

The actor should speak Janantika and Apavartika by interposing Tripataka hand. (60)

In dream-speech, the words should be indistinct (with choked throat-Gadgada). And the syllables of the old persons should be made with faltering and indistinct words. (61)

The charming words (Kala-svana) of children should be with incomplete pronounced syllables. And the words of the sick persons should be uttered in a feeble tone and accompanied by protracted breath. (62)

The moment of death (Mrtyu-kala) should be indicated by protracted breathing. The acting of the dead should be done by the motionlessness of limbs.

O King! I shall tell you about the Sattvikabhinaya in Rasas and Sthayibhavas. (63)

O King! I can describe only this much Abhinaya to you; because the Natya is really the imitation of the world. Therefore it is impossible to describe the whole of it. (64)

Thus ends chapter 28 entitled "Samanyabhinaya" (Acting in general), during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 29

Markandeya said : Henceforth, I shall tell you about the characteristics of the gaits.

In the natural gait the knees should be raised up to the waist. And in the marshal gait the knees should be raised upto the chest.

The learned one should make Sthira Gati (steady) gait. When one has suffered from fever or when one is very hungry or is exhausted by penance, is suffering from any disease or in wonder or in Avahittha (dissimulation) or is full of eagerness, in srngara or in soka and in walking at sweet will. (1-3)

Slghra (quick) gait is to be used when one is uneasy, trembling, in fear, in terror, in fury, in joy, in the actions to be done quickly, in hearing unpleasant things and in seeing wonderful things, in urgent actions, in searching the enemy, in pursuing the guilty and chasing the beasts of prey. (4-7)

The gait in the Erotic sentiment (Srngarini gati) should be adopted, when there is the case of Svasthakamita (not secret but open) love. In that gait one is dressed in the handsome style and walks with rhythmic steps and the performance should make the movements of the arms in accordance with the legs. The way should be shown by the female messenger (DM). (7-8)

On going to meet the lover in secret love (Pracchanna-Kamita) puts on black dress and not many ornaments, walks with slow steps and is often suspicious at every sound, has a trembling body, is suspicious and falters repeatedly. (9-10)

Gait in Raudra-Rasa (terrible sentiments) is said to be of three kinds : in Ahga (body/limbs), in Svabhava (nature) and in Nepathya (make-up).

In Raudra, Ahga sentiments the body is wet with blood and it carries part of intestines in the form of lotus. (11)

The Raudra in which many weapons are carried is called Raudra-Nepathya.

The Raudra, in which one is rough, speaks ferocious words and is cruel, is called Svabhava Raudra (terrible in nature). (12)

In these different forms of Raudra, the stress in the gait is given on the steps four Talas wide.

When the ground of a cemetery or a battlefield (on which one walks) is unpleasant and when the feet close or wide apart the gait is Bibhatsika (odious sentiment).

The heroic persons should adopt Viksipta-pad-Vikrama (Heroic sentiment) in the mood of wonder and joy. In that gait foot-steps are swift. (13-15)

In the pathetic sentiment (Karuna), the steps are steady. There should not be suggested beauty and rhythm.

In feeble gait of weakness, one should walk with stiff and the rolling body. (15-17)

When one is severely wounded, one should walk with contracted body.

In the sentiment of terror (Bhayanaka), the gait should become quick and stiff according to the purpose. (18)

When a deformed creature is seen, one should walk with eyes wide open. The gait of the ascetics is slow. He looks only at a distance of a yuga. (19)

In the darkness the gait is slow on account of touching with hands (to find the way). The gait of one sitting in a chariot should be shown by slow steps. The movement of the chariot should be shown by Sama-pada Sthana (posture), in one hand the bow and in the other the pole of the chariot should be held. (19-21)

The charioteer should be shown as if holding the whip.

The gait of one sitting in a celestial car (Vimana) should be joyful. (22)

Going up and coming down should be indicated by movements of upward and downward look respectively. And going through the sky should be shown by turning circularly. (23)

The descent from the sky should be indicated by straight and raised feet. Ascent to a high place should be shown by Apakranta steps. (24)

The descent should be done with steps away from one another as if one is suspicious. The gait in the water should be shown by upward movement of the steps. (25)

The climbing of a tree should be shown by upward movement of the hands. And the movement of an elephant should be shown by steps moving sideways and away from one another in the form of Sucividdha and by holding the goad and in case of the horse by holding the reins. And the movement of other animals be made by holding the bit of a bridle. (25-27)

The gait of horse-riding should be done by Vais'akha Sthanaka. The gait of the serpents should be shown by feet in svastika form. (28)

The gait of Vita should be shown with graceful steps and the gait of a kancuklya should be unsteady and stumbling. (29)

In the gait of a lean and weak person the breath should be obstructed. The gait of a person seized with disease or one tired after penance should be also like that. (30)

The gait of one who has walked a long way should be shown by slow and weak steps. The gait of a drunken person should be shown by stumbling on both the sides. (31)

The gait of a mad man should be shown by irregular steps. He would be talking irrelevantly and he should be dirty and hairy (shaggy). (32)

The gait of a crippled should be acted in accordance with his defects and purpose. The gait of a fat man should be shown as if dragging the body. (33)

The gait of a Vidusaka should be such as to cause laughter and in his hand there should be a stick naturally bent. (34)

In the gait of the menials (Cetas) the eyes would be bent thinking of something. And the gaits of persons of different countries should be shown according to their natural peculiarities. (35)

O King! The gait of the beasts of prey and other animals also should be according to their nature and the gaits of the remaining should be acted in accordance with the meaning to be expressed. (36)

The gait of the persons of the highest class should be slow (firm), of middle class middling and of the low class quick and frequent. The rhythm (laya) of the three should be acted according to their nature. (Vilambita, Druta-Vilambita and Druta).

O the Chief of the Kings! the movements of the steps on the stage should be always made looking to the area and the form of the stage. (37-38)

The gait of women should be with graceful steps, of men steady or proud. O lion among Kings! This much is said that the gaits should be exhibited in accordance with meaning. (38)

First of all the dress should be in accordance with the age, the gait should be in accordance with the dress and the recitation of speech should be according to the gait and the acting should be in accordance with recitation. (39-40)

Thus ends chapter 29 entitled "Gati-Pracara-Varnana" (the description of the movements in gaits), during the discourse between Markandeya and Vajra, in the third part of Sri Vis nudharmottara.

Chapter 30

Markandeya said : In Natya (Drama) there are nine Rasas, (sentiments) called Hasya, Srhgara, Karuna, Raudra, Vlra, Bhayanaka, Bibhatsa, Adbhuta and Santa. (1)

This Santa Rasa is an independent Rasa and it lies separately, while Hasya results from Srhgara, Karuna arises from Raudra, Adbhuta results from Vlra and Bhayanaka from Bibhatsa.

The colours of these Rasas and the Sattvika Abhinaya are also stated. (2-3)

O King : It is said that Santa Rasa has natural colour. Srhgara is Syama, Raudra is said to be rakta (red). (4)

One should know that Hasya is sita (white) and Bhayanaka is Krsna. Vlra should be known as gaura (reddish white) and Adbhuta is called Pita (yellow). (5)

Karuna is of kapota colour (the colour of the kapota or pigeon) and Bibhatsa has nila (indigo) colour.

The presiding deity of Hasya Rasa is Pramatha deva (Sankara), the deity of Srhgara is Visnu Bhagavana. The deity of Raudra Rasa

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is Rudra, the deity of Karuna is Yamadeva, the Deity of Bibhatsa is Mahakala and the deity of Bhayanaka is Kala-Deva. (6-7)

The Presiding deity of Vlra is Mahendra and the deity of Adbhuta is Brahmadeva. And one should know that the deity of Santa Rasa is parah purusha (Supreme Soul). (8)

O King! It is said that Santa is produced from Vairagya (renunciation). It should be indicated by the dress of one who has taken Sanyasa and by mercy towards all creatures, meditation, the preaching of the path of salvation (Moksha) and unconcern for happiness or misery, absence of hatred and pride and equanimity towards all creatures. (Samah Sarvesu BhQtesu). (9-11)

Hasya is surely created by inappropriate talk and inappropriate dress. It is said to be of two kinds. Atmasta and Parasta. (12)

If a person laughs himself it is Atmasta and the other person laughs it is Parasta. It is of three types : Hasya of the high class persons, of the low class persons and of the prominent persons. (13)

The Hasya of the best persons is a smile. In that the teeth are not seen and the cheeks including temples, made attractive by sarcasms and vibrate slightly. (14)

In the Hasya of the middle order people, the teeth are seen. O King! The Hasya of the low grade persons is accompanied with tears and with noise. (15)

Srghara is said to be of two kinds : Srghara resulting from Sambhoga (union) and from Viraha (separation). In the Srghara resulting from Vipralambha the feeling of loathsomeness (Nirveda) should be expressed. (16)

In Vipralambha ten types of Kamavasthas (stages of love) are indicated. O King! In the first stage (Caksu-pritih) the pleasure of seeing each other is stated. (17)

In the second stage there is the attachment of mind (Masasca Sangah). In the third there is constant remembering (Smaranam Nirantaram). (18)

In the fourth is loss of sleep (Nidrachedah) and in the fifth is leanness of the body (Tanuta). O King! In the sixth -state it is said that one turns away from sense pleasures (Vyavrtir Visayebhyah). (19)

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In the seventh state there is disappearance of bashfulness (Lajja-pranasah). Thereafter (in the eight) is insanity (Unmadah). In the ninth is swooning (Murca) and in the tenth is the death (Maranam). (20)

When a couple-man and woman-adorned with garlands and fragrant anointment (Iepan) exhibit union it is called Sambhoga-Srghara. But O King! From Soka (sorrow) Karuna Rasa arises. Its acting is done by terrified limbs, sighs and weeping of lamentation, pale face and drying up of mouth (Sosa). (21-23)

Raudra Rasa arises from anger (Krodha). Its acting is done by redness of eyes, raised eyebrow, anger, non-tolerance accompanied with adventure and giving pain with a multitude of weapons. (24-25)

Bhayanaka Rasa results from fear (Bhaya). It is indicated by pale face, trembling and drying up of the mouth.

Blbhatra Rasa arises from disgust (Jugupsa). It is expressed by shaking of the nose and by agitation. (26-27)

The Rasa that arises from wonder (Ascarya) is called Adbhuta. That Adbhuta Rasa should be acted by widened eyes, bristling of hair etc. and by movement of fingers and perspiration. (28)

Rasa is said to be the essence of Natya. No Nrta is possible without Rasa. Therefore man should endeavour to make Nrta full of Rasas. (29)

Thus ends chapter 30, entitled "Rasa-Varnana" (the description of sentiments), during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 31

Markandeya said : Hereafter I tell you about Bhavadhyaya (the chapter of Bhavas or moods). Hear it from me. They are told about forty nine (one less than fifty), pancasateka-varjitah) beginning with Hasa. (1)

The Hasya which is resulting from the imitation of the behaviour of others (Para-Cestanukaranat) should be a Smita-hasya (smile) or laughter so the learned should do the acting that way. (2)

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When the desired thing or object is attained the Bhava named Rati arises. That Rati should be acted gracefully with sweet speech etc. (3)

O King! Due to the separation of a beloved person and loss of wealth Soka (sorrow) arises. It should be acted with the acting of weeping. (4)

For Raudra Rasa the performer of the Natya should express four types of anger (krodha). They depend upon four causes-enemy, elders, servant and love. (5)

The anger of the enemy is furious, that of the elders is accompanied with perspiration, that of the servants is merciful and that of the women arises from love. (6)

Adbhuta results from wonder (Vismaya). Its Sthayibhava Vismaya results from joy, an accomplishment of an extraordinary deed, with the help of Romanca (horripilation), laughing (Hasana) etc. (7)

That Bhava is free from Moha (calmness) and is in form of business and leadership (Vyavasayanayatmaka). Utsaha (the sthayibhava of Vira) should be expressed by the acting of enthusiasm etc. (8)

Bhaya (the Sthayibhava of Bhayanaka), results from an offence committed by oneself. It should be expressed with confusion by trembling, horror, falling down. (9)

Jugupsa (the Sthayibhava of Bibhatsa) results from the sight of ugly things. It should be expressed by showing disgust, anxiety and side glance. (10)

Nirveda (the Sancarlbhava) results from poverty and utter loss of desired objects. It should be acted by sighing with one-another. Glani results from asceticism, vomiting, fatigue and austerity. It should be exhibited by walking slowly, trembling etc. and thinness. (11-12)

Sanka results when one is caught by thieves and the like. To express this (Sancarlbhava) the actor should look in all directions. (13)

Asuya results from the offence of others. The wise should do its acting by the loss of gratitude (guna-nasana) and envy (Vidvesa). (14)

Mada results from too much drinking by three types of men -the best, the worst and the mediocre. The Mada of the best should be exhibited by moving eyes, that of the mediocre by speaking non-sensible things, and that of the worst by falling down and walking aimlessly. (15-16)

Srama is due to exertion or a long journey. It should be acted by massaging the limbs, deep breathing and yawning. (17)

Alasya arises due to Garbha (pregnancy), exhaustion, attachment or it is a natural quality. It should be acted by lying down or sitting on a seat. (18)

Dainya is the affliction of mind on account of a bad state of affairs. It should be exhibited by speculation of the heart. If it is due to the sight of the robbers in an odd place, it should be acted by expressing the symptoms of terror. (19-20)

When one cannot face the difficulties and troubles and remember the enmity, Moha occurs. The actor should exhibit it with all his organs of senses. (21)

Smrti results from remembering former events. It should be exhibited by severe moving (to and fro) the eye brows.

Dhrti results from the knowledge of the world. It should be acted by one who has enjoyed the world but it should be dropped in the case of one who has not got it. (22)

Krlda results from light-hearted play and joy. It should be acted with play, according to the direction of the teacher. (23)

Vrrda results from doing a thing which should not have been done. It should be done by looking down and by scratching the earth. (24)

O King! Acting thoughtlessly should be known as Capalata. It should be expressed by acting in that manner. (25)

Harsa is a result of the fulfilment of one's desires. A wise man should express it by happiness, cheerfulness, bristling of hair and perspiration. (26)

O King! Always Avega results from confusion. The learned should exhibit it by saying Ahah words and by suddenly exhibiting undesirable thing. (27)

Visada results from frustration (Karya-nas'a). It is exhibited by false sleep and sighs. (28)

Autsukya results from anxiety. It should be acted by stretching the limbs and by fresh meditation. (29)

Nidra results from sleeping late hours at night, idleness or intoxication. It should be exhibited by rubbing eyes, yawning and heaviness of limbs. (30)

Apasmara results due to the anger of gods. It should be acted by swooning and senseless condition. (31)

Suptatva results from the ability of sleep. In it sleep should be acted.

Bodha of Vibodha results from waking up from sleep. In that yawning should be exhibited. (32)

Amarsa results from superior learning, bravery, wealth or power. A learned man should do its acting by shaking of head. (33)

Avahittha is due to audacity (Dharstya) and roguishness. It is in form of fear. Its acting should be done by hiding all the limbs. (34)

Ugrata should be shown in such action as robbery. The actor should exhibit it by threatening. It should be learnt that Unmada results mostly from the disturbance of Vata and from separation. Mati should be shown by teaching the students and it is a result of proficiency in Sastras. (35)

For showing Vyadhi, the gestures of Glani should be done. Vyadhi results from the disturbance of the three Dhatus. Its acting should be done by bad gestures and senseless speech. (36)

Marana results from disease or wounds. Its acting should be done by senseless sense organs and motionless body.

Trasa results from terrific noises, etc. It is exhibited by contracting limbs, trembling, etc. (37-39)

Sahdeha results from thinking. It should be acted by the knitting and moving of eye brows. Krodha results from offence. In its acting anger should be exhibited. (40)

It should be known that Bhaya results from committing an offence. It should be exhibited by the fear in eyes. The Harsa arising from the achievement of the desired thing should be exhibited by bristlesness of hair.

In both, Bhaya and Krodha there is the bristling of Hair. There is a change of voice due to Bhaya and roughness. So it should be acted.

Asm results from sorrow, joy and weeping. (40-42)

The organiser of Natya should know that the change of colour of the face is called Vaivarnya.

One should not try to bring forth the Vaivarnya because it is very difficult to do so. (43)

It is said that in Hasya Rasa Glani, Sanka, Asuya Srama, Capalata, Romanca, Harsa, Nidra, Unmada, Mada, Sveda and Avahitha Bhavas can be there. In srngara excepting Alasya, Augrya and Jugupsa, all the Bhavas have their place in this Rasa. (44-45)

In Karuna Rasa Nirveda, Cinta, Dainya, Glani, As'ru, Jadata, Marana and Vyadhi Bhavas can be there.

Krodha, Asarhmoha, Hatotsaha, Avega, Mada, Capalata, Harsa and Ugrata arise from Raudra.

In Bbhatsa there can be Apasmara, Unmada, Visada Mada, Mrtyu, Vyadhi and Bhaya Bhavas. (46-49)

In Adbhuta Rasa there can be Stambha, Sveda, Moha, Romanca, Vismaya, Avega, Jadata, Harsa and Asuya Bhavas. (49-50)

In Vira Rasa Sveda Vepathu, Romanca, Gadgada, Mati, Ugratva, Amarsa, Mada, Romanca, Svarabheda, Krodha, Asuya, Drti, Garva and Vitarka Bhavas are there.

And the other Sattvika bhavas are acted by various acting. The expert of Natya should know them thoroughly in the Rasas. (50-52)

The Rasa whose form is the resultant of many Bhavas cohering together (Bahunam Samavetanam riipam, yasya bhavetbahu. Sa mantavyo rasah sthayi) is called Sthayi Rasa all others are called Sancarl Bhavas. (52-53)

Srngara is said to be of three types; expressed through speech (Vag), get-up (Nepathya) and action (Kriya). Similarly Hasya and Raudra are said to be of two types, as expressed through limbs (bodily gestures) and get-up.

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Karuna is said to be of three types, resulting from the loss of religion (Dharma), worldly good (Artha) or relatives (Bandhu). (54-55)

Experts in Rasas have said that Vira is supposed to be of three types expressed through fight (Yuddha), Mercy (Daya) and Liberal Donation (Dana). (56)

It should be known that Bhayanaka is of three types : due to feigned fear (Vyaja), fear due to terror (Trasa) and offence (Aparadha).

There is no poem which expresses only one Rasa. Some of them arise from prayoga (performance). It may be Bhava or may be Rasa, but its action is always there. (57)

Thus I have told you the arrangement of forty-nine Bhavas, O the moon amongst the King! I have described here where they are skilfully joined with Rasa. (58)

Thus ends chapter 31, entitled "The description of forty-nine Bhavas", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 32

Markandeya said : Now I shall explain to you the Mudras of Hands. When the Tarjani is arched on the extended left thumb it makes Orhakara-mudra.

when all the fingers beginning with the thumb are curved one by one, in the middle of the hand (i.e. palm) they make Mudra representing A, i, u, e and o. When the above fingers are extended they form Mudras representing A, I, u, e and Au. Mukula hasta Mudra represents Am, a particular type of Mukula. Hasta Mudra represents Ah. When the Tarjani of one hand touches the root of the thumb of the others it forms a Mudra representing Ka-varga.

When the Tarjani is put on the lowest line (Rekha) of the thumb it forms the Mudra representing Ta-Varga.

When the Tarjani is put on the line (of the thumb) above, they form Mudras to represent pa-Varga with Sa, Ya, etc. Beginning with Tarjani, it is for pa-(?ya) varga. Fingers after that is Sa-Varga.

When the middle fingers touch the nail it is the Mudra for Ha and Ksa.

The mystic significance (Rahasya) of A is Vasudeva. That of A is Sankarsana. That of Am is Pradyumna and the significance of Ah is Aniruddha. When the backs of two hands Anjall Purusa touch each other, in such a way that the shortest meets the shortest (Kaniyas), Tarjani meets Tarjani and the thumb with the thumb, the mudra is Tarksya Mudra.

Tala Mudra is that, in which the tips of the Pataka hands are curved. Makara Mudra is that in which the thump is spread obliquely. In Ardha Candra Mudra the finger is curved. In Sankha Mudra the tips of the fingers are joined with the Kaniyas (little finger) and the thumb is attached.

When two Ah-Kara hands are attached to each other in such a way that the fingers touch one another it is called Padma Mudra. In Laksmi Mudra the thumb is curved. In Sesa the fingers of Makara-Mudra are spread. In Bhogosayana the Sikhara hand is above the Makara hand.

In A-Kara hand if the middle finger is spread it becomes Garuda Mudra. In the same Mudra when the middle finger is held by the Sikhara, it is Garuda-Vahana Mudra. When the tips of two Madhyama fingers and two thumbs are joined with one another it is Cakra Mudra. When one Kapittha hand is on another Kapittha and Cibuka (Chin) is resting on them it is

Gada Mudra. When in Kapittha Hasta the Madhyamika (middle finger) is bent it becomes Hala. The Karkataka hand forms the Musala Mudra. When the middle finger falls down from the middle of the Kapittha it is Carma (shield). In the Kapittha hand when the finger touches the back of the palm it becomes Khadga Mudra. When in Sikhara hand the middle finger is hung down it is Dhanus- Mudra. When the joined Tarjani, Madhyamika and the thumb are separated it is Sara Mudra. When in Mukula hand the Kaninika finger is curved it becomes Kaustubha hand. When two Sikhara hands are held apart from each other it is Vanamala Mudra.

When two separate Ah-Kara hands are joined it signifies Nrsimha. When the little fingers of Sikhara hand is stretched downwards it signifies Varaha. T Mudra signifies Hayas'ira Mudra. 'Orh' Mudra is to signify Vamana. The span from the end of the little finger to the end of the thumb (Vitasti), signifies Tri-Vikrama. Archacandra Mudra signifies Matsya. When the Pataka

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hand is curved downward it signifies Kurma. When in Sikhara hand the little finger is turned down and the thumb is spread, the Mudra signifies Harhsa. The Pataka hand curved in the middle of the hand signifies Dattatreya. The Kapittha Mudra signifies Parasurama. When two Sikhara hands are joined it signifies Dasarathi (Rama). Pataka hand signifies Krsna. Tripataka hand signifies Baladeva. Sikhara hand signifies Visnu. Pataka lying on the back signifies Prthvi. The curved Pataka whose thumb is spread, signifies Toya (Water). When the finger is put on the tip of the thumb to indicate the nail, it signifies Agni (fire). Moving Pataka hand signifies Vayu (wind). The oblique Musti hand with the stretching Tarjani signifies Antariksa (sky). Joining of two Vitastis (long span between the extended thumb and the little finger) and giving round shape signifies Arka (Sun). The curved half of the Anamika

the signifies crescent moon. When from all the fingers in Mukula shape, Madhyama and TarjanI are spread, they signify Nara-Narayana.

In the above hand when Anamika is stretched, it indicates three guna (Sattva, Rajas and Tamas) and also Brahma, Visnu and Mahesvara. Where on the left hand with extended fingers, the same kind of right hand is placed, it signifies Kapila.

When the four fingers are spread and the curved thumb is placed at their root, the Mudra signifies the (four) Vedas. The stretched Kanisthika signifies Rgveda. When Anamika is stretched in that way, it signifies Yajurveda. Four fingers stretched with the Angustha signify Samaveda. When all the fingers are joined together and then they are turned in the middle of the Mudra, the Mudra signifies Gayatri. Samaveda, Mudra with the fingers downward signifies Siksa (teaching). When the above Mudra faces the South, it signifies Kalpa. When the TarjanI and the thumb are brought together, the Mudra signifies Vyakarana. When the thumb of Sikhara touches the middle of TarjanI, the Mudra signifies Nirukta. Two Khata-kamukhas signifies Jyotisa. When the above hands are turned downwards, the Mudra signifies the varieties of Chandas (Chando-Viciti).

O the best of the Kings! I have told you these Rahasya-Mudras. Hereafter I shall tell you about the ordinary Mudras. Please learn them from me. (1)

Thus ends chapter 32, entitled "The description of Rahasya-Mudra", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 33

Markandeya said : When the hand is lying on the back, the four fingers are bent and the thumb is joined to the side, it is called Bhasma Mudra. (1)

When in the above hand the finger is obliquely raised it is called Lihga Mudra.

When the three fingers are contracted and placed up on the thumb and the TarjanI is stretched it is called Jata- Mudra.

When in the above hand the TarjanI is brought near the end of the eye, it is called Netra Mudra. (2-3)

To exhibit Sasanka Mudra in the above Mudra the thumb should be stretched, raised and put on the head. (4)

To exhibit Govrsa Mudra, all the fingers are stretched and rounded like horns, then hand should be held above the head. (5)

The Paryasta Mudra should be exhibited by making the above hand oblique, with all the fingers bent and covering the thumb with the middle finger. (6)

When the Kanisthika (small finger) is contracted and placed upon the thumb and then three fingers are stretched, the Mudra is called Patti. (7)

When the thumb is between the Kanisthika and Anamika it is called Diksa.

When both the hands are lying on the back with their fingers intertwined and the thumb at the end of the small finger, it is called Ananta Mudra. (8)

When on the back of the left hand the right hand is placed in such a way that the nails of the two hands come in contact, it is called Dharma Mudra. (9)

When the hand is in reverse, it is called Jnana Mudra. When the Kanisthikas and thumbs of both the hands are formed into a pair and stretched, then it becomes Vairagya Mudra, which is auspicious and doing all the acts. (10-11)

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When the backs of both the hands are joined in such a way that the little finger and the thumb are joined, it becomes Aisvarya-Mudra. When backs of both the hands are joined in such a way that Kanisthika and Tarjanī are joined together and the remaining four fingers are raised it becomes Padma Mudra. When in the above hands the stalk of the lotus is formed by bringing the two thumbs on one side (Ekatah) it becomes Sakala Mudra which is auspicious and it pacifies all the wicked persons. (12-14)

When the three middle fingers are curved, the small finger and the thumb move on the edge and the right thumb, lying on the back is wrapped by the left thumb. The left thumb is wrapped by the fingers of the right hand and the fingers of the right hand are wrapped by fingers of the left hand and the Tarjanis are curved, it becomes Niskala-rupinī Mudra. (15-17)

When the back of one hand is joined to the back of the other with the thumb and the fingers curved in the middle of the hand in such a way that the nails are hidden, the thumbs are placed evenly and the shape of garland is given, it is called Devi Mudra. (17-18)

When one thumb is joined to the other and the small fingers are joined to the small fingers and the six fingers joined and also contracted in the middle of the palm, it becomes Saktyakara. (19-20)

When the hand is bent downwards and three fingers are contracted, it is called the Skanda Mudra. It is invincible even by gods. (21)

When in the above hand the Madhyama is slightly bent and the thumb is placed on the TarjanI so as to give it the shape of a tooth, it becomes Vighnaraja Mudra destroying all obstacles. (22-23)

When the two hands are stretched lying on the back and the left TarjanI and Angustha are joined, it is called Sakra Mudra. (24)

Hutasana Mudra is formed by contracting the nails of both the hands in the middle and stretching the thumb upwards so as to lie flat.

When the hand lies on the back and the fingers are contracted and the middle one stretched, it is called Virupaksa Mudra. (25)

When in the raised hands the fingers are stretched, it becomes Varum Mudra. When the above hand is made oblique it becomes MarutI Mudra. (26)

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When all the fingers are contracted (in the above hand), it becomes KauberI Mudra. (27)

When in the above hand the three middle fingers are stretched it is called Is'anI Mudra.

Padma Mudra is Brahmana Mudra. The hand like a hood is called Ananta Mudra. The right hand joined with the left should be taken away. Then the tips of the fingers should be held by two Tarjanis. Then all the remaining six fingers should be contracted and put on its own thumb. This is called Vajra Mudra. (28-30)

Sakti Mudra is already explained before. When the two arms and the hands are stretched it is Danda Mudra.

When two thumbs are bent so as to be in the middle of the two small fingers and two ring-fingers and the four fingers are spread in such a way as to make a pair, it is called Khadga Mudra. (31)

To form Pataka Prasrta Kara give the left Tarjanl a circular shape, place it on the thumb. Then the right Tarjanl should be put in the cavity so formed. Then curving the right Tarjanl the three left fingers should be stretched. Then making a fist of the left hand the thumb should be raised and it should be clasped with the other thumb. (32-34)

To form a Gada Mudra, make the hand oblique bend the four fingers and stretch the thumb.

When the two hands are joined to each other so that the Kanist hika and the thumb are joined and then the pair is stretched it is called Sula Mudra. (35-36)

To form the Dravyarupa Mudra, the hand should be always stretched and given the shape of Svasti (blessings or a svastika shape). The tips of the two stretched fingers of each hand should be placed in the middle. The two Tarjanis should be contracted and placed on the back of the two Madhyamas. It is used to indicate the soul. When the two hands lie on the back and the six fingers mentioned in the above Mudra are joined properly in an even way, it becomes Vaisnavl Mudra. (36-39)

When the two Tarjanis are contracted and placed on the back of the Madhyama and the two thumbs placed on the Kanisthika, it is called Ghrta Mudra. (40)

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To form the second Dravya Rupl and Gandha Mudra, the left hand should lie on the back and the right hand should face downwards. And the two curved Madhyama and Anamika should be placed on the thumbs. And the two Madhyamas should cover the Tarjanl and Kaniyaka. (41-42)

When two hands lie on the back, Kanisthika and Anamika are contracted, out of four, two are stretched and the two Tarjanls are placed on the thumbs, it is called Puspa Mudra. (42-43)

When two hands lie on the back, six fingers are contracted and their tips touch each other and at their root thumbs are placed, it is called Dhupa Mudra. (44-45)

When the four fingers-Tarjanl is raised with Tarjanl and the Kanlyasl is raised with Kaniyasi so as to touch the back of one another, with the thumbs raised it is called Dlpa- Mudra. (46-47)

When the fingers of both the hands are raised in such a way that their backs touch one another and all join at the tip of the thumbs, it is called Naivedya Mudra. It gives auspicious results. (47-48)

O the descendant of Yadu! When all the fingers are closely set and then curved, it is called another Puspa Mudra. (49)

When two thumbs are brought together on one side, so also the Anamika and Kaniyasi and two Madhyamas are contracted and placed on the back of Anamika and the Tarjanl is inverted on the Madhyama, it is called Maha Mudra. It represents all the ingredients (Sarva-dravya-prapuranl). (50-51)

When the Anamika and the Madhyama fingers are intertwined with each other and then the tips of the middle and the two Tarjanls are joined and the tip of the Kanisthika is joined to the tip of the Anamika and two thumbs are half raised, it becomes Amrta Mudra. (52-53)

When in Anjall Mudra, the Tarjanl is bent it becomes Candls'a Mudra.

When the fingers in the Padma hand are compact it becomes the Astra Mudra. (54)

To form the Sadyojata Mudra, the right hand should be formed into a fist and the thumb should be raised and placed on the left

thumb and the fist of the right hand should be wrapped by the fingers of the left. It destroys all sins. (55-56)

The above Mudra in the reverse position is called Vamadeva Mudra.

To form Aghora Mudra one should fold the hands, left Anamika should be taken to the right, the middle finger should be contracted, then the thumbs should be contracted and they should be given the form of a Sula and turned round over the chest. It destroys all obstacles. (57-58)

When two hands are lying on the back and two Anamikas are curved and on them two thumbs and two curved Tarjanls are placed and then Madhya, Anama and Kanisthika together are placed on one side, it is called Vajra Mudra. It removes all bad things. (59-60)

When two Kanisthikas and two Anamikas are intertwined together and curved inside and the remaining are extended, it is Isana Mudra, which is auspicious and completes all the works that are undertaken. (61-62)

When two Tarjanls are curved and the Kaniyasi is placed downwards in the middle of the hand, in such a way that its nails touch it, then the four fingers of the two hands are raised on the back of them and the two thumbs are arranged on one side so as to make the shape of a Nala, it is called Vyomna Mudra. (63-64)

To form the Sarvatmanah Mudra, the fist of the left hand should be formed, the Tarjanl should be extended and should be held by the right fist. (65)

To form Siva Mudra a learned man should insert the right thumb in the left fist and the fingers should be placed on the back.

When the fingers are rounded and hidden in the palm as if lying inside and the middle finger is stretched, it is called Sikha Mudra. (67)

In Dharmajna or Pingala or Marigala Mudra and Kaniyasi is placed on them. All the fingers are hung downwards and the right thumb is placed on the left. (68-69)

If Anamika is in the above pose, it is called Astra Mudra. When the two hands lie on the back at one place and all the fingers are also like that, it is called Gayatri Mudra. (70)

O King! To form the Sakti Mudra, in the fist of one hand the fingers are extended one by one, beginning with Kanisthika and ending with TarjanI. O king! When the AnjalI is placed on the chest, it becomes Namaskara Mudra. (71-72)

When the TarjanI from the Kapittha hand is grasped by the Sikhara hand, it becomes Dhvaja Mudra.

O King! When two wrists pressing each other with the hands lying on the back and the fingers moving with the two TarjanIs are joined to the thumb, it is called Sas'akarnI Mudra. (72-73)

When two hands are folded in a hemisphere form and the fingers are slightly bent, it is called Mukula-Pankaja Mudra. It is just like a bloomed lotus. (74)

The characteristic of the AvahanI Mudra is that two moving hands are lying on the back and the bent thumbs are put in the middle of the hand.

When the two thumbs are curved and wrapped with their own fingers and two hands face each other, it becomes Nisthura Mudra. (75-76)

When the raised right thumb is wrapped with the left thumb and similarly the left with the right, it is called Lihga Mudra. And Ais'varya Mudra should be done with the thumb. When thumbs are moved in a circular way, it is called Visarjana Mudra. (77-78)

By joining the two Vitastis it becomes Bhaga Mudra. When the Bhaga Mudra is rubbed by Musti (fist) it should be known as Lihga Mudra. (78-79)

When Sandesta pose is made and then two lips are rubbed with it, it is called Jirna Mudra. (80)

To form KairinI Mudra, at first Karpallava pose should be formed by stretching the two arms curving their foreparts and the tips should be half bent. Then the TarjanI should be bent and placed on the thumb. The two arms should be separately made Nikubja (contracted).

Its presiding deity is Surya. (81-82)

When the Padma hands are brought together and their fingers are interwoven with fingers, it is called Visva Mudra. (83)

When the two hands with interwoven fingers face each other, Madhyama and Kanisthika are joined and this pose is placed over

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the chest or over the head or over the Sikha-bandha (tuft of hair), the Mudra is called Vyoma. (84-85)

When the fist (Musti) pose is raised up and the middle hand is struck with Tarjanl making a sound, the Mudra is called Astra Mudra. (86)

When the Madhyama and the Tarjani of the left hand are raised and Kanistha and Anamika are made crooked along with the thumb, it should be known as Netrapradarsita Mudra. It is used to indicate the coming of the cows and the bulls. (87-88)

When the two hands lie on the back, all the fingers are curved and the thumb is placed on them and moved again and again, it is called Sakti Mudra for all (nine) Saktis. The names of the Saktis are : Dlpta, Suksma, Jaya, Bhadra, Vibhuti, Vimala, Amogha, Vidyuta and the ninth Sarvatomukhl. They should be with their secret meaning (Sa-Rahasya). (89-90)

To play obeisances (Namaskara) before the Sun, two hands face and cling each other and extended. It is Namaskara Mudra. (91)

When the Saridansa hand is formed with Anamika it is called Ravi Mudra; when it is formed with Madhyama it becomes Soma Mudra; when formed with Anamika it is Bhauma Mudra. (92)

When formed at the root of Kanfyasi it is Jiva Mudra, when formed at the root of the Anamika it is called Sukra Mudra. (93)

When the thumb is placed at the root of Madhyama, it is called Sani Mudra; when the thumb reaches the root of Tarjanl, it is called Rahu Mudra. (94)

O King! When in the above Mudra the TarjanI is moved it should be known as Ketu Mudra. When Sikhara Mudra is formed with the left hand, it is called Krodha Mudra. (95)

O King! When two hands are folded in a hemispherical form and raised on the left side, it becomes Varaha Mudra. It is auspicious and completes all the works of the doer.

When two hands are wrapped in such a way that the right is wrapped by the left, it becomes Bhairav! Mudra. (96-97)

O King! When two hands are turned downwards and the eye-sight is also turned downwards, it is called Patala-bhanjinI Mudra.(98)

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When Kapittha form of hand is made with extended Anamika, it is called StambhanI Mudra.

The Mudras of 'Ka' and 'Ra' are repeated with the Mudras of letters 'Eva' placed between them, it is called KrodhinI Mudra. (99-100)

To form Bija Mudra or Vlrya Mudra one should take the Mudras of 'Sa' and 'Ha' and should divide them by 'kha' and 'Ta' and then join 'Eva' with it.

When the above hand is joined with 'Eva', it becomes another Bhairavl. (101)

When 'Ksa' and 'Tra' Mudra are joined with the middle of T and 'Ra' and is covered by 'Eva', it becomes StambhanI of another kind. (102)

When 'La' and 'Sa' Mudras are repeated with 'C', 'E', 'Ka' and joined to 'Eva' it becomes Varahl Mudra of another kind. When J and Na Mudras are repeated with E and Sa (or Va), they become Patala-bhanjani of another kind. (103-104)

When Tarjani, Madhyama and Anamika meet the middle joints at their backs, it is called Sankha Mudra. The one described before is of another type. (105)

When all the fingers are extended meeting at the back, it becomes Cakra Mudra which is different from the one described before. (106)

When the Musti pose is placed on the waist region it becomes Su-Sira. It is also called Gada Mudra, which destroys all obstacles. (107)

When the hands are made to face other and the fingers are wrapped one another with the thumbs, the Mudra is called Kaustubha Mudra. (108)

O King! When the Vahni Mudra of the left hand and Sikhara Mudra of the right hand touch each other, it is called Vanamala Mudra. (109)

When two hands from the Dravya Mudra and a part of the Mudra is placed upon the thigh (Jarigha) and a part of it is placed on Cibuka (chin) and the mouth is opened with the shining tongue as if licking it is called Maha Mudra or Narasimhi Mudra.

When the thumb is grasped by the fist, it is called Hrm Mudra. (110-112)

When a fist is bound on the thumb and the head is made oblique and Tarjani is touching the Musti, it is called Siksa Mudra. (113)

When the two fists are joined at the end of Tarjanis it becomes Kavaca Mudra.

When two hands form fists and are joined at the fingers (of both the hands), it is called Gada Mudra. It is auspicious and completing all the works. (114-115)

O King! When the Tarjani and the thumb meet at the end and the remaining fingers are extended, it becomes Netra Mudra.

O King! When Anamika is half curved and placed on the level with Tarjani and the two Madhyamas are raised and the two thumbs are joined together, it is called Divya Asvasiras Mudra. (116-117)

When Anjali pose is placed over the chest moving quickly from one side to another in the right direction used in bowing down, it is Pramada Mudra.

The left fist with raised thumb is joined with the right fist with the thumb and then the two thumbs are joined and then raised it becomes Vasudeva Mudra. It destroys all the sins. (118-119)

When in both hands, the small fingers and the thumb are hidden and the other fingers are joined and extended, it is Sankars ana Mudra.

When the Tarjanls are raised and joined and the thumbs in their even portions are joined it is called Pradyumna Mudra. (120-122)

To form the Aniruddha Mudra, the fingers should be curved and given the shape of a (Surpa) snake and then the two hands below should enwrap them. (123)

O King! thus I have told you about Mudra hands. The persons desirous of the highest Siddhi (achievement) should exhibit these Mudras in accordance with the Mantra, the Deva and Vidhi. (124)

Many Mudras are described carefully, according to (Mantra, Devata and Vidhi), the spell, deity and the ceremony. The Mantras

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are related to the gods. So O King! the Mudras should be practised after knowing the Mantra. (125)

O King! O the Chief of the Kings' dynasty, upto this the Nrtta-Sastra is briefly described. When described in detail it will have great meaning and it will be the most important thing in the world. (126)

Thus ends chapter 33 entitled "Nrtta-Sastra Mudra", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 34

Vajra said : Who created this Nrtta, some Rsi or some God? This is a doubt in my mind. You know everything so please clear the doubt. (1)

Markandeya said : In olden times, when all the worlds and Sthavara and Jangama (movable and immovable) things were destroyed in an Ocean and when Madhusudana (Krsna-Visnu) was lying on the bed-stead in the form of Sesa and O the descendent of the Yadu Dynasty when Laksmi was massaging the legs of Visnu, O One having eyes like a lotus, from his navel a lotus arose. (2-3)

From it was born Lord Brahma himself with auspicious four faces. O very fortunate one! O King! He was born with bodies. (4)

There only from the drop of water of the lotus, Madhu and Kaitabha were born. They were full of Rajo-Guna and Tamo-Guna. They were thieves and dangerous demons. (5)

O King, then they both took away four Vedas from Brahma. So Brahma whose Vedas were taken away, pleased MadhusQdan (Visnu) and said, "Vedas are my supreme eyes and Vedas are my supreme power. O one who kills the enemy (Satruhan)! as the Vedas are taken away by the demons, I have become blind. (6-7)

When Brahma said this, Visnu the best amongst all men (Purus ottama) got up from that water and wandered in the Ocean (reservoir of water). (8)

On seeing the very fascinating Lord, moving with graceful movements of the limbs (Angaharaih) and strides of feet, Laksmi with large eyes, fell in deep love for him. The Lord also became Asva-Sira (having the head of a horse) and in a moment went to the Patala (under-world). (9-10)

He saw the Demons who had taken away the Vedas. He left the body of the Asva-Sira and killed those two very huge Demons Madhu and Kaitabha. (11)

After killing them, the Lord of all Gods taking Vedas with him, went to Brahma and gave the Vedas to Svayambhu. (12)

Giving Vedas he said, "O Ptamaha create the Universe. Then Lord Brahma, with the collection of Vedas, created this universe. (13)

O King! When the Lord went to the lap of the Sesa, Laksmi asked.

Laksmi said : O Lord of the Gods! O the holder of Sankha, Cakra and Gada! O Lord! I saw your graceful strides in the water. Why was it extremely beautiful? O Lord kindly tell me about it. (14-15)

Sri Bhagavana said : Oh! One with eyes like lotus! I have created this Nrta, which is performed with graceful movements of the limbs and the sense-organs and movements of feet. (16)

O auspicious one! People with devotion will worship me with the Nrta. O Goddess! in the Nrta the imitation of all the three worlds is established. (17)

After saying this to her the Lord told these words to Brahma! O one knowing the religion (Dharmajna)! take this Nrta, having some aim and characteristics. (18)

After telling this, Kesava gave it to Brahma. Brahma received it and gave it to Rudra. Taking the Nrta, Rudra constantly pleased Kesava, the Lord of the Gods who loves his devotees. (19-20)

O King! Vasudeva (Visnu) created Nrta in this way. Long ago, in this world movable and immovable things (Sthavara-Jangama) were destroyed. (21)

Henceforth Sankara, the Lord of the Gods and the doer of auspicious things for men, worships the Lord holding the Cakra and Gada, by performing Nrta. (22)

Thus he got the Nrttes'vara (the title of the Lord of Nrta) and pleased Madhusudana. That Hara (Sankara) also becomes satisfied when worshipped nicely by Nrta. (23)

Other Gods also are very well satisfied, when worshipped with Nrta. It is said that this (Nrta) promotes the welfare of the Gods. (24)

It is really the Devatva (the quality of God) of the Gods who constantly shine in the sky. The Nrtta-dana (offering of Nrtta) surpasses the offering of Puspa, Naivedya etc. (25)

O the luckiest one! Kesava is particularly satisfied with the person, who worships the Lord of Gods, with Nrtta. (26)

One who offers Nrtta, Gita and Vadya to Lord Visnu becomes prosperous and his desires are fulfilled and he enjoys the fruit of a sacrifice (Yajna). (27)

But one should try his best to avoid Kusilava (dancer, bards) etc., who sells Nrtta and earn their living. (28)

O you knowing religion (Dharmavit)! One who worships the Gods with Nrtta, gets all his desired things and gets the remedy for getting liberation (Moksa). (29)

It gives corns, prestige, long life, the heaven and the grace of gods and it destroys the unhappiness of the unhappy. (30)

It is the preaching for the bewildered, it increases the Saubhagya of ladies, it gives peace, it gives prosperity, it fulfils all desires, because it is created by Vasudeva. (31)

O King! I have briefly told you this much for the welfare of the people. So the person wishing to win both the worlds should endeavour for Nrtta. (32)

Thus ends chapter 34 entitled "Nrtta-Sastra-Varnana" (the description of Nrtta Sastra), during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 35

Markandeya said : O sinless One! hereafter I shall tell you about the Citra-Siitra (the rules of painting). O the Son of the King! long long ago, Narayana Muni while creating Urvashi composed the Citra-Sutra, due to the desire of welfare of the world. The great sage who wanted to deceive the divine damsels (who had come to lure him) took the juice of the mango tree and created the most beautiful woman in this world. Then by the (art of) painting she became the most beautiful and the best Apsara. (1-3)

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On seeing her the celestial damsels were ashamed so they went away. Thus the great sage, created the art of Citra with all the characteristics and taught it to infallible (Acyuta) Vis'vakarma.

As in Nrta, so in Citra also the imitation of three worlds is enjoined. O the best of Kings! as in Nrta, in Citra also, the eyes and the expression, the limbs and their parts all over and the hand poses which are described in the dance (Nrta), should be learnt because Nrta and Citra are considered as excellent.

They have not described the measurement in Nrta. I speak about them, so listen. (4-7)

One should know that there are five types of men. Hamsa, Bhadra, Malavya, Rucaka and Sas'aka. I shall speak about their characteristics. (8)

They are equal in height and breadth. They are all to be known from their measurements.

O King the measurement of a Hamsa man is 108 Angulas of his own (fingers). The measurement of a Bhadra men is 100 Angulas. And O King! one should know that of a Malavya is 104 Angulas. (9-10)

It is said that the measurement of a Rucaka man is 100 Angulas and that of a Sas'aka man is 10 Angula less (i.e. 90 Angulas).

Space covered by twelve Angulas is called a Tala (=Span). The height up to the ankle is said to be one fourth of a Tala (i.e. 3 Angulas) and the thighs are two Talas (in length). The legs up to the knees in length are equal to the thighs. (11-12)

The Janghas are as long as Uru and the Nabhi (navel) is at one Tala (distance) from the (Medhra) penis. That much is the measurement from navel to the heart and from the heart to the throat. (13)

The throat is one third of a Tala and the face is one. Tala (in length). The part of the head above the forehead (Latata) is said to be one sixth of a Tala. (14)

One should know that tho-Penis is in the middle (of the entire length of the body). Thus the length of the body is explained.

O King! the head is said to be one Tala and the arm is seventeen Angulas and the fore-arm is said to be that long. The

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half of the chest is 8 Angulas broad. O King! thus the measurement of a Hamsa man is described. (15-16)

O King! according to this the measurement of others also should be inferred. O King! in all of them the length and the breadth are equal in proportion. (17)

O the best amongst the Kings! I have described in general the measurements of the Hamsa king. Now O lion among kings! listen to the measurement of each part of limbs told briefly by me. (18)

Thus ends chapter 35 entitled "Citra-Sutra" (the description of the length and breadth), during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 36

Markandeya said : Now begins the part of every limb. The head measures thirty two Angulas. The forehead is 4 Angulas high and 8 Angulas in width. The temples are 4 Angulas wide 2 Angulas high, the cheeks are 5 Angulas in length and the chin is 4 Angulas. The ears measure 2 Angulas, their height is 4 Angulas and middle part is 1 Angula wide. For the tip of the ear no definite measure is there.

The nose measures 4 Angulas. In the front part it is 2 Angulas in height. The nose is 3 Angulas in breadth and two nostrils are 1 Angula long and two Angulas high. The middle part between the nose and the upper lip measures half an Angula. The upper lip measures one Angula and the mouth is 4 Angulas in breadth. The lower lip is 1 Angula thick and chin measures 2 Angulas.

There are 24 (?) teeth, out of which eight are large teeth. The teeth are $\frac{1}{12}$ of an Angula long and the long teeth are $\frac{1}{12}$ of an Angula.

The eyes are one Angula wide and three Angulas long, The iris (Krsna Mandala) is $\frac{1}{13}$ of the eye. The pupils (Taras) are $\frac{1}{5}$ of the eye.

The eye brows are three Angulas long and $\frac{1}{2}$ Angula wide. The distance between the two is 2 Angulas.

The holes of the ears are 4 Angulas away from the end of the eyes. The neck is 10 Angulas wide and 21 Angulas in circumference. The distance between the two nipples is 10

Angulas and that between the clavicles 0 Angulas. The circumference of the arm round the shoulder joint is 10 Angulas; at a distance of 12 Angulas is the palm, it is 7 Angulas long and 5 Angulas broad. The middle finger measures 5 Angulas. The index finger is shorter by the foremost part of the middle finger and the ring-finger is also equal to that. The little finger is shorter by foremost part than the ring finger. All have three knots forming three equal parts (Parvas-Knuckles). The nails are half the length of the knuckles. The thumb has only 2 knuckles and it is 3 Angulas in length. The circumference of the abdomen is 42 Angulas. From the sources of knowledge the navel is 1 Angula. The breadth of the hip is 18 Angulas and its circumference is 44 Angulas. The scrotums are 4 Angula wide. The penis is 0 Angula in length and that much in circumference. From middle of that the thighs are at a distance of 4 Angulas. The breadth of the knees is twice as many (i.e. eight) Angulas.

The foremost part of the thigh is thrice that much in circumference. It is 5 Angulas broad and its circumference is 14 Angulas. The soles of the feet are 12 Angulas long and 0 Angulas broad. The large toes (Angusthau) are 3 Angulas long. The finger next to the Angustha is as long as the Angustha. The remaining are less in length by one eighth part.

The nail of the Angustha is one fourth narrower than the breadth of the Angustha. The nail of the next finger is half of that. The nails of the remaining fingers are one eighth of that (Angustha Nakha). The sum total of all the toes of the feet is 3 Angulas broad and 4 Angulas in height. This is the measurement of a Hamsa. Here are -

The measurement of the remaining Kings of the earth should be inferred by same device in accordance with one's own measurement. (1)

A Hamsa man should have moon white complexion, sweet eyes, hands like the king of serpents, nice waist, beautiful face and gait like that of a swan.

A Bhadra man should be very intelligent and like a lotus in complexion. His forehead is covered with hair, his gait is like that of an elephant! and his arms are full grown up tapering and round. (2-3)

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A Malavya man is dark like the kidney-bean or a sea-bird (Mudga-Syama). He is beautiful on account of the slender waist. His hands reach the knees. His shoulders are massive. He has broad jaws and nose like an elephant. (4)

A Rucaka has autumn-white complexion and conch like neck. He is very intelligent, truthful, high-souled and every strong. (5)

A Sasaka is said to be very clever and a reddish dark more having somewhat variegated colour. His cheeks are full and eyes are sweet. (6)

Thus ends chapter 30 entitled "Citra-Sutra" (the description of the measurement), during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 37

Markandeya said : Five types of men are described according to the measurement of each and every limb and its part. O the best of men! Five types of women should be known. (1)

O King! Each woman should be placed near her man. Each one of them should be made to reach the shoulders of the man in proportion. (2)

It is enjoined that the waist of a woman should be made 2 Angulas thinner than that of a man. Similarly the hips should be made 4 Angulas wider. O king! the breasts should be made charming and in proportion to the chest. (3-4)

All kings should be made to have the characteristics of Mahapurusa. And all the sovereign kings (Cakra varti) should be made to have webbed fingers of hands and feet and between their eyebrows, an auspicious circle of hair (urna) should be drawn. (5)

In the tends of Kings, three beautiful auspicious lines should be drawn. They should be slender, curved and like the scratches made by hare. (6)

The hair should be fine, auspicious, resembling the deep blue sapphire adorned by its own grease and itself wavy. (7)

Different kinds of hair are : Kuntala (loose) hair, Daksina-varta (curling towards the right), Taranga (wavy), Simhakesara (like the mane of a lion), Vardhara (parted) and Juta-tasara (matted). (8)

O King! The eye should be having the shape of a bow or like the abdomen of a fish or like a petal of the blue lotus (Utpala) or the white lotus (Padma) and the fifth is said to be of the form of an arrow (Sarakrti). The eye which is 3 Yavas is called Capakara (shape of a bow). (9-10)

The eye which is 4 Yavas wide is called fish abdomen (Matsyodara) and the eye that is O Yavas wide is called a blue-lotus-petal-eye (Utpala-patra). (11)

The eye (Padma-patra-nibha) which is like red or white-lotus-petal, is 9 Yavas in measurement. And the eye having the shape of an arrow head (Sarakrti) should be 10 Yavas. (12)

The measurement of the Yava should be calculated proportionate to the measurement of an Angula which has its own

standard.

The eye takes the shape of a bow when looking at the ground in meditation. (13)

The eyes of women and the lovers should be made Matsyodarakrti (having the shape of the abdomen of the fish). It is said that the eye of an ever-calm person is having the shape of blue-lotus-petal. The eye of the frightened and crying is like the lotus-petal. The eye of the angry and the woe-stricken should have the shape of the arrow-head. (14-15)

O King! the sages, ancestors and gods, should be made shining with their own decoration, having their own colour and taking away the lustre of others. (16)

One should consider very well with his own intelligence and draw a king and his prince, according to the measurement given above. And the picture with the background should be drawn with many rays and beautiful lines. (17)

Thus ends chapter 37 entitled "The description of general measurements", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 38

Markandeya said : O King! the eye is charming when it is like the blue lotus petal (Utpala-patrabha), red at the corners, smiling, gentle and has long eye-lashes and black pupils. (1)

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O King! the hands of gods should be doing the welfare of the people The eyes should be loving, joyful, having the end like a blue-lotus-petal, charming to the mind, beautiful to look at, having black pupils, wide, giving the pleasure of the beauty, having colour of the cow's milk and having eye-lashes which bend at the end. (2-3)

The face should be completely beautiful and fully developed. It should be well finished benignant, with all the auspicious marks, not triangular and not crooked. (4)

One who wishes good to the people, should discard large circles, triangles and other figures when representing gods. (5)

O Perpetuator of Yadu race! the gods should be drawn according to the Harhsa measure. They should have hairs on their eye-lashes and eye-brows only, the other parts of body, gods should be entirely devoid of hairs.

The dwellers of heaven should look like youths of sixteen years and they should be always having pleasant faces and smiling eyes.

They should be adorned with crowns, ear-rings, necklaces, ornament of upper arm (keyura), auspicious strings and garlands. They should have long girdles reaching up to the ornaments on the feet. Similarly they should have sacred threads and ornaments of the head. O tiger among men! They should be adorned with beautiful lion cloth on the left reaching below the knee, but the right knee should be shown. Similarly the Muslin cloth on the upper part of the body of gods should be drawn beautifully. (6-11)

O Great King! Round the heads of the gods also a halo should be drawn. It should be in proportion to the heads and its colour should resemble the colour of the deity. (12)

In that case upward look, downward look and side-ward look should be discarded. Similarly too small, too big or depressed or angry or harsh eye should be discarded. (13)

(Because) O the best among Kings! It is said that upward look causes death and the downward look causes sorrow, the side-ward look causes the loss of wealth and the (too small) narrowed eyes cause death, (too big) widened and depressed eyes cause sorrow. A harsh look causes loss of wealth and the angry look increases danger. (14-15)

O Perpetuator of the Yadu Race! The image should not have shrunken or inflated abdomen and they should not be made having wounds on the body. (16)

O descendant of the Yadus! It should not be bent down or too short or too big in proportion (but proportionate). It should not have rough colour or widened mouth. It should not have (disproportionate) under-sized or over-sized limbs of the body (They should be of prescribed measurement). (17)

An image having shrunk abdomen causes starvation and fear, one with an inflated abdomen causes death. Similarly a body with wounds also causes death and one that is too short destroys wealth, too long one creates sorrow and one with rough colours causes fear. (18-19)

The image whose face is wide open, destroys the whole of the family. A Halo in the east causes the loss of wealth, halo in the south causes death. A Halo in the west causes destruction of sons and a halo in the north increases fear (So the halo should be behind and all round the head). (20)

The image which is short in proportion causes destruction and one exceeding the measurement ruins the country. It is said that a rough image causes death and an angry one destroys beauty. (21)

Even though invoked by the best of Brahmins the Gods never enter the images which are short of measurement and devoid of characteristic, only the demons, ghosts and hobgoblins always enter into them. Therefore great care should be taken to avoid shortness of measurements. (22-24)

An image possessed of all the characteristics is said to be excellent from every point of view. It increases the life-span, fame, wealth and crops. But if it is devoid of the characteristics it destroys wealth and crops. (25)

O King! Always the gods should be made beautiful and their gaits should be like that of the lion, the bull, the elephant and the swan. (26)

Blessed is the painting with all (Sastric) characteristics. It brings good luck to the country, the (Maker) Painter and the King. Therefore an image with all the (Sastric) characteristics should be properly made by all men with great care. (27)

Chapter 39

Markandeya said : There are nine positions of variegated colours, with auspicious forms and gestures. Please listen to all of them in due order. (1)

The first should be the straight position (Rjvagata), the second, is the non-straight (Anrju). Then is the (Sacikrta Sarira) with a bent body and then comes the position with half eye (Ardha-Vilocana). After that comes the side view (Pars'vagata), then comes cheeks turned position (Paravrtta). Then one derived from the back (Prsthagata), Parivrtta and then completely bending (samanata).

In decoration (Bhusite-painting) these positions having many varieties (main) are nine. O King! Now hear from me the nature of each of them and the way in which they come into existence. (2-4)

The pre-eminent position amongst those mentioned in the beginning has a beautiful body, nicely finished and distinct qualities of measurement. It is called Rju. It is finely drawn and shaded with ornamental display of light and shade. It faces the spectator. Very pure, charming and adorned by distinct lines and embellishments, the portion on the back should not have diminished limbs. In the Anrju the front-view, face, chest and abdomen should also remain unfinished. Oh! Intelligent One! They become thinner towards the waist from thighs and also from the shoulders. Both the nostrils and lips are shortened by a fourth part of their width and other limbs are shortened by one third of their breadth. (5-8)

That which looks charming due to curved posture and which is well rounded, tender as well as slender in all the four parts is called bent. It is Sacikrta. (9-10)

In that half of the eye, eye-brow and the forehead and the nose are shown. Half the eye which remains after division is suppressed by artistic means; and the eyebrow is also artistically suppressed and painted with gentle lines. The face is neither straight nor in anger, neither black nor shady. (11-12)

O King! The next position is called, Ardhavilocana. There one eye in the face is shown in full and half of the eyebrow is suppressed. The forehead and one eyebrow are seen, half portion of the temples is seen and half is not shown. (13-14)

Half of the throat-line and only one Yava of the chin are shown. Half front position of the chest is hidden. Only one Ahgula size of the navel is seen. Moreover, three fourth (half and

half of that half) portion of the waist and other parts are depicted. Due to these reasons and others it is known as Adhyardhaksa (or one showing half-eye). (15-16)

The same is optionally called "Chayagatam" (coming out of the shade or whose one portion is hidden), because in that only the right or only the left side is seen. Remaining parts of the limbs and the movements of the parts are hidden, as in this case one eye, one eye-brow, lower lip and forehead. (17-18)

The one ear and the half of the chin and the hair should possess grace, sweetness and other qualities and measurement.

It is also called Parsvagata (derived from the side). It should be called Bhattika (painting on the walls). (19)

The position in which limbs are not very sharply drawn is said Ganda-Paravrtta-turned back by the cheek. It has appropriate measurement in the proper place. It has got Ksaya called 'dark' in forehead, cheek and arm and also in chest, waist and other hidden parts. They are darkened improper parts after knowing the Dvikala. They are artistically made slender and look tender. (20-22)

The picture and wall paintings which show the bodily frame attractive towards the back, are called Prsthagata-derived from the back, as it is in the case of muscles and joints like those of Sarvajna, with raised eyebrow. In that, the corner of the eye, cheeks and the chest are slightly shown. It is well lighted, well-balanced and attracting the eyes. (23-25)

O King! A figure, whose upper part of the body is turning back and only half is seen on account of the reversed position with a face tainted by envy, is called Parivrtta-turned round; because there is Parivrtti or turning back in it. In it the upper and lower portions of the body are slightly lost in the shade, while half of the body is like that of a rustic, whose middle part is pleasing to the eyes and properly hidden. It upholds the work. (26-28)

The position is called Samanata-thoroughly bending. In that, buttocks are completely drawn, the soles of the feet are joined, half of the body is faintly seen from the above, two entire soles are shown and lower part of the toes beautiful on all sides, are well finished and not terrible looking. The arms are visible, the head and trunk are well joined and bent down towards legs. (29-31)

All these nine positions should be drawn with care and according to the Mana (measurement) etc. These nine positions are seen in all conditions. There is none beside and superior to these. I have continuously moved around the world, inhabited by creatures movable and immovable, have narrated the entire group of three Ksaya (decrease), Vrddhi (increase) and Pramana (proportionate measurement).

They are of two kinds : Citra (simple) and Vicitra (variegated).

The latter is again of three kinds according to the good result obtained by proportionate measure, whether it be Uttama (full), Madhyama (middle one) and Adhama (small). (31-37)

Now I shall relate to you the rules pertaining to Ksaya and Vrddhi (light and shade or increase and decrease). (38)

These Ksaya and Vrddhi are not known to the painters by name or other compounds, but these Vrddhi and Ksaya of many parts of limbs are illustrated in thirteen varieties; seen from many places : from the back (? Prsthagata), from the front (Rjvagata), half and half (Ardhardha), quarter middle (Madhyardha), bent-face (Sackrta-mukha), bent (Nata), turned back by the cheek (Gandaparavrtta) and derived from the back (Prsthagata). The other (five) places which should be known are derived from the side (Parsvagata) painted as if going upwards (Ullepā), moving (Calita), with the face upwards (Uttana) and turned round (Valita). Thus they are in all thirteen places. (39-42)

O King! All these should be learnt by name and place. Here the positions of the feet show a series of motions like Pratyaldha (left knee advanced and the right knee retracted), Vaisakha (feet a span apart). Again the legs are straight (Sama) or half-straight (Ardha-Sama), standing (Susthitani) and moving (Calani). The positions of straight and non-straight legs should be of two kinds. (43-44)

The position, in which the legs stand in the traditional way, is called Samapada (straight-leg). The second is Mandala (in circular motion). In other positions, one leg is straight, varied and moving. The legs of the bowmen are in these positions of Vaisakha (a span apart), Alldha (the right knee advanced and the left leg retracted) and Pratyaldha (the left knee advanced and the right leg retracted). (45-46)

The legs of men with sword and shield have uneven and curved motion. Similar to the course of cow's urine, going alternately to the one and the other side zigzagging, moving to and fro. The persons carrying a pike (Sakti), a spear (Tomara) a stone javelin (Pasana), a sting (Bhindipala) and other weapons walk with difficulty and with one leg in Alldha position, persons who carry a disc (Cakra), a spear (Sula) a club (Gada) and a steel Javelin walk in a gallop-posture. (47-48)

Sometimes, the running away of a stout man is depicted thus : one leg is in the straight position, the other leg is in such a position that the graceful body and the neck is pushed forward. (49)

A learned painter should draw a female figure thus : one foot is calmly advanced and the big hips are flurried due to the amorous sports. (50)

If the figure is devoid of Pramana (disproportionate measurement), it will suffer through the force of time and sentiment (Kalasya Bhavasya balat). Considering this by one's own intelligence, a painter should adopt a proportion in respect of Ks aya and Vrddhi. (51)

Thus ends chapter 39, entitled " Ksaya and Vrddhi in Citra-Sutra", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 40

Markandeya said : Three kinds of brick-powder should be mixed with one third part of the clay. Then having mixed saffron (Kusumbha) with oil, one should mix equal part of (Guggula) gum resin, bees' wax, liquorice, mudga and molasses with it. One third part of burnt lime-stone powder should be added therein. Then it should be mixed with double the pulp of Bilva-fruit and put in a touch-stone mortar (Khala) for pounding. Then an intelligent

painter should add equal portion of sand to it. Thereafter it should be drenched with a little rice gruel water. The whole of this mixture should be put aside for a month only to dry up. (1 -4)

When the moisture goes away in a month, a skilful artist should carefully take the dried yet damp paste and apply it to the wall with careful consideration. The coating should be plain, even and well distributed. It should not be too thick or too thin. (5-6)

When the wall (thus plastered) dries up, if that coating is not well done, it should be carefully smoothened by coatings of the paste made of clay mixed with the juice of the Sarja in it and with oil. The wall should be further smoothened down by the anointing (collyrium) constant sprinkling of milk and by careful polish. O King! When the wall is promptly dried up, the painting is never destroyed even at the end of one hundred years. (7-9)

In this way, on the various jewelled floors (lit. surfaces having crystal-like brightness), different figures should be painted with two-fold colours. (10)

When the wall is dried, rough and of good quality, on an auspicious day an artist who loves his master, should put on a white dress, restrain himself and should worship the Brahmins, other experts in painting and the elders according to the precedence, utter swasti, face towards the east, think of god and begin the painting-work.

Then the learned painter should draw outlines, with unoozing white and black brushes, in due order. After drawing one should fix them on the measured place and then proper colours should be filled in. The dark or whitish faces of the figures should be painted accordingly. O King! I have described their characteristics in detail. (11-15)

O the best of Kings! Primary colours are said to be five: white, yellow, myrobalan (Vilomata), black and blue. Intermediate colours are said to be a hundred fold. The painter should mix the primary colours according to his own imagination and intelligence and make hundreds or thousands of colours. (16-17)

When blue is mixed with yellow in abundance, it is called Palasa. It is pure, mixed with white or with predominance of blue. (18)

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One or more of the shades are used according to the painting. It is of three types : with white predominating, with very little of white or both in equal parts. (19)

O King! From that one, many shades of auspicious colours such as the yellowish, green sprouts of Durva, green like wood apple (Kapittha) and the dark colour of Kidney-beans or a sea-bird (Mudga syama) should be painted.

When the blue is mixed with very light whitish yellow, more, less or in equal proportions of each other, then it becomes different types of colours. From them becomes the colour of blue lotus or the colour of the fine shade of the Mas'a (bean). (20-22)

By proper selection and distribution of colours paintings are made beautiful.

The painting having reddish colour like red lotus looks beautiful when painted with white lac (Laksa) and covered by a coating of lac and resin. The painting is done with many other different shades of colours also. (23-24)

O King! The materials of the colour are : gold, silver, copper, mica, deep coloured brass, red lead (Sindura), tin, yellow, orpiment (Haritala), Lime (sudha), lac, Vermilion (Hingulaka). O the best of men! There are indigo (Nila) and many other substances in each and every country. O great king, they should be prepared with an astringent. A fluid should be made by iron leaves (Loha-Patra) (if we take Loha-patra or an iron pan). A mica defile placed in iron should serve as a distiller. In this way iron becomes suitable for painting. (25-28)

A mica defile placed in iron should serve as a distiller. In this way iron becomes suitable for painting. In the (work called) Surasendraja bhumija a decoction of hides and Bakula are said to be a distiller of mica. In all the colours the exudation of the Sindura is desirable. The painting, drawn with a magnificent hairy brush (lit. tail), on a canvas dipped in the juice of the best Durva cannot fade away but remains intact for many years, though washed by water. (29-30)

Thus ends chapter 40, entitled "The Multitude of Colours", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

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Chapter 41

Markandeya said : Painting is said to be of four kinds : Satya (True to life), Vainika, Nagara and Mis'ra-mixed. Now I tell you about their characteristics. (1)

The painting which is like the natural world by things and which is tall, proportionate and tenderly drawn on a nice back-ground, is called Satya-true to life. (2)

The painting which is drawn on a square canvas and which is nicely finished according to the strict proportion, which is not very long or phlegmatic in figure, is called Vainika. (3)

The painting which is round, with firm and well developed limbs and scanty garlands and ornaments, should be known as Nagara. (4)

O the best among the men! Due to the mixture of the three categories Misra gets its name.

Methods of producing light and shade are said to be of three kinds : Crossing lines in the form of leaves (Patraja), by stumping (Airika) and by dots (Binduja). (5)

The first method of shading is called Patraja because they (linos) are in the shape of leaves. The Airika is called so, because it is very fine. The Binduja gets its name from the non-flowing of the brush. (6-7)

If the human figure is painted with very big cheeks, very big lips or very big eyes and unrestrained movements and actions, they are well-known as the defects of the picture (citra). (8)

Spaciousness of back-ground (Bhulamba), in proportion to the position (sthana), sweetness, variety and similarity with nature and minute execution are said to be the good qualities of the citra. (9)

O the best among the men! The lines (Rekha), shades (vartana), decoration (bhusana) and the colour (varna) should be known as decorative. (10)

The masters praise the Rekhas (delineation) and the intelligent persons praise (the display of) lights and shades (vartana), women like the display of ornaments (bhusana) and the rest of the people like richness of colours (varna). (11)

Considering that, great care should be taken in the work of painting (citra), so that, O the best of men! it may capture the minds of all persons. (12)

Bad seat, bad conduct, thirst and inattentiveness are said to be the root causes of destroying the painting. (13)

In the work of painting, the ground (Bhumi) should be well chosen, well covered, very delightful, pleasant in every direction and its surface should be well coated and should be free from insects. (14)

When a learned artist paints with golden colour with charming and very clear lines and the garments according to the particular country and if it is not devoid of the beauty of the proportionate measurement, the painting becomes very beautiful. (15)

Thus ends chapter 41, entitled "The Lines and Shades (Rariga-Vartana)", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 42

Markandeya said : In painting, the Kings should be depicted just like gods, but the hair on the body, (moustache, beard etc.) should be drawn one by one. (1)

O Kings! Sages, Gandharvas, Daityas, Danavas, Ministers, Brahmins, Astrologers and family priests (Purohit) should have the body-size of a Bhadra (nobleman). Sages should be drawn, adorned with long tresses of hair clustered on the top of their head (Jatajuta-sobhita). They

should have black antelope-skin as upper garment and they should be emaciated yet full of splendour.

O great King! The gods as well as Gandharvas should be done without crowns but they should be adorned with crests. Similarly the Brahmins should be represented with white garments and emitting divine (Brahma) effulgence. (2-5)

O King! The ministers, the astrologers and the family priests should be painted with all the ornaments but not with gaudy decorations. They should not have crowns, but they should be made to wear turbans. (6-7)

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The Daityas and Danavas should have frowning faces and round eyes. O King! Their mouths and eye-brows very terrible and their dress should be painted gaudy. (8)

O King! The Vidyadharas should be of the size of a Bhadra. They should be painted with wives and wearing the ornaments and garlands. They should be shown either in the sky or on the earth and with swords in their hands. (9-10)

The Kinnaras, Nagas and Raksasas should be of the size of a Malavya. O King! Yaksas should have the size of a Rucaka. And the minister and man should be painted having the size of a Sasaka (type of man). (11)

The Pis'acas, dwarfs, hunch-backed, Pramathas and (king) enjoying the earth should be represented with the rules of proportion and in accordance with the rules of Rupa (the

form). It is said that their females should be according to their (males) form and measurements. (12-13)

Kinnaras are said to be of two kinds, some are with human faces and horse-bodies and others are said to be with horse-faces and human bodies. Those with horse-faces should be lustrous and decorated with all (types of) ornaments. They should be engaged in singing and playing upon musical instruments.

The Raksasas should look terrible with their hair erect and eyes deformed. (14-15)

The Nagas should be painted in such a way that they have the shape of gods, but they should be adorned with snake hoods.

The Yaksas are said to be decorated with ornaments. I have already told you about them. (16)

There is no special measurements for the Pramathas among gods. Similarly the Pis'acas should be drawn regardless of proportions. (17)

O great king! Similarly the groups of gods should be painted having the faces of various creatures. They should wear various kinds of dresses and carry various weapons. They should be engaged in various sports and various activities. But the ganas of Visnu should have the same outward appearance. (18-19)

But out of them four divisions should be made. The auspicious ganas of Vasudeva should be drawn similar to Vasudeva. The

ganas of Sariikarsana, Pradyumna and Aniruddha should be made similar to each of them. It is said that they carry the weapons of Sariikarsana, etc., and have their power. They should be as dark as the petals of blue-lotus, as white as the moon and have the colour of the Marakata gem and the lustre of vermilion (Sindura). (20-22) Similarly the women and prostitutes should have the size of a Rucaka. As permitted in Srrigara-erotic feeling the dress of the prostitutes should be gaudy (Uddhata). Women of good family should be made bashful and of the size of a Malavya. Their dresses and ornaments should not be showy. (23-24)

O the best of men! The wives of the Daityas, Danavas, Yaksas and Raksasas should be made beautiful. But O king their mothers should be similar to their appearances. (25-26)

The wives of Pis'acas should be made to have the appearance of the Pisacas.

The widows should have grey hair, white clothes and devoid of all ornaments. And the hunch backed, dwarfish and old women should be represented in their natural form. (27-28)

In the retinue of royal ladies, the chamberlain (Kaficuki) should be an old man.

The Vais'ya should be of the size of a Rucaka. (29)

Similarly the Siidra should be of the size of a Sasaka. O King! Their dresses should be according to their caste. The wives of the Daityas, etc., should be painted with attendant women. (30)

One who knows painting should paint the commander-in-chief (senapati) having a big head, broad chest, prominent nose, prominent chin, massive shoulders, hands and neck. He must be proud and largely built. He should have a forehead with three wrinkles, a strong waist and a glance like that of an eagle. (31-33)

O great king! The soldiers should be generally painted with frowns on their faces and powerful. The warriors should be represented with a somewhat short uniform. They should have arrogant looks. The foot soldiers (Padatayas) should be painted with raised weapons. The bodies of the sword men and shieldmen should be of Karnataka type. The best archers and bowmen should be painted with uncovered thighs. Their dress should not be very

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short and they should be wearing shoes. The elephants, horses, etc., should have their own characteristics.(34-36)

Elephant-riders should have dark complexion. Their hair should be tied in a knot and they wear ornaments. (37)

The uniform of the cavalry should be of the northern type. The Bards (Bandinas) should have arrogant dress. On their neck veins should be shown. Their looks should be turned upwards. (38)

Heralds (Ahvanakas) should be painted (in tawny colour) and with squint-eyed. They should slightly resemble the Danavas and generally they carry staffs in their hands. In a fight one should not represent the fighting pairs as the squint-eyed and tawny. (39-40)

The door-keeper (Pratihara) has a staff in his hand and a sword hanging from his side. He is appreciated when his dress is neither too arrogant nor too simple. (41)

Merchants should be painted with their heads covered on all sides with turbans. O the best of men! The singers, the dancers and the musicians who can play upon musical instruments should be painted with splendid dress. (42)

The best and the most respectable citizens of the city and country should be painted almost grey haired and adorned with ornaments suitable to their rank. They should be wearing white garments, stooping forward, ready to help others and with a mien calm by nature. (43-44)

Artisans should be painted eager in the pursuit of their own crafts. (45)

The wrestlers should be painted, having broad shoulders, muscular limbs, thick neck, head and lips, with closely cropped hair. They must be hot-tempered and arrogant. (46)

O king! Bulls, lions and other animals should be drawn in appropriate surroundings, as they are seen in nature.

I have thus described the appearance of objects which are not usually seen. Things which are seen by all should be painted as they are all particularly seen in nature, because in the painting mainly the likeness is admired. (47-48)

O the best among men! Men should be painted according to their country, their colour, dress and their appearance should be depicted by intelligence. (49)

O king! One should carefully and intelligently ascertain the country, employment and the place of the man and accordingly the seat, bed, the vehicles and the dress should be depicted. (50)

Rivers should be depicted in human form and with their conveyances (Vahanas). In their hands there should be full pitchers and their knees should be bent. (51)

O the best of all men! The peaks of the mountain should be shown on the head (of the personification). Similarly the beautiful land of the islands should have hands and O king! The mountains should have hands in the form of peaks. O the best of men! The oceans should be depicted having the jewel-vessels in their hands. In the place of halo of the seas, water should be painted and the signs of weapons should be shown on their heads. (52-54)

For representing a reservoir of water a pitcher should be shown and to depict a conch-shell should be drawn. And the king of kings! A lotus should be painted for a lotus and for all other things the representation should be made in accordance with their nature. Every part of the painting should agree with the general treatment of the whole object. For the divine beings the distinctive marks should be the rosary and the book. (55-56)

Hereafter I shall speak about the appearance of things actually seen. A learned artist should depict the sky without any special colour and full of birds. (57)

O king! Similarly the sky should be depicted adorned with stars and the land should be painted with forest-regions with their distinguishing traits.

O best of the kings, similarly the mountain should be depicted with a group of rocks, peaks, metals, trees, streams and snakes. (58-59)

Similarly the forest should be painted with various trees, birds and beasts of prey.

O king, a learned artist should depict water, with innumerable fish and tortoises, by lotus-eyed aquatic animals and with other qualities natural to water. (60)

A learned painter should show a city by various temples of gods, palaces, markets, houses and beautiful royal roads. A village should be intelligently shown by a collection of residences with gardens, (61-62)

All the fortresses should be shown as placed on good ground with battlements, ramparts, high mountains and entrances in their enclosures. Market places should be depicted containing the articles of merchandise. The drinking places should be shown full of men

engaged in drinking. And the men engaged in gambling should be represented devoid of upper garments. The winners should be shown joyful and the losers full of grief. (63-65)

The battle-field should be depicted containing four divisions of army (elephant corps, cavalry, chariot corps and infantry), with soldiers engaged in fighting, strewn with the limbs of dead persons and besmeared with blood. (66)

O king! The burning ground (smasana) should be shown with funeral piles (Cita) and dead bodies. A road should be shown with caravans of camels and other animals carrying burdens. (67)

The night should be shown, with the moon, planets and stars, with approaching thieves and men in fast sleep and the others engaged in the worldly things. (68)

In the first part of the night (Abhisarika) the woman going to meet her lover should be shown. The dawn is to be shown by the rising sun, dim lamps and crying cocks or sometimes by the people eager to begin their work so also a monkey. The evening (Sandhya) should be depicted by red glow and by Brahmins engaged in their daily rituals. (69-70)

The darkness should be shown by men moving with the touch of the hands. The moon-light should be shown by the moon and the blooming of Kumuda (night) lotus. A step-well should be shown with full of flower-dust and covered with heaps of leaves. The rain should be shown as pouring and men well covered. (71-72)

The sun-shine should be depicted by the creatures suffering from heat. The spring-season (Vasanta) should be exhibited by blooming vernal trees, cuckoos, the swarming bees in abundance and the merry men and women.

Similarly the summer should be shown by men tired, with deer seeking the shade of trees, with buffaloes smeared with mud and with dried up ponds.

Rainy seasons should be exhibited by the clouds lowered down by the water-load and made adorned by the rainbow, flashes of lightning, the birds hiding in the trees and lions and tigers sheltered in caves. (73-76)

The autumn (sarada) should be depicted by drawing the earth covered with the trees full of fruits and ripe cornfields and with the water-ponds full of swans and lotuses. (77)

A learned (painter) should paint the dewy season (Hemanta) with the horizon full of frost, the earth lopped of the crops and the ground covered by dew-drops. (78)

A learned painter should paint the winter (sisira) with the directions covered with hoary-frost, with shivering men and delighted crows and elephants. (79)

O king! After observing the world, one should indicate the seasons by means of flowers and fruits of trees and by means of ruts of animals. (80)

Sentiments and expressions should be represented as already spoken of. Here in painting an artist should suitably employ what was said in dancing. (81)

A painting in which an object is devoid of shading (Vartana) is called mediocre (Madhyama). A picture which is shaded in some parts and not shaded in other parts is bad (Adhama). A picture which is shaded all over is the best (Uttama). The painting in which everything is drawn in acceptable form, in its proper position, in its proper time and age, becomes excellent. Otherwise it is contrary to it. (82-83)

A painting drawn with care, pleasing to the eye, thought out with supreme intelligence and remarkable by its execution, beauty, charm, taste and such other qualities, yields the desired pleasure. (84)

Thus ends chapter 42, entitled "The Form of Painting (RQpa Nirmana)", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 43

Markandeya said : The sentiments represented in painting (Citra-Rasas) are said to be nine : Srrigara (erotic), Hasya

(humorous), Karuna (pathetic), Vira (heroic), Raudra (furious), Bhayanaka (fearful), Bibhatsa (disgusting), Adbhuta (causing wonder) and Santa (peaceful). (1)

That which is full of beauty on account of splendour, sweetness and nicety of the lines of form, dress and ornaments according to the taste of the learned causes Sringara Rasa. (2)

That which is hunch-backed, dwarfish or somewhat deformed in appearance or with unnecessarily contracted hands, creates the humour (Hasya Rasa). (3)

In Karuna Rasa (Pathetic sentiment) a painter should depict begging, separation, desertion, sale, calamity, compassion, etc. (4)

Harshness, passion, anger, poisoning food for killing, etc., on the occasion when they give rise to Raudra Rasa, in which there should be flashing weapons and bright ornaments. (5)

Display of prowess, etc., arising out of an oath, combined with a look of nobleness, with a smile or raised eyebrows give rise to Vira-Rasa (heroic sentiment). (6)

Wicked, dreadful looking and almost mad, vindictiveness, bent on killing-these should be used to give rise to Bhayanaka Rasa (fearful sentiment) in painting. (7)

The painting which depicts a terrible scene of execution, looking loathsome due to the representation of cremation ground (Smasana), becomes the best painting to give rise to Bibhatsa Rasa (loathsome sentiment). (8)

When a picture shows thought and a slight horripilation and the submissive face of Tarkasya (an owl) and other (similar figures), it indicates Adbhuta Rasa (sentiment of wonder). (9)

Whichever picture depicts the benign appearance, meditation, yogic postures and sitting of many ascetic people, gives rise to Santa Rasa (the sentiment of peace). (10)

Pictures at home should depict Sringara, Hasya and Santa rasas. The rest should never be used in the house of anyone. (11)

In the temples of gods and the palace of kings all the sentiments should be taken resort to. But they should not be used in the residential quarters (Vasa-Grha) of the rulers. In the assembly houses of the king's palaces all the sentiments should be used, except the assembly hall of the kings and the temples of

gods; in the houses inauspicious and disgusting scenes like battle, cremation ground, sorrow due to dead and pity due to miserables and ugly things should never be shown. Similarly O King! The bulls with Nidhi horns and the elephants with Nidhi trunk, (Nine) Nidhis, the sea, Vidyadharas, sages, Garuda, Hanumana and others which are celebrated as auspicious in the world, should always be painted in the residence of men. (12-16)

But O king! Painting-work should not be done by himself in his own house.

Weakness, thickness of lines, want of articulation and the improper juxtaposition of colours are said to be the defects of painting. (17-18)

Proper position, proportion, spacing, gracefulness, articulation, resemblance, decrease and increase are said to be eight good qualities of painting. (19)

Painting which has not proper position, which is devoid of appropriate Rasa and which is empty to look at, hazy with darkness and devoid of life-essence (Cetana) is not called praiseworthy. (20)

O King! The picture which seems as if dancing by its posture or appears to be frightened, laughing or graceful, appears to be as if living. (21)

The picture which is as if breathing, is endowed with good qualities.

In an auspicious painting, the pictures depicting defective limbs, darkness, emptiness, overwhelmed with fear of diseases and covered all over with hair should be avoided. (22)

An intelligent painter should paint what looks probable, but never depict what transcends it.

O King! A painting drawn by the skilled, the righteous and well-versed persons in the Sastras brings on prosperity and removes adversity very soon. (23-24)

It removes and curbs anxiety, increases good future, causes unequalled and pure delight, destroys the evils of bad dreams and pleases the household deity. The place where a picture is firmly placed does not look empty. (25-26)

He who paints a picture giving Dharma (religion), Artha (money), Kama (desires) and auspicious things, not adorned but large ears, pierced with a stud is considered to be a great painter.

He who paints waves, flames, smoke and streamers fluttering in the air, according to the movement of the wind should be considered a great painter. (28)

He who paints sleeping persons having life-movements and the dead devoid of life-movement and one portion of the body lower than the other, is a real painter. (29)

In painting one should carefully avoid placing one figure in front of the other. In all the cases regular succession is praiseworthy. (30)

O King! The rules regarding the painting should also be applied to carving in gold, silver, copper and other metals. The image-making from stone, wood and iron should be done in the way it is shown in the painting. (31 -32)

Clay modelling should be done in that way. It is said to be of two kinds : Ghana (solid) and Susira (hollow). (33)

The Ghana are always made of iron, stone, wood and clay. The Sus'ira (hollow) should be made from skin, wood and iron. (34)

In hollow, a thick super-imposition of clay has to be given to the skin and the painting should be executed on it, as on a canvas..

O king! It is impossible to describe them in full in hundreds of years so I have told you about it in short. (36)

O King! Whatever has not been said here, should be inferred from dancing. O lord of the earth! Whatever is not told in dancing is to be taken from citra. (37)

The painting is the best of all arts. It gives Dharma, Kama, Artha and Moksa. The house in which the painting is placed, there is the best kind of auspiciousness. (38)

As Sumeru is the best of all mountains, as Garuda is the chief of all birds, as the king is the best of all men, so the painting (art) is the best of all arts. (39)

Thus ends chapter 43, entitled "The telling of Bhavas of Srngara etc.", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara. Here ends Citra Siitram.

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Chapter 44

Vajra said : O sinless one! Kindly tell me how to make the image of a deity, so that the image made according to the Sastra may always be near. (1)

Markandeya said : O king! Listen to me while I tell you about the making the image of a deity. In the beginning I shall tell you about the auspicious characteristics of Trimurti, the image of Vis nu having immeasurable powers.

His Brahml form that brings everything into existence is Rajasl. His Vaisnavi form sustaining the universe should be known to be Sattvikl. And the Raudri form causing the destruction of the universe, should be known as Tamasl. (2-4)

A learned image-maker should make Brahma having four pleasant faces, sitting on a lotus-seat, clad in a black antelope skin, capable of being easily satisfied, wearing matted hair, having four arms and sitting on a chariot of seven swans. On his left hand palm another (right) hand should be placed and in his right hand there should be an auspicious rosary. He should be wearing all the ornaments and in his another hand there should be a water-pot (Kamandalu). O King! He must possess all sastric characteristics (Laksana) and has tranquil-looking image. His half closed meditating eyes should look like the end of the lotus petal. Such a deity should be made in the form of a painting (Citra) or an idol (Pustakarma). (5-8)

One should make Visnu, the god of gods, seated on Garuda. His bosom should be shining with Kaustubha (jewel). He must be wearing all ornaments and in colour he must be resembling the water-laden cloud and wearing divine yellow garments. (9-10)

Four faces should be made and the arms twice of that. The front face (east) is Saumya (Placid), the face on the right hand (south) side is Narasirhha (that of Man-lion), the face on the back (west) side is Kapila and that on the left (north) is Varaha (that of the boar-incarnation).

He (Visnu) wears a Vana-mala (long garland of flowers). In his right hands there should be arrows, a rosary, a club and so forth and in the other hands there should be a shield (carma), a garment and a rainbow. (11-13)

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O knower of the religion! Now listen to the description of the image of Pinakinaa (Sankara, the carrier of Pinaka bow).

One should make Mahadeva, god of gods, seated on a bull. O the scion of the Yadava family! His five faces should be made. All of them should be placid (Saumya), but the face on the right side (Sou'h) should be fierce. He must be wearing the garland of skulls, huge and the destroyer of the universe. All the faces except the left side (Northern) one, should have three eyes. In his matted hair (Jat a-Kalapa) there should be a big crescent moon. In the top of it the fifth face should be made. His sacred thread and the Vasuki serpent should be made. God of gods Mahesvara should be made of ten-arms. O one having big arms! In his right hands there should be a rosary, a trident, an arrow, a staff and a lotus. Similarly in the left hands of the god of gods, the trident-holder, citron, a bow, a mirror, a water-pot (Kamandalu) and the shield should be made. The colour of his body should resemble the rays of the moon. (14-20)

Thus I have told you about the images of Lord Janardana having three forms. O King! Now I tell you about the nature of the lotus, on which the Arcana (worship) should be done. (21)

Thus ends chapter 44, entitled "The making of Trimurti", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 45

Markandeya said : The lotus, with beautiful filaments and only two hands in measurement should be made from gold, silver, copper or brass. O King! It should be divided into eight parts. The pericarp should be round and raised by one-eighth part and clinging to the petals. Round the pericarp, surcharged with round seeds, measuring a Yava only, fifty-two petals should be made. It should be made in width by the one sixteenth part (of two Hastas). The remaining part should be filled with eight very glossy petals. (1-4)

Then its installation should be made and on it gods should be worshipped. Brahma should be worshipped there, Hari should be worshipped there. Rudra should be worshipped there and Sri (Laksmi) should be worshipped there; Indra the lord of the world

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and the king of gods should be worshipped on it and the sun and the moon also should be worshipped there.

One should worship the god for whom the lotus was intended and installed, no other god should be worshipped (on the

lotus). (5-8)

Thus I have told you about the form of the lotus. By the lotus, the whole of the earth is symbolised. On that gods should be worshipped, because when they are worshipped on it they give boons. (9)

Thus ends chapter 45, entitled "The Narration of the form of the lotus", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 46

Vajra said : You have said that the Supreme God (Purusa) is without Rupa (form), Gandha (smell) and Rasa and yet destitute of Sabda (sound) and Sparsa (touch); so how can this form be made? (1)

Markandeya said : Prakrti and Vikrti came into existence through the form of the Supreme Soul. The form which is not seen is called Prakrti.(2)

The form should be known as Vikrti (transformation of Him). It is called the universe. Worship and meditation, etc., are possible only of the manifested form of the Supreme Being. (3)

The form of the Supreme deity, manifested by him, should be worshipped according to rites. With great difficulty, the living beings can apprehend the unmanifested form, so the Supreme Lord has exhibited that form by his own sweet will. And gods point out that form in His various manifestations. (4-5)

Due to that reason, the worship of the manifested form (of the Lord) is enjoined. That form is full of significance. I tell you about it, you listen. (6)

Due to the prominence of rajas the colour is reddish. So Brahma, the best of the gods and greeted by all the living beings, should be known as resembling the tip of the lotus. (7)

Rgveda is his side face (Eastern direction), Yajurveda is the right hand side (Southern direction), Samaveda is on the back side

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(Western direction) and Atharvaveda is on the left hand side (Northern side). (8)

The Vedas should be known as faces and the four directions are the arms. The movable and the immovable (of) all worlds are the waters. (9)

Brahma holds those (primeval) waters. So he has a Kamandalu (water-vessel) in his hand. The rosary in the hand of Brahma indicate Kala (the time). Kala is called so, because he devours all the beings. (10)

All sacrifice is propagated by all white and non-white (Pious and impious) actions. Therefore the garment of the Lord, the hide of the black antelope is white and non-white. (11)

The seven regions are known as BhGh, Bhuvah, Svaha, Mahah, Jana, Tapa and Satya. These regions are the swans in the chariot of the great lord Brahma. (12-13)

O the best of the kings! The pericarp of the lotus which grew from the navel of Visnu should be known as Meru. (14)

O kings! Everywhere the steadiness is the result of meditation, hence Brahma sits in that meditative position by means of his corporal lotus seat. (15)

One should think about the formless best destination of the Supreme Soul. For visualising the worlds he sits with eyes closed in meditation. (16)

O king! Similarly the vegetations, the cause of sustenance of the- world should be known as the matted hair (Jata) of Brahma who is a great soul and who can go everywhere. (17)

All the places of Vidya (learning) which illumine the worlds, should be known as the various ornaments of that great lord. (18)

This form of that incomparable one that pervades the whole world has been narrated to you. Thus the pre-eminent one of the world occupies the whole world, with his body. (19)

Thus ends chapter 46, entitled "The making of the form of Brahma", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

* * *

Markandeya said : The universe is regarded as the Vikrti (Transformation) of the Supreme Being. All transformation consists of Krsna (black colour) and through that the worldly life is sustained. (1)

That lord, the creator of all creatures assumes the Krsna form.

The wearing of all ornaments by Brahma is applicable to Hari also. (2)

Hari sustains by his bosom Jnana (knowledge) as the stainless Kaustubha (jewel).

O king! Vanamala is said to be black (Krsna), long and

variegated, by which this whole universe, movable and

immovable, is bound together. Avidya, which supports this sarhsara (worldly life) in his garment. (3-4)

Vidya is pointed out as white and Ajfiana (non-learning) is said to be black. But this Ajfiana is said to be in the middle (of Vidya and Avidya). (5)

It is neither black nor white. Hence Vidya is the best. The mind existing in all creatures, supports the intermediate space, which is like gold. The mind, which is in all creatures should be known as Garuda. Hence there is nothing which is more quick and powerful than the mind. (6-7)

O the knower of the religion! The four directions and same number of quarters are indicated as the eight arms of Visnu the carrier of the bow named Sarariga. (8)

O descendant of Yadu! Strength, knowledge, sovereignty and energy are the four faces of the Lord of gods. (9)

Lord Vasudeva, Lord Sarhkarsana, Pradyumna and Aniruddha are said to be the manifestations of the four attributes beginning with strength. (10)

Each of these great souls should have two hands and one face.

The sun and the moon should be known as the hands of Vasudeva and the club and the plough as the hands of Sarhkarsana. O strong armed one! The bow and the arrow should be known as the hands of Pradyumna and an intelligent one should know that there are the shield and the sword in the hands of Aniruddha.

The sun and the moon should be known as Purusa and Prakrti. (11-13)

These two are the disc and the club in the hands of Vasudeva. Know the plough to be the Time (Kala) and the club to be the Death. With these two the fierce (Rudra) Sariikarsana draws the movable and immovable universe. (14-15)

It is said that in the hands of Pradyumna is the Sarariga bow and arrow made of fire. O knower of religion! Sarhkya considers a bow as a Yoga. With them the yogis hit the supreme target, namely the object of contemplation. (15-16)

O one having massive hands! In the hands of Brahma and Aniruddha there is the shield. It should be known as the covering of Ajfiana which is the cause of the universe. (17)

Variagya (renunciation) is the Nandaka sword. The ascetics cut the bondage with it and take delight, so it is called Nandaka (giving delights). (18)

Thus I have narrated to you the form of that formless (Being who) covers all the universe. The Lord who is the pre-eminent of the universe, supports the entire world through this form. (19)

Thus ends chapter 47, entitled "The description of the form of Visnu", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 48

Markandeya said : O strong-armed one! Sadyojata, Vamadeva, Aghora, Tatpuruṣa are the four faces of Siva and Isana should be known as the fifth face. (1)

The earth is said to be Sadyojata, similarly water is said to be Vamadeva. Light is Aghora, similarly the wind should be regarded as Tatpuruṣa. (2)

And the fifth face Is'ana on the top is the sky. Now I shall speak about the five faces of Siva one by one. (3)

The front face (Eastern) of Lord Sarhbhu should be known as Mahadeva. The three eyes of it are the moon, the sun and the fire.

The right hand side (Southern) terrible (Raudra) face is known as Bhairava. The (Western) face on the back is called Nandi-Vaktra. (4-5)

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The left hand side (Northern) face should be known as Uma-Vaktra, the face of Parvati and his fifth auspicious face should be known as Sada-siva. (6)

They all have three eyes except Vamadeva who has only two eyes. The face of Mahadeva is the earth. Then is the Bhairava Mukha which is the light (Teja). (7)

The Nandi face is the wind and the Uma face is called water. O the delighter of Yadus! The Sadas'iva Mukha should be known as the sky. (8)

The directions and the quarters are his ten hands according to two hands per face. In the hands of Mahadeva there should be the rosary (Aksamala) and water-pot (Kamandalu). (9)

O Strong-armed one! In the hands of Sadasiva face there should be the bow and arrow. The bow belonging to Mahes'vara is called Pinaka. (10)

O the destroyer of enemies! They are already described. In the hands of Bhairava there are the staff and the citron (Matuluriga). (11)

The staff in the hand signifies death similarly the citron in the hand O king! Symbolises all the atoms of all the seeds of the universe. (12)

It contains full of seeds lying in the hands of Bhairava. O delighter of Yadu! The shield and the trident should be known in the hands of Nandi. (13)

The nature and the significance of the shield and the trident are described by me before, in Dharma-Vyakarana.

The unseen Trisula-danda is manifested in the trident. O the best of kings! The three points should be known as Sattva, Rajas and Tamas. (14-15)

In the hands of Devi face (Uma-vaktra) form there should be mirror and the lotus. Pure knowledge is the mirror and renunciation is the lotus. (16)

The matted locks (Jatah) of the great god Mahadeva are said to be Brahmanas, the crescent moon on the head of Sarhbhu represents (six kinds of) Ais'varyas and the anger which destroys three worlds is called Vasuki, the king of Nagas. (17)

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The extensive and variegated thirst (Trsna) for life is said to be tiger-skin and the bull is said to be Divine, Dharma having four feet. (18)

The non-existence (Abhava) of this world is called Prakrti. Prakrti is all white hence Mahes'vara is white. (19)

Thus I have narrated to you the form of that Formless Being who covers all the universe, that chief one in this world sustains the entire world, through this form. (20)

Thus ends chapter 48, entitled "The making of the Mahadeva Form", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 49

Vajra said : O unmoved one, tell me about the making of the image of Nasatyas, because it is said that you know everything about the form of Nasatyas. (1)

Markandeya said : The physicians of gods should be made in the company of gods. They should have two arms, the colour like that of the lotus-leaves and the garments like lotus-leaf. They should be wearing all kinds of ornaments and particularly their eyes should be beautiful. In their right hands divine medicinal plants should be placed and O the twice-born! In his left hands two books, worth seeing, should be shown, O descendant of Yadu, on the right side of the one and on the left side of the other a pair of women, beautiful and looking charming should be made. Their names are Rupa-sampat and Akrti. (2-5)

Rupa-sampat is said to be of the colour of the Madhuka flower and in this world Akrti is said to be like the reed-stalk. They should not be represented having a pot in their hands or wearing the garments as white as the moon. (6-7)

O Chief of the Yadu race, thus I have told you about the form of Nasatyas. He who meditates or worships them on this earth becomes the destroyer of all (dangers, diseases) of men. (8)

Thus ends chapter 49, entitled "The making of the form of Nasatyas", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 50

Vajra said : O the best of Bhrgus! O the immovable! Tell me fully the process of making the images of Sakra (Indra), Klnas'a (Yama), Varuna and Dhanada (Kubera), with the aim behind it. (1)

Markandeya said : Sakra, the king of gods, should be of white colour, seated on an elephant having four tusks. On his left lap Sad guarded by him should be placed. (2)

He must have the golden complexion and should be wearing blue garments and adorned with all the ornaments. His eyes should be going obliquely to the forehead. (3)

Sakra should be made having four hands and SacI having two hands. In the right two hands of Sakra there should be a lotus and the elephant goad. (4)

The left one should be placed behind SacI and the other one holding Vajra (the thunder-bolt).

In the left hand of SacI there should be the sprouts of Santana tree (Santana-manjarI) and the right hand should be resting on the back of the king of gods. (5)

Brahma himself has prescribed that he (Indra) should be wearing the ornaments and shall have four hands. The god of gods Sarhbhu has said that he should have three eyes. (6-7)

He is of golden colour because he is the abode of all types of brilliance. It is said that his blue cloth is really the sky. (8)

The command that subdues all creatures is in the form of the elephant-goad in his hand. O the lord of the earth! The auspicious Maghavan, the prosperous chief of the god, in his hand holds a lotus, which is like the goddess of fortune (sitting on the lotus). It is said that the thunderbolt in the hand of Sakra is the anger which subdues the wicked. (9-10)

Vasudeva is known as Sakra. So SacI is regarded as LaksmI. And the sprouts of Santana tree in her hand should be known as progeny. (11)

Airavata is known as wealth and its tusks are said to be very powerful strength, the powers from divine agency, wise counsel, suzerainty and exertion. (12)

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O king! I have narrated to you this Sakra form of Vasudeva, the king of gods.

Now I will tell you the form of Yama, who controls the happiness and the misery of men. (13)

Thus ends chapter 50, entitled "The making of the form of Sakra", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 51

Markandeya said : Yama should be represented sitting on a male buffalo (Mahisasfha), resembling in colour the water-laden cloud, wearing a garment of heated gold and adorned by all ornaments. (1)

Dhumorna (his wife) having the colour of blue lotus, should be placed on the left lap. She should be shown having two hands and Yama should be having four hands. (2)

In the right hand of Yama there should be a sceptre and a sword. On the top of the sceptre a face adorned with a row of flames should be made. (3)

One left hand should be on the back of Dhumorna and the other hand should carry the shield. And the right hand of Dhumorna should be on the back of Yama. (4)

In her left hand there should be a beautiful citron and on his right placed-looking Citragupta with two hands, wearing the dress befitting his form should be represented. In his right hand there should be a pen and in his left a leaf should be shown. (5-6)

On his left terrible-looking Kala holding a noose should be made. Know Yama to be Samkarsana assuming a Tamasi body, for the destruction of all the worlds to maintain the moral law. He is said to be of the colour of the petals of the blue-lotus, because he has a Tamasi body. (7-8)

O destroyer of the enemies! His garment is celebrated through Vasudeva. Brahma has specified the four-handedness of that great god (Yama) and Brahma has mentioned about the ornaments worn by Yama.

That loss of consciousness or death of human beings should be known as the male buffalo. (9-10)

The unerring sceptre which Yama holds in his hand represents Death. Aniruddha has prescribed that he (Yama) should hold the sword and the shield. (11)

O delighter of Yadus, Dhumorna should be known as Kala-Ratri. Siva (Siva) has enjoined that she should carry a citron. (12)

The soul in all the bodies is really pointed out as Citragupta. The leaf represents Dharma (religion) and Adharma (sins) and the pen writes them. (13)

The Kala by his own form going with Yama is the destroyer of everything. The formidable noose in his hand is the inaccessible path of Yama. (14)

Vajra said : The form of Visnu causing destruction is regarded as Samkarsana. That god was described by you as guard and having a body as white as the moon. (15)

Why has Yama causing destruction a black (Krsna) form? O propagator of Bhrgu race, remove this doubt of mine. (16)

Markandeya said : The Samkarsana form of Visnu causing destruction is terrible (Rudra). At the end of a Kalpa, that form brings about the destruction of the worlds. (17)

O the knower of religion! When the world comes to an end, it goes into Prakrti. That is why, one having the colour of Prakrti brings about the destruction of the worlds. (18)

That (god) in the shape of Yama brings about the destruction of all creatures again and again, yet it never supports the combination of all creatures in Prakrti. Then in that Vikara (transformation) consisting pleasure and pain, he brings about the form and colour of the Vikara and thereby it destroys the world. (19-20)

This form of Yama, which destroys the sins of all gods, is described to you. O great-souled one! Now I tell you, how to make the image of Varuna, the lord of waters. (21)

Thus ends chapter 51, entitled "The making of the image of Yama", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

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Chapter 52

Markandeya said : The lord of waters-Varuna should be made, sitting in a chariot with seven swans. He must be resembling the colour of glossy Vaidurya gem and wearing white cloth.(I)

O King! That god with four hands has a slightly big belly, is adorned with the necklace of pearls and has all the ornaments. (2)

On the left hand side a flag with the emblem of Makara (crocodile) should be made and over his head there should be a very white Chatra (umbrella). O king! On the left lap his wife Gauri with all beautiful limbs and with two hands should be made. In her left hand there should be a lotus and her right hand should be placed on the back of the god (Varuna). (3-4)

In the (two) right hands of god a lotus and a noose and in his (two) left hands a conch and a jewel-box should be placed. (5)

On his right hand side goddess Ganga should be shown sitting on a crocodile and having a camara. She should be having hands like lotus and a beautiful face. She should be as white as the moon.

On his left Yamuna should be shown sitting on a tortoise and with camara (in hand). She should be placid and like a blue lotus in colour. She should have hands like the blue lotus. (7)

O king! As the colour of water is like that of Vaidurya, Varuna assumes that colour to show favour to both of them. (8)

O the best of the twice-born! They are very white in their natural colour, so his garment is very white like them. (9)

Vajra said : How did you tell the true and untrue colour of the water? I am very eager, so I want to hear about it. (10)

Markandeya said : O delighter of Yadus! The untrue colour of , waters is that of Vaidurya but the colour of the sky reflected in them is seen like that. (11)

O King! The colour of the waters seen in the falling water-falls resembles moon-light. That is the colour in natural condition. (12)

Varuna the lord of waters is Pradyumna, the descendant of Vasudeva. O the delighter of Yadus! His wife Gauri should be known as Rati. (13)

O the lord of earth! The delightful lotus in her hand represents good luck, O strong-armed one! The lotus in the hand of Varuna represents the Dharma (religion). (14)

Know the conch to be riches and the noose to be the bondage of Samsara (worldly life) and the jewelled vessel in his hand should be known as the earth containing all jewels. (15)

The fame is the very white umbrella and the crocodile (Makara) the happiness. Brahma has narrated the ornaments on his hands. (16)

O best of the best men! In this world seven seas are well known : the sea of salt, the sea of milk, the sea of ghee, the sea of sour-milk, the sea of rice-gruel, the sea of sugar-cane juice and the sea of liquor. They are the seven swans in the chariot of that high-souled one Varuna. (17-18)

O twice-born! Yamuna represents his shadow and Bhagirathi represents the success and the crocodile and the tortoise represent Virility and Time. (19)

The lotus in the hand of heavenly Ganga and the blue lotus of Yamuna represent increasing prosperity. (20)

Thus I have narrated to you, the image of the lord of waters (Varuna), who carries the noose of head.

O the moon of the Yadu-race! Hereafter, I tell you about the image of the lord of riches (Kubera). (21)

Thus ends chapter 52, entitled "The making of the image of Varuna", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 53

Markandeya said : The wealth-giver Kubera should be made having the colour of a lotus-leaf and a man as his Vahana (carrier). He must be having the colour of gold, all kinds of ornaments, a big belly, four hands and yellowish eyes, a dress of northerners and many necklaces resting on his belly. (1-2)

He must have two large teeth in his mouth and a moustache-beard on his face. On his head, the crown crushing the enemies should be made inclined towards the left. (3)

On his left lap boon-giver Riddhi devi should be placed. She must have two hands out of which the right hand should rest on the back of the god. (4)

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O the destroyer of the enemies! His left hand should be made holding a jewelled vessel. In the two right hands of Kubera a mace and a Sakti (spear) should be made. (5)

There should be a flag having the emblem of a lion and a palanquin near the feet. His treasure-boxes should be made in the form of conch and lotus, filled with treasure. (6)

His face is inclined side-ways between the conch and the lotus. You should know the lord of riches (Kubera) as Aniruddha. (7)

Brahma has prescribed the decoration and ornaments (on his body). The wealth well-known as gold is the chief of all riches. (8)

Through his favour one wears cloth like gold.

His Sakti (spear) is traditionally said to be the power and the mace stands for polity (Danda niti). (9)

Rddhi is said to be the worldly life. Its nature should be known. The jewelled vessel in her hand is said to be the receptacle of good qualities. (10)

Know that the man is the kingdom, over which the god always rules. By the nature the conch and the lotus should be known as treasures. From them wealth flows perpetually. (11)

The flag marked of a lion should be known as desire. O dear one! The two large teeth represent the punishment and reward of that great-souled god. (12-13)

O king! This is the description of Kubera, the king of Yaksas, residing in the forest named Ananta-Damstra in Yaksanada (the river of Yaksas).

O one with wide and red eyes! Tell me now what I shall tell you the next. (14)

Thus ends chapter 53, entitled "The making of the image of Vaisravana (Kubera)", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 54

Vajra said : O descendant of Bhrgu! I wish to hear about the making of the image of Suparna (Garuda), Tala Makara, Mrga and the Manilas. (1)

Markandeya said : Tarksya (Garuda) should be made, resembling the emerald (Marakata) and having the nose in the shape of an owl (Kausika). He should have four hands, round eyes and face and the thighs and legs like those of a vulture. He must be adorned with two wings and shining due to lustre, but devoid of feathers. (2-3)

In his two hands an umbrella and a full pitcher should be given and the (remaining) two hands should be folded (forming an Ahjall). (4)

But when the Lord (Visnu) is on the back, the two hands should not carry the umbrella and the pitcher, but they should be made to support the feet of the Lord. (5)

He should have a slightly big belly adorned by all the ornaments.

Tala should be made having the shape of a palm fan. Makara should have the shape of Makara (alligator) on the top of it Acyuta like a Mrga (? a star). (6)

Mind, world, love and work in succession are traditionally said to be Vasudeva, Acyuta, strong-armed Pradyumna and Aniruddha respectively. (7-8)

Tarksya (Garuda) and Makara with Tala should be worshipped as they belong to Visnu (the lord of gods), Yama and Varuna (the lord of water). This world, learned have enjoined them for Agni, Sun, the lord of water (Varuna) and the lord of birds (Garuda). (9)

Thus ends chapter 54, entitled "The making of the image of Visnu-dhvaja-the banner of Visnu", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 55

Vajra said : O the knower of Dharma! Kindly tell me about the making of the images of Siva, Agni, Nirrti and Vayu, because in it I have a great doubt. (1)

Markandeya said : Siva should be made having four hands. The left of his body should form Parvati. In his two right hands there should be a rosary and a trident. (2)

O the delighter of Yadu! In his two left hands a mirror and a blue lotus should be shown. O one with great luck! Sarhbhu should

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be with one face and two eyes; and adorned by all ornaments. The left part of the body is in the form of his beloved Parvatl. O one with strong arms! It signifies that Prakrti is not separated from Purusa. (3-4)

That is why he is well-known as Gauri sarva and worshipped by all men. The cause of trident etc., is already explained to you by me. (5)

I have described to you this form of Isana. Now hear the description of the image of Agni, which is always Dharma, for which the Vedas became current in this world and which is the mouth of all gods and demons. (6)

Thus ends chapter 55, entitled "The making of the image of Gaurisvara", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 56

Markandeya said : One should make Vahni (fire-god), red, having matted locks (Jata-dhara) and wearing the garments of smoke-colour and the garlands of flames. That lord of all gods, should be placid and having three eyes, a moustache and a beard, four hands, four big teeth and vata (wind) as his charioteer. He should be sitting on the chariot yoked by four parrots and with smoke as banner. (1-2)

On his left lap goddess Svaha with a jewelled vessel in hand, should be seated as Saci with Sakra. In the two right hands of Vahni there should be flames and trident and in the left hand a rosary.

The colour of the light is red so the colour of Vahni is traditionally said to be red. His having the wind as his charioteer and his having smoke as banner is seen by everyone, similarly his having the garments in the form of smoke of sacrifice. (3-5)

Sambhu has explained the significance of the rosary, trident, matted locks, three eyes and the wearing of all ornaments. (6)

The best abode is in form of flames through that fire-god receives the oblations directed towards him. O killer of enemies! He having received, carries them to all gods. (7)

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The punishment of words, Vag-danda, (censure), Dhigdanda, fine of money, Dhana-danda and the fourth punishment of killing (Vadha-danda) are said as his large teeth. (8)

Darbha (grass) is specified his brightly purified moustache. The Vedas are the parrots yoked to the chariot of that great soul.

Thus the image of Agni is described to you. It destroys the sins of people and gives them success. O King! You, who are invincible should meditate upon that at the time of sacrifice and in all ceremonies of fire. (9-10)

Thus ends chapter 56, entitled "The making of the image of fire-god (Agni)", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 57

Markandeya said : VirQpaksa has expanded eyes, a majestic staff, bright face, erect hair, two hands, yellow moustache and terrible face. (1)

His colour is reddish dark. He wears dark garments and all the ornaments. In his hands there are the staff and rein of the camel (or the bull with a hump). (2)

His wife goddess Nirrti with dark limbs, dark face and carrying a noose in hand, should be placed on his left. (3)

Kala (time) is called VirQpaksa and death (Mrtyu) is called Nirrti, O King! Therefore they have dark appearance (Tamasam Rupam) and dark garments. (4)

The staff in his hand signifies death and the reins of the camel signify the bondage. His conveyance (Vahana), the camel on his left is great delusion. (5)

I have narrated to you the form of the body of VirQpaksa who is the unrivalled lord of demons.

O King! Now I tell you the image of Vayu, having the best lustre. (6)

Thus ends chapter 57, entitled "The making of the image of Nirrti", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

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Chapter 58

Markandeya said : Vayu (the wind-god) is having the colour of the sky. His form also should be like that of the sky. He should be beautiful and with two hands. His garments should be flowing with the wind. (1)

O twice-born! On his left his wife Siva should be shown, as if desiring to go and Pavana (the wind-god) should be made holding the end of the garment. (20)

Similarly the goddess Siva should be made the most beautiful woman and the wind-god should have face with open mouth (Vyavrtta) and dishevelled hair. (3)

Vayu gives shelter to various smells and colours and supports them by his motion, that is why he has the black colour of the sky.

His garment is said to be the sky. His motion is the goddess Siva and the Anila (wind) is Aniruddha i.e. unobstructed. (5)

O King! Thus I have described to you the image of Pavana pervading all the universe and that of the goddess Siva, known to all the twice-born as the holiest form. (6)

Thus ends chapter 58, entitled "The making of the image of Vayu (the god of wind)", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 59

Markandeya said : Now I tell you about the making of the image of Bhairava. He should be made having a big belly, round tawny eyes, a terrible face with big teeth, two wide nostrils, a garland of Kapala (skulls) and ornaments of snakes on all sides. (1-2)

He must be made frightful and frightening the goddess ParvatI (the daughter of the mountain Himalaya) by the snakes and with the garment of elephant's skin, resembling the clouds full of water.

He must have many hands adorned with all kinds of ornaments. The hands should be like the big Sala trees and having auspicious sharp nails. (4)

This swaying image of Bhairava is very famous. The same when shown in front, it is called Mahakala. (5)

In his hand he should have a snake. In his left the goddess ParvatI (the daughter of the mountain) should be placed. She should not be in front of him. (6)

She should not be white or red in front of the chief group of the mothers, but his entourage should be shown and his Ganas of many forms should be made. (7)

Thus ends chapter 59, entitled "The making of the images of Bhairava and Mahakala", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 60

Vajra said : O propagator of Bhrgu-race! O lord! Kindly tell me about making the images of Visnu, goddess of earth (Bhumi), Ambara (the sky-god) and Brahma. (1)

Markandeya said : Lord Hari (Visnu) is having one face and two hands. He carries the club and the disc. The other description of body of the Lord praising him, is already narrated. (2)

Maya the illusory power of Visnu which binds the world is traditionally called Gahvari and the club in the hand of the lord always subdues all the creatures. She herself is Lakshmi, Dhriti, Kirti, Pusti, Sraddha, Sarasvati, Gayatri, the mother of the Vedas and the Kalaratri too. (3-4)

The disc in the hand of Visnu is the wheel which sets the world moving. O big-armed one! It is also the wheel of religion (dharma-cakra), the wheel of time (Kala-cakra) and the zodiac (Bha-cakra). (5)

Lord Visnu is Dhruva (polar-star), the valiant one always causes the Zodiac move. That is why the Lord, who is the chief in this world, holds the disc in his hand. (6)

Thus ends chapter 60, entitled "The making of the image of Visnu", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 61

Markandeya said : Mahi, the Earth-goddess should be made, having the colour of the parrot and adorned with divine ornaments.

She should have four hands and a placid-body and garments as white as the rays of the moon. (1)

O the delighter of the Yadavas! In the hands of (Bhu) the Earth a jewelled-vessel, a corn-vessel and a vessel full of medicinal plants and a lotus should be made. (2)

She should be made seated on the back of the four elephants of the quarters (Dig-nagas). The goddess with all the vegetable life, is traditionally said to be of white colour. (3)

Her white garment is religion (Dharma) and the lotus in her hand is wealth (Artha). (4)

The significance of the rest is known to the wise, so O king! it is taken as described to you by me.

Hence I narrate to you the form of the form-less sky, which is described by the Siddhas. (5)

Thus ends chapter 61 entitled "The making of the image of the Earth-goddess (Bhiimi)", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 62

Markandeya said : The sky should be made to have the colour of the blue lotus and wearing the garments of that colour. He should have two hands carrying the moon and the sun and he should be placid-looking.(1)

O king! thus I have described to you the image of the sky which is formed.

Now I narrate the image of that unrivalled grandfather (Brahma). Bear it in mind. (2)

Thus ends chapter 62 entitled "The making the image sky", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 63

Markandeya said : Brahma should be made, sitting on the petal of the lotus and having four faces.

Savitri should be seated on his left lap. O one who knows the religion! She should have the colour of the sun and have a garland

of rosary in her hand. O the lord of the earth! All other things of the form should be as described before. (1-2)

O placid one! this king of image of Grandfather Brahma, giving boons should be made. Or the image of the Grandfather Brahma, the unrivalled boon-bestower, under whose control lies the entire world, should be made as described before. (3)

Thus ends chapter 63 entitled "The making of the image of Brahma", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 64

Markandeya said : Devi SarasvatI should be made adorned with all kinds of ornaments. Standing and having four hands. (1)

In her two right hands there should be a book and a rosary and in the two left hands a vina (Indian lute) and a Kamandalu (water-vessel). (2)

She should stand with feet placed together and her face should be made having a moon-like face. The Vedas should be known as her hands and all Sastras or Sciences as the book. (3)

O king! The Kamandalu should be known as the nectar of all Sastras and the rosary in her hand is time (Kala). (4)

The VaisnavI (? Vina) should be known as success incarnate. There is no doubt about it. Her face is Savitri (Gayatri) Mantra celebrated as the foremost. (5)

The eyes of the lotus-eyed one should be known as the moon and the sun. (6)

I have narrated to you this very charming and holy form of SarasvatI. O chief of the kings! the person desiring success should make it and meditate upon it. (7)

Thus ends chapter 64 entitled "The making of the image of SarasvatI", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

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Chapter 65

Vajra said : O born of gods! Kindly tell me about the making of the image of Sesa who is the immeasurable powers of Visnu and who supports the earth. (1)

Markandeya said : Sesa should be made, like the moon and having the hood as bright as jewels. He should have four hands and blue garments. He should be wearing all kinds of ornaments. (2)

O the delighter of Yadu! Many heads should be made and the hood, which is in the middle, on that, beautiful earth should be made. (3)

In the two right hands of the god there should be a lotus and a mace and in two left hands there should be the plough and the conch and the sea of liquor (Surambudhi). (4)

O one with big hands! the Tala tree is said to be the universe. The plough and the mace are well-known. O the supporter of Yadu-race! Vanamala is also famous about which I have told you before. (5)

By the god (Ananta) this earth with mountains, forest and woods, is supported. (6)

On the middle hood, earth should be placed by him. (7)

O the chief of the Yadu-race! Let your desire for fame be satisfied by her who is surrounded by hoods. I have thus described to you, the image (of Ananta who is the form) of unthinkable great god Visnu. (8)

Thus ends chapter 65 entitled "The making of the image of Ses a (Ananta)", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 66

Markandeya said : O the best of the kings! The god Tumburu should be made, seated among divine mothers on a bull and having four faces like Sarva. Through me Mahadeva has described his (Tumburu's) form. (1-2)

In his hand carrying a citron there should be made a skull. The citron should be made as explained by Tryambaka (Siva). (3)

On his right two divine mothers should be there and on his left another pair of divine mothers. (4)

Jaya and Vijaya should be made on the right, while Jayanti as well as Aparajita should be made on the left. (5)

They all should have two hands and four faces. In the left hands of all there should be skulls. (6)

O great king! in the right hand of Jaya a staff should be placed and in the hand of Vijaya should be placed a sword with the colour of the mixed collyrium. (7)

O king! Jayanti should have a rosary in her and hand and Aparajita should have a small javelin in her hand. (8)

One foot of all of them should be made to rest on a stool. O king! the right should be placed on the conveyance and the left should be made bent. (9)

Jaya should be carried by a man and Vijaya should be riding an owl, Jayanti should be riding on a horse and Aparajita should (is) be borne on a cloud. (10)

Jaya should be made white and Vijaya red. O son of Yadu! Jayanti should be yellow and goddess Aparajita black. Great god Tumburu should be made as white as the rays of the moon. (11-12)

That glorious god the protector of the world, for pleasing the goddesses should be there among them. That adorable god, fulfilling the desires of the worshippers and killing the enemies of the gods (Tri-dasari-hanta), sits there. (13)

Thus ends chapter 60 entitled "The making of the image of Tumburu along with four goddesses", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 67

Vajra said : You narrated before, making the image of fire-god and the lord of waters. Like those two, kindly tell me about the image of the Sun-god and the Moon-god. (1)

Markandeya said : The sun should be made with an auspicious moustache. He should have the colour of the ornaments of vermillion, northern garment, good form and all types of ornaments. He must have four hands and great lustre. He must be well-covered by an armour. His girdle known as Yaviyanga should be made. (2-3)

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In his left and right hands sunbeams-reins should be made and he should have auspicious garlands full of flowers and rising up. (4)

On his left Danda (Sceptre) with very nice (human) form should be made and on the right Pingala having deep tawny colour should be placed. (5)

O the descendent of Yadu! both of them should have northern dress. On their heads Vibhavasū (sun-god) should put his (remaining) two hands. (6)

Pingalā should have a pen and a paper-leaf in his head and the god (Danda) should be carefully made to have a spear. (7)

Similarly on the left of the sun-god a lion and a flag should be made. On his two sides his four sons Revants, Yama and two Manus should be made. (8)

Or sun, the king of planets should be made surrounded by planets. (9)

On his all sides, there should be his four wives Rajni, Raks ubha, Chaya and goddess Suvarcala. (10)

The sun-god, whose charioteer is Aruna, should be seated on the chariot with one wheel, seven horses and bearing six spokes. (11)

The seven metres Gayatri, Usnik, Anustubh, Brhatī, Pāhkti, Tristubh and Jagatī are the seven horses of the chariot of Sun-god.'(12)

He supports the entire universe with the rays (reins). The lion in his flag is celebrated as the incarnation of Dharma (religion).

The god supports the whole world situated on his girdle. Rajnī is celebrated as the earth, Riksubha as the sky and Chaya as the shadow. Lustre is said to be Suvarcala. They are the wives of the sun-god. The glorious god is of red colour because he is the abode of light. (13-15)

He possesses unbearable heat so his limbs are hidden. Thus the Sun is celebrated as the abode of all. (16)

Thus I have narrated to you the form of the Sun-god, who is the lord of the day, who is present all over the world, the abode of light and heat, very bright, the lord of all and eternal.

Thus ends chapter 67 entitled "The description of the image of Aditya", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 68

Markandeya said : Lord Moon-god should be made highly lustrous, having a white body, wearing all ornaments, white garment and four hands. (1)

In the hands of the god there should be two white night lotuses (kumuda). Lustre (Kanti) personified should be on his right side and on his left beauty (Sobha) having matchless loveliness in the world should be made. In a corner of the left side there should be his ensign bearing the mark of a lion, as in the case of the sun. (2-3)

His chariot should have ten horses, two wheels and Ambara (sky) as his charioteer. The ten horses of Moon-god (Candramasa) are Sraja, Trimana, Vrsa, Vajl, Haya, Nara, Vak, Saptadhatu, Harhsa, Vyorha Mrga. (4-5)

Or his wives called constellations (Naksatra) extremely beautiful and twenty-eight in number. (6)

Or eighty two different forms (bhavas) of god's body should be made. O king! O delighter of Yadus! in ancient times, in the war of gods and Asuras, the constellations (Udus), through their wish multiplied their bodies, as the gods took the form of their masters. Then the Demons were killed. (7-8)

The god, whose form was assumed by the constellation, was celebrated as the presiding deity of the constellation. (9)

O Yadava! then again in the war of gods and demons, divine female forms in the same number were also made by their earnest desire. (10)

Their complexion and number (Varna-Sankhya) should be known as before. All the worlds bow down before these accomplished ladies. (11)

O the knower of religion! That is why Moon-god is traditionally known as the father of all the worlds. And when he is created the whole world is delighted. (12)

That Moon-form of Lord Visnu should be known as the best. The night lotuses in the hands of Moon-god should be known as delight and graciousness. (13)

O the delighter of Bhrgus! the nature of the Beauty and Lustre are explained. The Moon is made of the essence of water, so he is white in colour. (14)

The forefathers said that the nectar is the abode (essence) of water and Moon is indicated as that nectar. O king! Those who know Dharma having a flag marked with a lion, say that the horses of Moon-god are the ten quarters. (15)

Thus ends chapter 68 entitled "The description of the image of Moon-god", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 69

Vajra said : O one with big hands! Kindly tell me about the making of images of planets, because I believe that you know everything in this regard.(I)

Markandeya said : Bhauma (Mars) should be made like Agni (fire-god) and sitting on a golden chariot with eight horses. Budha (Mercury) should be made like Visnu and on a chariot like that of Bhauma. (2)

Brhaspati (Jupiter) should have two hands and the colour of heated gold. In his hands a book and a rosary should be placed. (3)

The preceptor of gods (Guru) should be wearing yellow garments (pitambara) and all the ornaments. He must be on a divine golden chariot with eight horses and a charming look. (4)

Sukra (Venus) should be made having a white body and wearing a white garment. He is said to have two hands, holding a treasure and a book. O the delighter of Bhrgu! he shines on a chariot with ten horses. (5-6)

Sani (Saturn) should be made dark and wearing a dark garment. He should have extended veins and two hands carrying a staff and a rosary. He should be seated on an iron-chariot

drawn by eight serpents. (7) Rahu should be seated on a silver chariot with eight horses. Only his head having the hair erect, round eyes

furnished with one hand should be made. Only the right hand should be made and that should be empty. (8-9)

One who knows, should make the form of Ketu similar to that of Bhauma, O king! only (a chariot with) ten horses should be made. (10)

Thus ends chapter 69 entitled "The making of images of Mars and other planets", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 70

Vajra said : O one with immeasurable lustre! O one knowing religion! Kindly describe to me the images of two Manus, as you have described Yama and the king of gods. (1)

Markandeya said : The present Manu should be made having the characteristics of a king, but the future one should be made, without all the ornaments, having matted locks and a rosary and carrying a water-vessel (Kamandalu). As he is engaged in penance, he is full of lustre, but lean. (2-3)

All other future Manus should be having the characteristics of ascetics. O Yadava! He should be made like Savarni Manu. (4)

All the past Manus should be made having the characteristics of a king. Lord Revanta should be made like the sun and on the back of a horse. (5)

Thus ends chapter 70 entitled "The making of images of Manus", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 71

Vajra said : O one with immeasurable lustre! tell me about the making of the images of deities of planets. (1)

Markandeya said : I have already described to you the image of fire-god and the lord of waters (Varuna). Similarly I have told you about Visnu and the king of gods (Devendra). (2)

O descendant of Yadu! Now I tell you about the image of Kumaras having four forms :
Kumara, Skanda, Visakha and Guha, (3)

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Kumara should be made, having six faces and adorned with the feather of a peacock. He should wear red garments and have the best peacock as his Vahana. (4)

In his right hands a cock and a bell should be made. In his left hands a Vaijayanti flag and a spear (Sakti) should be given. (5)

Skanda, Visakha and Guha should be made like Kumara. They should not have six faces and they should not be on a peacock. (6)

That eternal Lord Vasudeva manifested himself as four-fold Kumara wishing to lead the army of gods. (7)

Bhadrakali should be made charming and having eighteen hands. She should be standing in the Alidha posture, on a chariot drawn by four lions. (8)

O descendent of Yadu! In the hands of Bhadrakali there should be a rosary, a trident, a sword and a shield, a bow and arrow, the conch and the lotus. Sruka and Sruva (spoon and ladle used in the sacrifice), altar (Vedi) and Kamandalu, the staff and spear and the skin of black antelope and the fire should be given. (9-10)

The hands of Bhadrakali should be bestowing peace. O one with great luck! one of her hands should hold a jewel-vessel. (11)

Prajapati should not be on a carriage of swan. He should not be made four-faced. Other characteristics are like those of Brahma.

Vinayaka should be made having the head like an elephant's and four hands. In his (two) right hands there is a rosary and a trident and in his (two) left hands there should be a vessel full of sweet-balls and an axe. O destroyer of the enemies! his left tusk should not be made. He should be sitting on a seat, resting his one leg on the foot-stool and in his palm there should be a vessel full of sweet-balls. (13-15)

O the descendent of Yadu! he should be made having a big belly and motionless ears. He should wear the skin of a tiger and have the serpent as his sacred thread. (16)

Lord Visvakarma should be made having the form of the sun-god. He should have two hands like Sandarhsa form and a lustrous body. (17)

He is traditionally called Vis'vakarma, because he creates the universe. Lord Visnu who created the universe is called Visvakarma. (18)

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Thus ends chapter 71 entitled "The making of the images of Kumara etc.", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 72

Vajra said : O divine one! O you worshipped by gods! kindly tell me about the making of the images of the Vasus, of Ahirasa and of the Visvadevas, the Rudras, the Bhrgus, the Sadhyas, Adityas and Marutas. (1-2)

Markandeya said : The Vasu named Dhara should be given the form of Prajapati and the form of Visnu should be given to Vasu named Dhruva. Some should be given the form of the

moon and Anila that of Vayu should be given. Anala has the form of fire-god. To Prabhasa that of Varuna should be given. (3-4)

Similarly the Visvadevas should be given the divine form of Indra. The king of serpents is devoid of an eye, but with a bent forehead. (5)

Similarly Ahgirasa god should be given the form of Jiva rupa (Brhaspati), the Rudras the form of Mahesvara and the Sadhyas the form of Visnu. (6)

O the descendent of Yadu! Twelve Adityas should be given the form of the Sun. In their different works they are traditionally said to be similar to the rising sun. (7)

Visnu, Indra and Varuna should be made as I told you before. Maruta deity should be made in the form of Sukra. (8)

Thus ends chapter 72 entitled "The making of the image of the Vasus", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 73

Vajra said : O one with great luck! Kindly tell me about the images of other gods, because you are said to be omniscient. (1)

Markandeya said : Lord Kasyapa should be given the form of Prajapati. Ancient divine mothers Aditi, Diti, Danu, Kastha, Danayu, Sirhhika, Muni, Kadru, Krodha, Tura, Pradha, Vinata, Surabhi and Khasa should be made beautiful and having two hands. (2-3)

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O the delighter of Yadu! of these Aditi, Diti, Vinata and Surabhi, the glance should be mild. (4)

O best ofYadavas! all the divine mothers should be made by this kind of image-making. (5)

The other wives of Kas'yapa should have agitated eyes.

Dhruva, the lord of the group of planets should have the form of Visnu. He must have two hands, in which there must be a disc and reins. He must be beautiful and placid-looking.

Agastya, the great sage should be given the form of future (Bhavisya) Manu. (6-7)

So also Bhrgu and other great sages. Jayanta, the son of Sakra should be made beautiful, having two hands with a bow and arrows, grand and placid-looking. (8-9)

Lord Bala the son of Yama should be made having a shield and a spear.

Puskara should have the lustre like the leaf of the Lotus. In both his hands there should be given a sword and a book. (10)

Jyotsna (Moon-light), the daughter of the moon is matchless in this world and adorned with all ornaments, she should be placed on the left of Puskara. (11)

The lord Nala-Kubara the source of wealth should be made beautiful in form, with a face having two tusks and a jewel-vessel in his hand. (12)

The learned should make the image of Manibhadra similar to wealth-giver (Kubera). A palanquin (Sibika) should not be made for him, but with his wife he should have a man as his carrier (Vahana). (13)

Purojava, the son of Vayu (the wind-god) should be made having the form of Vayu and lord Varca, the son of Soma, should be made very beautiful and having a lotus as a play thing (Lila Kamala) in his hands. With which he becomes lustrous. (14)

Nandi should be made, having three eyes, four hands and strong arms. He should have the colour of Sindura or Aruna and should be wearing the hide of the tiger. In his (two) hands a trident and a javelin should be given. The third one should be raised above the head and the fourth should be in a threatening pose and looking at people coming from a distance. (15-17)

By this form only, the learned should know Virabhadra.

I shall tell you about the form of Dharma afterwards. (18)

Artha (the god of money) should be given the form of Lord Dhanada (the giver of wealth, Kubera).

Kamadeva (god of love) should be made full of matchless beauty in this world. He should be made having eight hands and adorned with the conch-shells and lotuses. He should have hands holding a bow and arrows and his eyes should indicate intoxication through drink. (19-20)

Rati, Priti, Sakti and shining Mada-s'akti, these four wives should be made having charming beauty. (21)

His four hands should rest on the bosoms of his wives. Makara (crocodile) should be made his flag and that great god should have five-arrow-heads. (22)

On his left side, Nidra (sleep) with hand put on the waist, should be made and on her right side there should be Sarhkarsana. (23)

Similarly Vasudeva and son Maikana are on the left. O sinless one! I shall tell you about the image of Lakshmi afterwards. (24)

The Goddess of Learning, Devi Sarasvatī, should be made, with four hands. O the delighter of Yadu! in her hands a rosary, the trident, the book and the water vessel (Kamandalu) should be made. (25)

Goddess Varuṇa should be exceedingly beautiful and having a Kalasa (pitcher). (26)

Camunda is said to be subduing all creatures. That mighty goddess should be made, having a dropping belly and the bosom covered by a red cloth. She should have many hands with weapons like trident etc. and a big chariot. (27-28)

Similarly three faced (Trimukhi) Śuska should be particularly made shrunk. The goddess should have many hands and is surrounded by snakes. (29)

Bhīma should have the garland of skulls and carry a skull-staff (Khatvanga). The messenger auspicious Śiva should be made having the face like a vixen. (30)

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O King! the goddess has four hands and standing in the Alidha pose, holds a vessel of blood (in her one hand) and (in other two hands) she carries a sword and a spear. In her fourth hand she should carry the flesh.

The mothers (Matara), about whom I told you before, should have the marks similar to those of the gods and should have suitable forms. (31-32)

The mighty goddesses, whose form is not described, should be dancing and carrying blood-vessels and flesh. (33)

The Eastern Direction should be a girl (Bala) red and sitting on an elephant. South-eastern direction should be a grown-up girl, of lotus-colour and sitting on a female elephant. Southern Direction should be a young lady yellowish in colour and sitting on a chariot. (34-35)

The south-western direction, belonging to Varuna the lord of waters, is dark-yellow and seated on a camel. The West Direction is dark, fallen from the youth and seated on a horse. (36)

O the deligher of Yadus! Wadava (north-west direction) is blue in colour and on the verge of getting grey hair. The north direction is white, old and is seated on a man. (37)

The North-east should be very old, pale and seated on a bull. The lower region is similar to the earth and the upper-region is similar to the sky. (38)

Kala, the Time should be made terrific, having a fearful face and the serpents and scorpions as the hair on the body. He should have a noose in his hand. (39)

Fever should be made fierce, having three legs, three bewildered eyes, three faces, three hands and ashes as his weapons. (40)

Dhanvantari, the physician of gods, should be made good-looking and with a beautiful form. In his two hands he should have a pitcher (Kalasa) full of nectar. (41)

Samaveda should be made powerful but with the face of a Horse. Or an intelligent one should give the form of gods to the Vedas. (42)

The Rgveda is traditionally known as Brahma, the Yajurveda as Vasava (Indra) similarly the Samaveda is known as Visnu and the Atharvaveda as Sambhu. (43)

Siksa should be known as Prajapati and Kalpa is celebrated as Brahma. Grammar (Vyakarana) is said to be SarasvatI, the goddess of learning and Nirukta to be Lord Varuna. (44)

Chanda is the altar (citi) similarly Jyotisa (Astrology) is lord Sun. Mimarisa is Lord Moon and Nyayamarga is the Wind. Dharma-s'astra are Dharma himself and similarly Purana is Manu. Itihasa is Prajapati and Dhanurveda is Satakratu. (45-46)

Ayurveda is Lord Dhanvantari himself. Phalaveda is goddess Mahl and Nrta-Sastra, the science of dancing is Mahesvara. (47)

Pancaratra is Samkarsana and Pasupata is Rudra. Patanjala Yoga is Ananta and Samkhya the sage Kapila. (48)

All the sciences of money (Artha-Sastra) are known as Kubera, the Lord of money. All the science of Arts (Kala-Sastra) represent Kamadeva, the master of the world. (49)

All the other sciences are said to be produced by that author, who is the deity of that particular science. He is like the incarnation of that science. (50)

O killer of the enemy! the image of the different limbs of time should resemble the form of their own gods. O the moon of the Yadu Race! thus I have told you, the image of all the best gods. (51)

Thus ends chapter 73 entitled "The making of the images of gods", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 74

Vajra said : Oh sinless one! Kindly tell me about making the form of aLihga. (1)

Markandeya said : When a Lihga is worshipped, the worship of the world is accomplished. Its upper portion should be made round, the middle portion should be made octagonal and the portion near the Brahmapltha (lower-most portion) the square. The round portion should be shown completely but the octagonal portion should be inserted to in the Pindika and the square portion should be in the Brahmapltha. The learned should know that Brahmpltha is below Bhadrapltha. The hem should be well rounded and curved from the front towards the top of the Lihga.

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The upward height should be double. That and other characteristics of the Liiga are laid down by the learned as in Brahmasutra. (2-5)

Thus ends chapter 74 entitled "The making of the image of the Liriga", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 75

Vajra said : Oh the best amongst the upholders of all religions! Kindly tell me in detail about the form of Vyoman, (the upper region), because when the Vyoman is worshipped, the worship of the world is accomplished. (1)

Markandeya said : Oh one with long arms! the lower-most part (of the Vyoman) should be square and then circular, then slightly four-sided and then fully square and then placed like Meru. This third (lower most) part of Vyoma, is called Bhadrapltha. This is the characteristic of all the Bhadraplthas. It has columns and its middle portion is quadrangular. (2-4)

On the top-most Bhadrapltha portion a lotus with eight beautiful petals should be placed and on the Karnika (the pericarp) there is the Sun-god. On the petals Dikpalas should be placed in their respective directions. Under the Brahmapftha the earth should be fixed. Therefore the upper region is known as Antariksa. All the best of gods live there. (5-7)

Oh one with long arms I have described to you Vyoma (the sky) which is full of gods. By worshipping it all desires are fulfilled. Oh the only hero in the world! Oh the chief of the Yadu family! I have completely described to you the true form of Vyoma. By worshipping Vyoma the entire world with all moving and non-moving entities are worshipped. (8-9)

Thus ends chapter 75 entitled "The making of the image of Vyoma", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 76

Vajra said : O delighter of Bhrgus! With what form should Nara and Narayana be made? How should Hari and Krsna be made?

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Markandeya said : Oh one with strong arms! Nara should be made green like Durva grass and having two hands. Narayana should be having four hands and the colour of blue-lotus petal. (1-2)

In between them Badarl adorned with fruits should be made. Along-side Badarl, both of them (Nara and Narayana) should be made, wearing rosaries and seated on a splendid and beautiful chariot with eight wheels drawn by the elements (Bhuta). They should be self-contained and wearing the hide of black antelope and having round matted hair. Their one foot should be placed on the chariot and the other one touching the knee. Here Hari should be made like Nara (a man) and Krsna also resembling the image of Narayana. (3-5)

Thus ends chapter 70 entitled "The making of the image of Nara-Narayana (Hari) Krsna", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 77

Vajra said : O one who knows Dharma! O the tormentor of the enemy! Kindly tell me about making the image of Dharma (religion), Jnana (knowledge), Vairagya (detachment) and Ais'varya (wealth). (1)

Markandeya said : One who knows, should make Dharma four-faced, four-footed, four-armed and of white colour. He should be wearing white garments and all ornaments. (2)

In his right hand there should be a rosary and in his left hand a book. On his right side there should be Adherence (Vyavasaya) in person and on the left most beautiful Happiness (Sukha) should be made. The hands of Dharma should be placed on the heads of both of them. (3-4)

The rosary is traditionally known as Kala (time) and the book is (Agama) or knowledge. The four faces are Yajna (sacrifice), Satya (truth), Tapas (austerity) and Dana (gift giving). (5)

Des'a (place), Kala (time), purity and cleanness (purification) are said to be his hands. Oh knower of religion! Sruti (revelation), Smrti (recollection), Sadacara (good behaviour) and Priyamatmanah (one's own self-contentment) should be known as the four feet of the god. Due to the predominance of Sattva he is

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white and he is celebrated as having knowledge as his garment. (6-7)

Or his fourteen wives should be made : Klr̥ti (fame), Laksmi (fortune), Dhrti (fortitude), Medha (intellect), Pusti (development), Sraddha (faith), Kriya (activity), Mati (judgement), Buddhi (intelligence), Lajja (bashfulness), Vapuh Santi (peace, Siddhi (success) and Tusti (satisfaction) - these are all the wives of Dharma. All of them should be made very beautiful

and lustrous. They should have two hands and nice ornaments. If one is initiated with one's wife (into Dharma), then one is established in Dharma. (8-10)

Thus ends chapter 77 entitled "Making the image of Dharma", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 78/11

Markandeya said : Vairagya-renunciation should be known as Pradyumna residing in the body of Kapila. (Kapilim Tanurh). His hand should be placed in the middle and his other hand should be attached to it. (1)

His other two hands should carry Sankha-conch and Cakra-disc. He should be sitting on the seat of a lotus-Padmasana and his eyes should be closed in meditation. (2)

That Lord Kapila should be made such that he is difficult to look at due to the matted locks (Jata), his shoulders should be muscular due to the breath control and his two feet should have the mark of the lotus. (3)

O King! he is wearing the hide of a deer Mrgajina-dhara and having auspicious sacred-thread-Yajnopavita. The lord sits in the middle of the great lotus and chants the mantra of the Lord. (4)

That great personality is sitting in the mental state of renunciation. His position is the highest position. That ancient personality is the preacher of Sankhya philosophy. He meditates in such a way that he is the concealer (Gopta) of this world. (5)

Thus ends chapter 78/1 entitled "Making the form of Vairagya renunciation", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

1 The vyankatesvara press edition omits this chapter.

Chapter 78/2 Markandeya said : O Tormentor of the strength of the enemies! Lord Visnu, who assumed the body of the man-lion (Narasimha) is called Jrlana (knowledge), by persons knowing Dhyana (meditation). (1)

He with heavy shoulders and neck, with lean waist and thin belly, should be seated in the form of a man, on a throne in an Alidha pose. He should be lustrous and adorned with all ornaments. His face should be surrounded by a garland of flames and should have flames as his manes. (2-3)

On the knees of the god, the demon Hiranyakas'ipu, having the colour of blue lotus should be tearing the chest of Hiranyakas'ipu, with his sharp nails. (4)

The learned knows Hiranyakas'ipu to be ignorance (Ajnana).

The lord embodying the soul of Samkarsana, is the destroyer of ignorance. (5)

Oh twice-born! this god Samkarsana always tears open the three-fold impurities of this world, arising from speech, mind and body. (6)

Hari, part manifestation of Samkarsana assuming the body of the Man-lion (Narasimha) becomes the destroyer of three kinds of Tamas (Ignorance). (7)

In this world no other kind-form like him exists. The Nrsirhha form of the god is the destroyer of all ignorance. (8)

Or Lord Hari, with two hands resting on the head of Gada (the personified club), should be seated at ease on a lion-throne adorning it. (9)

The lord, with a body full of a garland of flames and holding conch-shell and lotus, should have placed his raised foot in the hands of the Earth in human form. (10)

Nrsirhha should be adorned by hands with the emblems of the conch-shell, the disc, the club and the lotus. His hair should be adorned by the curling flames of fire. (11)

Or Narasimha should be made difficult to look at on account of Prabhamandala (halo). He should be furnished with all decorations or devoid of ornaments. (12)

sky is knowledge. I have described the three kinds of form of that inscrutable Janardana. (13)

Thus ends chapter 78/2 entitled "Making the image of Nrsirhha", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 79

Markandeya said : Varaha, the lord Hari as Aniruddha is endless wealth and power (aisvarya). By his supreme power he holds up the Earth by the tip of his tusk.(I)

Or the lord Human-boar (Nrvaraha) should be made having four hands, beautifully jewelled hoods, widened eyes due to wonder and engaged in looking at the goddess (Prthivi) Oh descendant of Yadu! in his hands the plough and the mace should be placed. He should be in Anjali pose (with folded hands) and with snake ornaments.

The Lord should be on his (Sesa) back, in alidha pose. On the span (aratni) on his left hand should be placed Vasundhara (earth) in the form of a woman. Her two auspicious hands should be made bowing (namaskara). (2-5)

In the hand that supports the goddess Earth the conch-shell should be there. His other hands should be holding the lotus, the disc and the club. (6)

Or his hand should be shown whirling the disc for cutting the head of Hiranyaksa or the lord standing in front of Hiranyaksa with a raised spear. (7)

The learned know Hiranyaksa to be Absence of Power and wealth incarnate. That destroyer of enemies was destroyed by Varaha through his Aisvarya. (8)

Or Varaha should be made in the form of a Human-boar (Nrvaraha), sitting in meditation like Kapila. Or he should be made two-handed and about to carry the pinda (globe) of the earth. (9)

Or he should be made as the personification of full anger in the midst of many demons. Or he should be made in the form of the Human-boar or entirely as a boar supporting the earth. (10)

Lord Varaha, the boar should be made irresistible and upholding the whole world with his supreme powers. O King! the power of that one, removing all the sins, is never restricted. (11)

Thus ends chapter 79 entitled "Making the image of Varaha", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 80

Vajra said : Oh one with big hands! Now on this occasion I wish to hear about the form of As'va-Sira (Hayagriva) Visnu with immeasurable strength. (1)

Markandeya said : Lord Hayagriva with the neck of a horse should be made, as the incarnation supporting the earth, with feet resting on the hand. He should have a smiling face and blue garments. (2)

Know the god Hayagriva to be a form of Samkarsana. He should be made having eight hands. In his four hands, the learned should give the conch-shell, the disc, the club and the lotus endowed with forms (Sakara). Other four hands should be placed on the personified Vedas. In old days the god Hayagriva had rescued the Vedas. (3-5)

Oh chief in the family of Yadu! The Vedas were stolen by two chief demons, then the God-head, Supreme Being having the head of a horse rescued them (Vedas) from the nether world Rasatala. (6)

Thus ends chapter 80 entitled "Making the image of Hayagriva", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 81

Vajra said : Tell me about the form of Padmanabha, the lord of the worlds, from whose lotus Pitamaha-Brahma, the god of gods was born. (1)

Markandeya said : Sesa, looking like a snake and having a head to be seen with difficulty due to the precious gems on his hoods, should be made lying in water. (2)

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Thereupon the god of gods Caturbhuja (having four hands) should be shown lying. Oh lord of the earth! His one leg should be placed in the lap of Laksmi; and the other one should be placed on Sesa's lap made of the "hood. His one hand should be extended upon the knee, of his another hand should be placed on the navel and the third hand should be placed under the head of the Lord and his fourth hand should be holding the sprout of the Santana (tree). Oh descendant of Yadu! On the lotus containing the entire world and sprung from the lake in the form of navel, in the front of goddess (Laksmi) Brahma should be shown. Madhu and Kaitabha should be made clinging to the lotus-stalks. (3-7)

Near the snake weapons in human shape should be placed. Oh the leader of Yadu-chief, thus I have described to you the image of that greatest god. (8)

Thus ends chapter 81 entitled "Making the image of Padmanabha", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 82

Vajra said : Oh propagator of Bhrgu race! Kindly tell me about the image of Laksmi, who is the mother of al the worlds and the great souled Visnu. (1)

Markandeya said : Oh king! Near Hari, Lakshmi with two hands should be made. She should be having divine beauty, white garments and hands holding the lotuses. The goddess, with a form matchless in this world, should be adorned with all kinds of ornaments. (2)

Separately, the goddess with four hands should be represented on an auspicious throne. On her throne a lotus with beautiful pericarps and eight petals should be made. (3)

Oh prosperous one! Oh one with long arms! On the pericarp the goddess should be seated like Vinayaka. In her right hand an auspicious lotus with a long stalk should be given touching the end of the armlet (Keyura). Oh king! in her left hand should be a charming pot of nectar. Oh king! similarly the other two hands should be made carrying the Bilva and the conch-shell. (4-6)

On her back side there should be a pair of elephants pouring two jars. Similarly on the head of the goddess a charming lotus should be placed. (7)

Know that (lotus) to be good luck and the conch to be highest prosperity, the Bilva to be the entire world and the lotus in the hand of Lakshmi is the prosperity and also the nectarine essence of the water. Oh best of the twice-born! know that the pair of the elephants is the prosperity, the conch-shell and the lotus, both two Nidhis (treasures). (8-10)

Or she should be made standing on a lotus and with hands carrying the conch-shell and the lotus. That greatly fortunate one, with two hands with all beautiful limbs, having the lustre of the interior of the lotus and adorned by all the ornaments should be standing on a lotus. (11)

Above and near the head two auspicious (Vidyadharas) angels should be shown moving near the head. Their right hands should be touching the head and the left hands carrying the swords. They should be engaged in looking at the goddess. (12-13)

Near that goddess Rajasri, Svarga-Lakshmi, Brahmi- Lakshmi and Jaya- Lakshmi should be made. They all should be beautiful and having good ornaments. (14)

Oh one with great soul! know that the lotus, on which Lakshmi stands, is Kesava, because that mother of the universe does not live without Madhusudana even for a moment. (15)

Thus ends chapter 82 entitled "Making the image of Lakshmi", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 83

Vajra said : What kind of image of Hari, assuming the form of Vis'va-rupa should be made? Kindly remove this doubt of mine, because you are called omniscient. (1)

Markandeya said : In the beginning, four Vaisnava faces of the god should be made. On that, again the faces of Mahes'vara should be made. They should be devoid of Is'ana face as told by me before. Above them the Brahml face, as said before, should be made. (2-3)

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Similarly other faces of all gods and others should be made sideways and upwards. (4)

The faces of all the living creatures, having various forms according to the category and all the glances (Drstis) as described by the great souls in Citra-sutra, should be shown in different parts on his head. (5)

Similarly, he should be made devouring all the various creatures with all his faces, causing terror to the creatures. Some faces moving upwards should be made auspicious. (6-7)

According to the capacity, the hands of that god should be made. All the hands that are shown in the science of dancing (Nrta-sastra) by the great personalities should be made in the case of hands of that god. Similarly other hands should be adorned by all kinds of weapons and carrying the sacrificial staffs. Other hands should be carrying the tools of sculpture and the implements of Arts. The remaining hands should be holding the instruments of music. (8-10)

O infallible one! another form should be made like that of Vaikuntha. Oh king, there also the whole of the three worlds should be shown in his limbs through paintings according to the Sastras.

All the colours should be shown in many heads of this great-souled god having many forms. (11-13)

Thus according to the ability the lord, the chief of all the worlds, should be made having entire form. It is not possible to describe completely the form of the Supreme Being; then what to do for making it? (14)

Thus ends chapter 83 entitled "Making the image of Visva-rupa", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 84

Markandeya said : Hear from me, who is telling about making the image of Aiduka. By worshipping Aiduka the worship of the whole world is accomplished. (1)

Oh the best amongst Yadavas! Oh the tormentor of the enemies! the learned should make Bhadra-pitha having four pleasing steps. (2)

Oh the tormentor of enemies! On it another Bhadrapltha should be made. And upon that another Bhadrapltha like that should be made. And upon that, a learned one should make the form of a Lihga. There too it should be adorned by the lines of the Lihga. (3-4)

In the middle of it a quadrangular fixed staff should be shown. Upon that thirteen floors should be made. (5)

O king! above that similarly a shining Amalasaraka should be made; and again on that a rounded staff having a sun and moon in the middle adorned by a shining disc should be made. (6)

O king! the floors and the amalasaraka which I referred to, should be known as the fourteen worlds. In the Lihga is god Mahes'vara and the circular staff is Pitamaha (Brahma). (7-8)

The quadrangular staff is god Janardana. Similarly the three Bhadraplthas should be known as the three Gunas (qualities). The worlds with movable and immovable entities are said to be the receptacle of the three qualities. (9-10)

Oh king! below the worlds, but above the Lihga the Lokapalas with spears in hands should be made in four directions. Oh descendant of Yadu! All the auspicious Lokapalas-Virudha, Dhrtarastra, Virupaksa and Kubera wearing the dresses like the sun and armours should be made having great lustre and adorned by nice ornaments. (11-12)

Know that Ganes'vara Virudha is god Sakra and know that Dhrtarastra is Yama, the conductor of the worlds, know that king of kings Kubera is the lord of all wealth-giver. (13-14)

O the chief of the Yadu-family! thus I have described the form of Aiduka, said to be conducive to the well-being of the people. Men who remain engaged in the worship of Aiduka get happiness in this worlds and at the end secure a place in the heaven. (15)

Thus ends chapter 84 entitled "Making the image of Aiduka", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 85

Vajra said : Oh the descendant of Bhrgu! Kindly tell me about making the image of great-souled, eternal Lord Vasudeva. (1)

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Markandeya said : He has one face, four hands, a placid form, colour of a cloud full of water. He is shining with the neck with auspicious lines like the conch. He is adorned by the best ear-ornaments (Kundalas) and with the best dress. He' wears the armlets and the bracelets. He is adorned by the Vanamala, the garland of wild flowers. He wears the Kaustubha jewel on his bosom and a crown (Kirtita) on the head. (2-4)

The lotus on his head should be made having charming pericarps. He is slim. He has long arms, joined fists and fingers with copper (coloured) nails. (5)

Between his two legs the earth having the form of a woman should be made. She should be tawny like nectar and with the middle (waist) beautified by Trivali (three-folds above the navel). (6)

The feet of god Janardana should be placed in her (goddess Earth's) hands and His feet a Tala apart. The right feet slightly coming out. (7)

The earth should be made with glances, surprised at the sight (Dars'ana) of the god. The god should be made with his waist-cloth extending up to the knee and the Vanamala should be made reaching the knees of the god and the sacred-thread should be extended to the navel. (8-9)

In the right hand of the god a full blown lotus should be placed and in the left hand a conch having the shape of a conch should be made. (10)

On the right, goddess Gada in the form of a woman should be made. She should be having a thin waist and beautiful eyes. She should be lovely, adorned with all kinds of ornaments, carrying camaras and looking at the god of gods. On her head the right hand of the god should be placed. (11-12)

On the left Cakra with a big belly, furnished with all kinds of ornaments and with eyes wide open in dancing should be placed. In his hands he should carry camara and looking at the god. On his head the left hand of the god should be placed. (13-14)

Vajra said : What is the fear of that god, that he always keeps all weapons ready. He is the soul of all and is destroyer of the fear of gods, the dwellers in heaven. (15)

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Markandeya said : Oh descendant of Yadu! these are not really the weapons, but they are the main elements whom Lord Hari supports. (16)

O one with long arms! know that the conch in the hand of the god is the sky. Similarly know that the disc is the wind and the club is the lustre of the lord. The lotus placed in the middle of his feet should be known as water. Oh king! these main elements released by Hari are soon split up, so Hari supports them. (17-18)

Visnu is called Supreme Soul and the souls in the body of creatures are released from him. You see before your eyes those elements (in the form of creatures) split up by all means. But, Oh delighter of Yadu! the elements held up by the god support the world. That their power to support should be known as the power of Visnu. (19-20)

Lord Samkarsana should be made having the form of Vasudeva, but Oh the best of Yadus! he should be with a white body and a blue garment. In the place of the club he should have a mace and in the place of the disc, the plough. They should be having the human forms furnished with beauty and with thin waist. (21-22)

Similarly Pradyumna should also have the form of Vasudeva, but it is commended that he should be green like the Durva-sprout and with white dress. In the place of the disc there should be the bow and in the place of the club there should be an arrow. Similarly the mace and the plough should be made (having the human form). (23-24)

The same form should be given to Aniruddha but his body should have the colour of lotus-petal and should be wearing a red cloth. In the place of the disc there should be the shield and in the place of the club there should be the sword. (25-26)

The personified shield should be having the form of the disc personified and the sword should be made like a man of high rank. Oh descendant of Yadu! the real beautiful forms of the disc, etc. should be partially shown on the heads of the disc, etc. (27)

O King! On the left hand side in the proper place, the best flags of the gods should be made as per instruction. They should be mounted on the staff and having the symbols (of each god).(28)

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The door-keepers of Vasudeva should be made having yellow colour. There are two heroes, Subhadra and Vasubhadra by name and having (Prasa) darts in their hands. (29)

Asadha and Yajhatara should be the door-keepers of Sarhkars ana. The heroes are of blue colour and they carry clubs. (30)

The door-keepers of Pradyumna are Jaya and Vijaya. Oh fortunate one! they both are of white colour and they carry swords in their hands. (31)

The chief of gods Amoda and Pramoda having great strength and prowess should be known as the door-keeper of Aniruddha. Oh fortunate one! Both of them are of red colour and carry (Sakti) spears. They should be made having good figures and wearing all ornaments. They should be having two hands with forefingers raised. Oh one with having long arms! their glance should be directed towards the door. (32-34)

Oh Descendant of Yadu! Know that Subhadra is Sakra, Vasubhadra is (Hutas'ana) fire-god and know that Asadha is Yama, the chief of gods. (35)

Know that Yajnatara is the unreproachable god Virupaksa and Jaya is Varuna, the great lord of waters. (36)

O delighter of Yadu! know that Vijaya is Pavana, the wind-god, Amoda is Dhanada (Kubera), the wealth giver and Pramoda is Siva Himself. (37)

They all should be made having bodies as described by Dinganaga. That is why they are described again like that, by the great-souled (Sages). (38)

Oh King! There are eight attendants of gods (Deva-ganas) I tell about them. Listen. (39)

It is said that Anima and Laghima the powers of becoming as small as atom and the power of assuming excessive lightness at will, are the door-keepers of Vasudeva. Mahima, the power of increasing size at will and Prapti, the power of obtaining anything at will, are the door-keepers of Sarhkarsana. (40)

Prakamya, irresistible will and Isitva (mastery) are (the door-keepers) of Pradyumna. Know that Amoda is Vas'itva, the power of control and know that Pramoda to whom all people pay obeisances, is Kamavasayita, the power of suppressing passions. (41)

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Thus I have told you about making the image of Caturmurti, the four-formed God. But the god called Vaikuntha should be made having one form. (42)

The Lord (caturmurti) described before, should be made having four-faces. When four faces are made it becomes Catur-four aspects of god. The front face which is known as the main face, should be made placid. The face of the right hand side, the face of knowledge should be made resembling the face of a lion. The face on the back-side, which is called prosperity (Ais'varya) should be (Raudra) terrible. Other features of the four faces should be made as described. (43-45)

O delighter of Yadus! Or Tarksya (Garuda) should be made four-armed. Similarly Oh the knower of religion! Garuda should be made with folded hands in the Anjali pose. On his back he (Catur-mukha lord) is seated at ease and in his hand there is a lotus. On the wings of

Tarksya (Garuda) Gada and Cakra should be seated. Or Sri (Laksmi) sitting on the seat of Tarksya or she should be seated on the left lap (of Visnu). (46-48)

Or the God seated on the body of Sesa serpent should be made charming. The face of the lord, thus made and covered by hoods should be seen with difficulty. The four hands of the Lord sitting on the hood of Sesa should be empty, but Cakra and Gada with human bodies should be made near him (the lord) or Laksmi should be seated on the body of that Sesa. (49-50)

Or Lord Hari should be made lying on the bedstead in form of Sesa. When lightning appeared, he is as described by me. (51)

The forms of Nrsirha, Varaha and Kapila, Vis'varupa, Hayagriva and Padmanabha, Brahma, Rudra and Rama were described by high-souled Puskara. (52-53)

The god Vamana should be made, having flabby limbs with narrow joints. He should be carrying the staff and ready for study. He should be made as dark as Durva (grass) and wearing the skin of black-antelope. (54)

Similarly Tri-Vikrama should be made, having the colour of the water laden cloud. (55)

He should be carrying the staff and the noose and with the conch-shell on his lips. The conch, disc, club and lotus should be made having their (natural) own forms. (56)

They should not be made having the human body. The rest should be as aforesaid. The god should be having one raised face and expanded eyes. (57)

The forms of Nara and Narayana and that of Krsna with Hari and the son of Varuna was described to you before. Hariisa, Matsya and Kurma should be made in their own forms.

But Janardana, the god of gods should be made as a horned fish. (58-59)

And similarly he should be made as a female (Mohini) form adorned by all ornaments and in her hand a pot of nectar should be made (on the extreme right hand side) and giving large gifts. (60)

And Prthu should be made as a king having the characteristics of a sovereign king (Cakravarti). Bhargava Rama i.e. Paras'urama) should be made difficult to look at on account of his circles of matted locks. (61)

He should be wearing the skin of black-antelope and in his hand an axe should be made. Rama, the son of Das'aratha should be made having the characteristics of a king. (62)

Bharata, Lakshmana and Satrugna of great renowned should be all made similar (to Rama), but devoid of crowns. (63)

Valmiki should be made fair and almost hidden from the sight on account of the circles of matted locks. He is engaged in penance, calm and neither thin nor fat. (64)

Dattatreya should be made completely like Valmiki.

Vyasa is dark, calm and lean. His matted hair is yellow. On his sides sit his four disciples Sumantu, Jaimini, Paila and Vaisampayana. (65-66)

Yudhishthira should be marked with all the characteristics of a king. Vrkodara (Bhima) as hunger as a wolf should be made, devoid of beard and moustache, having very massive limbs and a thin waist. He should have bent glance and contracted eye-brows and a club (in hand). (67)

Arjuna should be made dark as Durva (grass) and wearing a crown (Kirtita) and red armlets (Ahgada). He should be beautiful, adorned by all ornaments and carrying arrows and a bow. (68)

Nakula and Sahadeva both should be made like two As'vinas. They should be holding swords and shields and not having medicinal plants in their hands. (69)

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Krsna (Draupadi) should be made very beautiful and having the complexion of the blue lotus leaf. (70)

But Devakī should be made as fair as the white lotus leaf.

Similarly Yas'oda should be having the colour of Madhuka flower. The goddess, Ekanāmsa who is a part of Supreme Being should be made having a lotus in her hand and standing between (Bala) Rama and Kṛṣṇa, her left hand resting on her waist. (71-72)

Bala (Rama) should be made white and wearing deep blue garments and Kundalas (ear-rings). He should have eyes bent and oblique due to drinking wine. He should be carrying the ploughshare and the pestle in his hands. (73)

Kṛṣṇa should be made having the colour of blue-lotus-petal and carrying the disc in his hand. Similarly Rukminī should be made dark and carrying a blue lotus. (74)

Satyabhama should be made beautiful and seated on Garuda. And other goddesses should be made very beautiful and charming. (75)

Pradyumna should be made good-looking and carrying a bow and arrows. O King! He should be as dark as a sprout of Durva (grass), wearing white garments. He is full of intoxication, Lord Aniruddha should be made carrying a sword and a shield.

Samba should be made beautiful and particularly carrying a club in his hand. (76-77)

Both Samba and Aniruddha should be made lotus-coloured and wearing red garments. On their sides should be placed two female attendants with swords in their hands. (78)

Yuyudhana should be tall and carrying a bow and arrows in his hand. He should be resembling the colour, the interior of the blue (Utpala) lotus and having long arms and beautiful eyes. (79)

O king! It is not possible to narrate in detail, the manifestations of Viṣṇu, the god of gods. So these manifestations should be represented by the learned, after knowing their functions and consulting the Sastras. (80)

Thus ends chapter 85 entitled "Making the images of Gods", during the discourse between Markandeya and Vajra, in the third part of Sri Viṣṇudharmottara.

Here ends Pratima Lakṣaṇam.

Chapter 86

Vajra said : O the best of Dvija (Brahmin)! You have explained the auspicious characteristics of images (Pratimas). O one having limitless lustre! Kindly tell (us) very well about the characteristics of the Temples. (1)

Markandeya said : The characteristics of the temples are described on the basis of Hasta measure (taking the length of a hand as a unit). The measurement in terms of Hasta is shown in relation to the measurement of the whole construction (Sarhsthana). (2)

I tell you about that in detail. Hear from me the characteristics of the temple which is the best and which increases victory and health. (3)

The site platform (Jagatl) should be divided according to the portion of the temple. The jagatl should consist of three stages (Bhumikas) of equal height. The length of each stage should be made half of its height. The stage (Bhumika) one after the other should have the shape of the Bhadrapltha shape. (4-5)

Kati (the hip or the waist) of the temple should be made, half of the (height of the) temple, similarly the kuta (the portion of the temple above the Kati). The width of the flight of the steps should be one-eighth of (the measurement of) the bottom of the Kati. (6)

For each Bhumika (stage) should be of equal number. The Kut a (portion above the kati) should be divided into three parts, each having an auspicious Amalaraka. (7)

O king! The Kuta should be quadrilateral and gradually elevating. The (three parts) Vicchedas (compartments) should be decorated with a row of lions. (8)

The height of the door should be one-eighth above the deity. The height of the door should be made twice that of the width. (9)

On it an elevated Candrasala (terrace) beautifying the door should be made. O King! On the first veccheda (part) of the Kuta decorated by auspicious Amalasaraka the temple should be made with four bent (Bhagna) or unbent (na Bhagna) doors. (10-11)

Similarly in the other two vicchedas of Kuta the temple should be done. The temple should be surrounded by four separate

Candras'alas on the four doors. This charming temple is celebrated as Himavan. (12)

The temple having a Kuta with two chedas is called Malyavan and the temple with only one Kuta is called Srgavan. (13)

The Srgavan temple having only one door is called Agara. Agara temple having two girdles (Mekhalas) is called Bhavana. (14)

The temple having one Mekhala is called Grha. The Srgavan temple having two Mekhalas is called Nisadha. (15)

The same temple having only one Mekhala becomes Nila. The Malyavan temple having two Mekhalas is called Sveta. The same having one Mekhala becomes Vindhya. (16)

O king! the temples of all the gods except the varieties of Agara should be made facing any auspicious direction; but the varieties of Agara type should be facing only east and the west directions. (17-18)

O King! In these (Agara) temples the installation of only (Siva) Lihga is praised. The temples having one Mekhala or two Mekhalas mentioned above have divisions like Jagatl and Kati. O King! as before the third division Kuta should be made. (19-20)

The Valabhl temple built in the shape of Valabhl is beautiful. It is facing all the four directions. Its length is thrice its width. It has one Mekhala and on both the sides of the Valabhl temple there is a candrasala. In the temple three Amalasarakas should be made. In it one part is Mekhala and the other part is Kati and the third part is Valabhi, which are all famous. (21-23)

The extent of Mekhala should be made one-eighth part of the temple. The width of the Sopana (Step) should be two eights (one-fourth) of the Kati. In it a high gate should be made in one direction only, but this temple called Valabhl may be facing any direction according to the sweet will. (24-25)

In this temple the image of Brahma, Visnu and Mahesvara should be installed or Ekanarhsa should be installed between (Bala) Rama and Krsna or Trilocana (three-eyed Sankara) between Ganesa and Skanda or Janardana or Tvasta should be made between the Sun and the Moon. (26-27)

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In one temple Durga, adorned with many hands should be made; or there Laksmi the ornament of three worlds should be made. (28)

Or O King! there in the temple, Visnu lying on the hood (of Sesa) should be made or the god of gods Janardana, with his quadruple manifestations should be made. Or Dhanesvara (Kubera) should be installed accompanied by Sakra (Indra), Kinasa (Yama) and Varuna.

Other gods who are not mentioned by me, should not be made. (29-30)

The temple having four doors, each one facing one direction, is called Vrddhida. It is praised by Brahma. (31)

Or there the lord of the worlds Hari, with his quadruple manifestations should be made.

O King! The auspicious temple, where there are three doors reflecting three Gunas or where three doors thrice in height (tri-guna) are put, is called Triguna. (32-33)

Each of its door is facing one direction and it is with the walls of Garbhagrha. There in the temple Brahma, Visnu and Rudra should be seated. (34)

Or O the best of kings! Aditya, Visnu, Sun and Moon separately or Ganesa, Rudra and Skanda should be seated in the temple. (35)

O King! The temple having no Valabhl on the sides is called Valabhl, but the temple having sides is called Sikhara. (36)

The temple having no Valabhl on the sides becomes Vrttida and Kamada temples.

The Triguna temples having no Valabhl on the sides becomes Nrgrha (that having three doors and without Valabhl on sides becomes Nrgrha-the house of men). (37)

The temple, whose main door under the Valabhl in a direction is made wide, is called Turaga. The temple is desirable for Sukra and Sani (Retas and Manda). (38)

It should be made for Vinayaka and Bhadrakall also. O King! or it should be made for Skanda and Laksmi. (39)

Or it should be for Nagas and Pramathas. It is not recommended for any other god.

The Turaga temple, whose main door in a direction is widened and circular is called Kuhjara. (40)

It is recommended for the gods who are mentioned above in Turaga temple. O one having a great fortune! Moreover it should be made for Sakra (Indra). It is not recommended for other gods.

The temple which has the desired number of Garbhagrhas under Valabhl is well-known as Yathesta. It has desired length. It has one door and the door is of desired measurement. (41-42)

O king! The same (Yathesta) having one Garbhagrha is called Visala. O king! in this Yathesta and Visala, Mataras (Mother-goddesses) should be made. O the tiger among kings! Grahas (planets) or Naksatras (constellations) should be installed. (43-44)

Or O King! Aditya, Vasus, Rudras, Visvedevas, Marut-Ganas, Bhrgus, Ahgirasa, Sadhyas or two gods Asvinas or eight Dikpalas or five Maha-Bhutas (elements) these gods should be installed in the two temples (viz. Yathesta and Vis'ala). (45-46)

When Valabhl is extended on the back of Malyavan, it is called Bhadra which should be made for Bhadrakall. (47)

When Valabhl is extended obliquely on the back of the Malyavan, it is called Dvarasala. The temple is very dear to the learned. (48)

When the temple called Sveta is made like Bhadra it is called Subhadra. But when Saumya is made like Dvarasala (Dvarapala) it becomes Gandhamadana. (49)

The Saumya and Subhadra are praised by all of them.

A temple, having eight-sided Trikuta (summit), with three compartments and auspicious Amalasarakas and having eight-sided jagatl, with one Mekhala and eight Garbhagrhas, with eight doors in eight directions, is called Kamala. (50-52)

There the eight Lokapalas should be made in their respective directions.

Or there eight Grahas omitting Ketu should be made. (53)

O King! there the Grahastaka should be made in this sequence; Surya, Sukra, Kuja (Mahgala) Rahu, Saura (Sani), Candra, Budha and Guru. (54)

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They represent eight aspects; BhQ, Jala, Akasa, Vahni, Indu, Arka, Dlksitarka (one consecrated for sacrifice) and Marut.

Or Jagadguru (Guru of the Worlds) Mahadeva should be made there. Or Vasudeva in his eight fold manifestation in creating and causing to go.

Or in this temple Hari should be made in this way. Kesava in his fourfold manifestation should be installed there in four doors in four directions. And O best among the men! in four intermediate directions (Konas) beginning with liana (North-east) etc. Gods * Asvaslrta, Varaha, Narasirhha and Trivikrama should be installed. (55-56)

In Arunodaya temple the jagatl (plinth) is raised without the shape of a Bhadrapltha, Turaga type of temple where front part without Valabhl should be made. But Arunodaya temple is praise-worthy for all the gods. It should be made facing the east and the west directions, it should not face any other direction. (57-59)

When this same (Arunodaya) temple is made very long, it is called Guha. When two small temples are attached to the Aruna temple facing the north and south directions and when similarly jagatls are covered with Valabhlcchandaka (top-rooms) facing each other and the faces of the saubha (?sauma) doors are covered by beautiful jalakas. The temple is called Garuda; which is very attractive. (59-61)

In that temple the installation of Aditya is praised. In the two side temples Danda and Pingalaka or Sukra and Sani should be made or great king Kesava and Sankara should be made. (62-63)

Or, a learned man should make in the Garuda temple the Moon; and in the side temples, Sisira and Ambupa (Varuna) should be made. Or in the Garuda temple Kamadeva should be made and in the two side temples two Vanamallnas should be made. (64-65)

Or a learned should make the king of gods-Devarad (Indra) in the temple and in its two side temples two Vanamallnas should be made. (66)

Or in the Garuda temple Yama should be installed and in its two side temples Mrtyu and Kala should be seated. (67)

Or in the Garuda temple Varuna should be installed and in the two side temples Gariga and Kalindl should be made. (68)

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Or in the Garuda temple the lord of wealth-Dhanadhyaksa (Kubera) should be installed and in its two side temples Sankha and Padma (conch-shell and lotus) should be placed. (69)

Or in the Garuda temple Brahma should be installed and in its two side temples Kesava and Isvara should be made. (70)

Or in the Garuda temple Mahadeva should be installed and in its two side temples Visnu and Pitamaha should be made or O delighter of Yadu! Vinayaka and Kumara (Kartikeya) should be made or beautiful Vrabhadra and Nandi should be made. (71-72)

Or in the Garuda temple Garuda should be installed and in its two side temples Kasyapa and Vinata should be made. (73)

Or in the Garuda temple Vasudeva should be seated and in its two side temples Rudra and Pitamaha should be made. Or O Great King! Moon and Sun or Varuna and Anila, Lakshmi and Kala-ratri or Anala and Anila, should be made or O great king! Tarkasya (Garuda) and Ananta (Sesa) or Garuda and Aruna should be made. (74-76)

Or O the lord of the earth! in the Garuda temple Dharma should be made and in its two side temples Artha and Kama should be installed. (77)

A temple of the god should be made, having the shape of the Linga and having three Mekhalas. O the best of men! in this world it is called Sarva. When it has two Mekhalas it is called Trailokya and when it has one Mekhala it is called Linga. When it has Kirta and Valabhi it is known as Sarvalkta. (78-79)

When the Trailokya temple has Valabhi it should be known as Brahmanda, when the Linga temple is having Valabhi it is called Sara. (80)

These (above mentioned) six, Sarva and others, should be made facing East and West directions. A learned man should always install Linga in these temples. (81)

When the temple named Valabhi is quadrilateral without Mekhala, door and the wall in the front and having pillars, it is called Caturasra. It should be made beautiful.

Sakra with the groups of gods or Yama with Pitrs or Mahakala with Matrs or Nrsimha and goddess Durga should be installed in

that. O king! The Naksatras (constellations), the Moon, the Sun, Planets or Vasuki with serpents should be made in it. (82-85)

O King! when it (caturasara) has a Mekhala, it is called Samekhala. When it has two Mekhalas it is called Dvimekhala and if it has three Mekhalas, O the lord of the earth! it is called Mekhaladhya.

All the gods mentioned above and praised by all should be made Sabhasthas (seated in the assembly). O the best among men, those who are not mentioned also should be made Sabhasthas (as a courtiers). (86-88)

O lord of the earth! When these Caturasara and the following types of temples are with doors, they are known as Dhisnya, Salya, Budha and Indu. O King one desiring prosperity should make these temples and install any deity that one desires. (89)

When they are without Bhatti (walls) and having jala (Lattice) on four sides, they are called Chandra, Megha, Ambuda and Akasa. (Moon, rain, cloud and the sky). (90)

Caturasra temple having one storey and the shape of a house, is known as Grha. Lakshmi should be installed there. (91)

For all gods, the same (Grha temple) should be made having many storeys according to one's desire. O best of kings! that desired temple is called Bahubhumika. (92)

The temple having twelve storeys and six sides, is called Meru. It should be made with four doors for all the three gods. (93)

All the temples having eleven storeys are called Sukhlman. When it has ten storeys it is called Mandara. (94)

That with Nine storeys is known as Pariyatra and that with eight storeys is well-known as Alaka. (95)

That with seven storeys is Vimana and that with six storeys is called Nandana. By five storeys it becomes Panca-bhauma and that with four storeys is Catuskaka. (96)

That with three storeys becomes Tribhumi and that with two storeys is called DvibhQmika and that with one storey is called Eka-bhtimika. (97)

The temple round in shape and having one Mekhala round is called Samudga. When the same (Samudga) has the shape of Bhadrapltha and four sided Mekhala and eight compartments with

Amalasarakas are made, the round temple is known as Nandi temple. (98-99)

The temple having a long great axis is called Guharaja. There Bhadrakali or Visnu lying on the bed (of Sesa) should be installed.. (100)

The Vrtta temple (circular in shape) having one sikhara (summit) and two Mekhalas is called Vrsa, one having the shape of a Harhsa is (called) Hariisa and having the shape of a Ghata is called Ghata. (101)

The temple having the shape of a Sirhha is called a Simha temple and one having the shape of a Mandapa is called Mandapa. O the lord of the earth, there are temples (called) Dvadasasri, Sadasri and Astasri. (They are having twelve-sides), six-sides and eight sides respectively. (102)

I have described the temples, similarly I have described their As'rayas (bases) and sthitis (positions).

The temple having five Sikharas, four Mandapas and four doors is known as Kailasa. And one with three Mekhalas and three Kftas, is well known as Triakuta. (103-104)

The temple with one Srriga four Mandapas and four doors is traditionally known as Saumya. The temple is very charming.

O King, there is a temple named Rajaraja. It is praised as the chief temple. It has one jagatl which is knee-high and equal to one third of the temple, similarly the kati is also one third. Its sikhara is equipped with kuhara and decorated with various figures. It has one Mandapa (pavilion). Four small temples are placed at the intermediate directions, which are joined on the ground through four Mandapas, out of which two are at the base of the stair-case (sopana).

And in Rajaraja temple if the four Mandapas are devoid of s'ikharas and are at the base of the stair-case and if they are accompanied by eight Deva-grhas (small temples) it is called Dharanidhara temple. (106-110)

When Mandapas have Sikharas-the same is called Vimana.

The temple with four intermediate temples placed in between the Mandapas, the Mandapas equipped with Sikharas and Manjarl in the middle, is called Sura-rat due to nine Sikharas. (viz., four of

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the temples, four of the Mandapas and one of the main temples). (111-112)

The temple facing all the directions, either square or circular in shape and having raised Mekhalas with many vatayanas (windows), many jala gavaksas (lattice windows) is called Ananda. (113)

The temple, in which Amalasarakas are in continuous raising order from the surface of the Mekhala and in which there are many doors and which has neither munda nor skull-shaped nor sulagra (pointed like a sula) sikhara is called Susamah. (114-115)

When it has got a number of Munda the same is called Prabhajanah when it has got four Mandapas it is praised as Visva-Karma. (116)

The temple having four Mandapas like that of Susama type, is well known as Maha Sumana. (117)

When the temple has the shape of a Chatra (umbrella) it is called Chatrah or Mrdangah, when the temple has the shape of a Mrdanga; when the dome like a reversed Mrdanga it is called Vajra. (118)

O King! The temple in which there is one kati and similarly one jagati with five Sikhara in a row and five doors, is called Lokapala. It is praised in Lokapalas. Similarly they praise another type of temple which belongs to Maha-bhuta-gana. (119-120)

That temple has circular kati and similarly circular Mekhala, it is having eight sided Sikhara and adorned with eight doors. It is well known as Dig-bandha temple. It is for all gods.

The temple equipped with a door (? having pitcher like form) going to a Mandapa having the same measurement as that of jagati and one Sikhara, it is called Samanyah or ordinary.

The temple, which has a Mandapa with lattice and a Guha on its back portion and which has no Mekhala is called Suguhah. When the same has Triguna shape it is called Trigunah. (121-124)

When the Himavan temple has many pillars it becomes Nandaka.

A temple having pillars and Valabhi but void of walls is called Akasani. There Akasa should be imagined.

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A temple having sixteen sides is called Sodas'asri (having sixteen-sided). (125-126)

A beautiful temple having the shape of a Sahkha (conch-shell) is called Sahkha. And O king! the temple having a lotus like sikhara is called Vaijayanta. (127)

The temple having a Sikhara without (sides) corners is called Ambuda. The sikharas equipped with kuharas is called Mangala. (128)

Thus I have briefly described one hundred types of temples. When the direction is not mentioned they may be made facing any direction, according to the sweet-will. (129)

When the god is not mentioned, all gods can be installed (placed) in the temple. Especially in all, Visnudevas should be placed. (130)

The moon and the sun should not be (placed) installed together in one place. When the sun is with moon, it vanishes. It brings decay. (131)

The sun and the lord of the night (moon) should be made, facing quite opposite directions. They should face east and west directions and not facing north and south. (132)

When the two are facing east and west, O the knower of the religion, the moon becomes venerable (poojyah). It is auspicious. (133)

Similarly in one and the same temple two planets or Skanda and Vinayaka (Kartikeya and Ganapati) should not be installed, Naga and Garuda and Antaka (Yama) and Maheswara should not be installed. (134)

Similarly Mahakala and Nrsirhha, Rakta and Suska, Brahman and Rudra should not be installed in the same Vesma (apartment). Kratanta (Yama) or Bhadrakali should not be installed with Kamadeva. (135)

Similarly Varuna and Anala (Agni) should not be installed together.

Similarly when for the sake of one god, two others are worshipped. (136)

They may be placed together when there is the necessity for the religious rites of Lord Visnu. (137)

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O best of Kings! the linking of two gods, whose combination is despised, becomes praiseworthy in the company of other gods (e.g.) The sun and the moon should be placed with a number of planets. (138)

Skanda and Vinayaka should be placed near Mahadeva. Similarly Sesa and Tarksya (Garuda) should be installed near Vasudeva. (139)

In this way in different ways these opposite gods should be placed together according to the fitness of things. (40)

The characteristics of temples are briefly described as they were told by Pitamaha. O the best of kings, for the welfare of mankind you should always uphold this Sastra-Science with great efforts. (141)

Thus ends chapter 80 entitled "The characteristics of temples (PrSsada laksanam)", in the dialogue between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 87

Markandeya said : Now I shall you about the temple named Sarvatobhadra, (all-auspicious).

There four-souled (aspects) Hari should be made the lord of Jagatl. (1)

There one beautiful four-sided Jagatl should be constructed. Or that twenty-four Garbhagrhas should be constructed. (2)

On the back-side and higher than Jagati a compound wall should be built. The whole construction should be given the shape of Mekhala. (3)

O great King! there should be only twenty four temples. On four sides, of the Mekhala a flight of steps should be placed. (4)

The steps which are one-third of the length of the Mekhala are praised. O king, on the top of Mekhala and at each of the two-sides of the flight of steps, three temples should be placed. (Of these three temples) the first is Garbha-mandira, which is without Mekhala, in the middle of the two is a temple which is of Samanya type and without Mandapa. (5-6)

On its sides two temples named Himavat should be built having no Mekhala. At the base of the steps two beautiful temples should be made on two sides. (7)

These temples having no Mandapa-pavilion are called Devakula Darhstras in the Samanya type. Similarly at the corner, on the top of Jagatl a Deva-kula type temple should be placed. (8)

Here the middle temple should be made having Mandapa. Here four Mandapas with Sikharas should be erected. (9)

In the corners of the central temple and at the junctions of the Mandapas pairs of temples should be placed. (10)

Here each Mandapa should be adorned with three doors. At the fourth door should be Deva-garbha-grha. (11)

The gate-ways of the Mandapas should be decorated with stambhas (pillars). The number of the Sikharas in this temple should be nine. (12)

Of these eight are equal in height and the ninth is higher; there the middle s'ikhara should be made having no s'ikhara (pointed pinnacle). (13)

It should be decorated with various figures. It should not be skull-shaped or pointed like a s'ula. There the remaining eight sikharas should have kuharas. (14)

And O king they (kuharas) should be adorned with Jala and Gavaksa. O King! everywhere the s'ikharas should be made having auspicious Amalasarakas, Cakras, Patakas and Dhvajaks. This very lofty temple looks as if it were crowned with the sky. (15-16)

Now learn the installation of gods in this temple one by one, O King! here Vasudeva should be made facing east direction. Or it should be made facing the west. It should not be made facing other directions. O King! here the direction for Vasudeva should be east. (17-18)

According to that the other direction should be imagined. Lord Sarhkarsana (Balarama) should be made facing south. (19)

Thereafter Pradyumna should be made facing west direction. O King! Aniruddha is made to face the north direction. (20)

I have spoken about the Grhas at the juncture (Sandhis) of the Mandapa which is described, facing different directions, Laksmi

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should be installed on the right hand side of the first Mandapa. (21)

On the left hand side of the right hand side Nidra and on the right hand side Kala-ratri (should be placed). On the west of the right hand side Siddhi and on its right hand side Rati (should be placed). (22)

On the north of left hand side Kirti and on the south Sarasvati (should be installed). Similarly on the left hand side of the east Pus ti should be installed. (23)

In the Aisanya, north-east corner etc. in the corner temples respectively Asvasirsa, Varaha, Narasirha and Trivikrama should be installed. (24)

In small temples and in Bandhakas Mekhala should be made O the best of the learned men, there are to be placed twenty four deities. (25)

O Yadava! they are Tarksay, Sarikha, similarly Padma, Cakra and Lahgala (a plough), Musala, Ananta and Gada, similarly Tala, Trisula and Saranga, Sara and Makara, Parasu Mudgara and Carma and O king Pas'a, Pattisa, Nandaka and Sakti and similarly Musti, Vajra, Kaustubha and O Yadava; similarly Vanamala. (26-28)

Now hear from me the installation of gods in the Dvamstrah Devagrhas. O King! as before Indra and Agni should be installed on the right hand side. (29)

Yama and Nirrti should be placed in south-west direction. And in west Varuna and Anila and in the north Dhanesvara and Mahesvara should be installed. (30)

Or in Damstra-Devagrha eight planets Grahastaka should be installed. There Aditya and Sukra should be placed in the east, Mahgala and Rahu (Kuja-surau) should be placed in the west. (31) Similarly O king, Sanaiscara (Saturn) and the moon (Sasahka) should be installed in the west, Chandraputra and Brhaspati should be installed in the North. (32)

O King! on the Darhstra-Devagrha of Vasudeva two doorkeepers of Vasudeva should be made. Their names are Saubhadra and Vasubhadra and they are the masters of all the three worlds. The door-keepers of Saihkarsana should be installed. Their names are Asadha and Yajnatara. (33-34)

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Jaya and Vijaya should be made the door-keepers of Pradyumna and O king Amoda and Pramoda should be made the door-keepers of Aniruddha. (35)

In the Dvarhstra-Devakula temple the gods mentioned before should be installed. There the installation of the door-keepers is praised in many ways. (36)

They themselves should be known as the Dikpalas and similarly Grahas. Now you listen one by one to the names of the gods on the Jagati-Bandha (band). (37)

Gayatri, four Vedas, Vaisnavi and Aparajita; Mrtyu, Kala, Yama, Danda, Kavaca and Sara; Sarhkhya, Yoga, Pancaratra, Jnana, Pas'upata, Vyasa, Valmiki, Markanda and then Mahabhutas one after the other. (38-39)

In this kind of temple there should be a vast courtyard, beautified with natural celestial waters properly banked. (40)

Then a learned man should make four gate-keepers. The temple named Dvaras'ala is having a proper form and is beautiful.

Or the compound-wall (Prakaras), beautiful Garbha-guhas (inner-caves) should be made in a row. In these different incarnations of Visnu having boundless splendour should be placed. (42)

O the best of Kings! alternatively all multitudes of gods may be installed in proper order. O King! one who builds this type of temple and worships all gods according to the proper rite is called a cakravarti in all the millennia beginning with Dvapara (i.e. Dvapara, Treta and Kaliyuga). (43-44)

One who builds the surroundings of the temple lives in heaven as long as he wishes and then one gets sayujya with the god of gods Visnu. (45)

One who worships all the gods with the paraphernalia or Gandha, Malya, Namaskara, Dhupa, Dipa and Anna, in this temple even once, one gets the benefit of making the gift of all the three worlds in charity. Undoubtedly one gets whatever he desires.

As soon as this very beautiful temple with its Cakra and Pataka comes in sight all the troubles disappear. (46-48)

O King! O Yadava, if a man enters the temple his diseases, unnatural death and itayas (calamities) - (such as Ativrsti etc.) undoubtedly disappear. (49)

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O King! Akala Mrtyu (untimely death) Yoginis, Yaksas, Rakshasas, Pretas or Vinayakas have no power on them. (50)

Here in this temple all the principal sattvatas (followers of Visnu) attain sayujya (communion) with Visnu. All the male and female servants who live here go to heaven and remain there till the time of fourteen Indras.

O King! the king for whom this temple is built, also dwells in Indraloka and enjoys happiness for a long time. Any one who offers a Pataka has his sins swept away. All his Itayas-calamities subside and he attains excellent Punya (merit). One who completes such a temple becomes a cakravarti in the next birth. (51-54)

O the lord of the world! all the gods are installed with rituals in the temple as described by me. (55)

The water of the place always becomes a Tirtha (sacred place).

When one goes there on a pilgrimage (Yatra) or when a dramatic performance-yatra is given at that sacred place, all the gods with Indra, the maker of Somarasa (Savasavas), great omniscient sages and ancient Rajarsis (saintly kings) with their followers, who reside in heaven and whose valour like Indra, Gandharvas, Apsaras and the benevolent Bhuta-ganas personally come to witness the great festival of gods. The man who witnesses the festival undoubtedly attains Kalyana (prosperity). (56-59)

The king or his representatives or officers should never do any damage to the deva-dravya (the property of the god). (60)

If he does so, he falls into terrible hells along with his sons, catties and relatives and in this world he undoubtedly loses his position. (61)

By the grace of the god of gods, the devotees of the temple prosper with their cattle and hoards of wealth. (62)

O the moon among kings! one should see this temple of the lord of three worlds, though it may be built by an other person. By seeing it a man becomes free from all the sins and gathers Punya (merit). (63)

Thus ends chapter 87 entitled "The characteristics of Sarvatobhadra Temple", in the dialogue between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 88

Markandeya said : Now I shall tell you the general characteristics of a temple. A temple should be made so as to have 64 padas. (equal parts). (1)

The door put in the middle of the temple, facing the direction evenly (Sama) is praised. The height of door is double its width.

The column of all the temples (Grha-stambha) should be made from the wood of a pure tree. The door should be made of the wood of trees known as Deva-kula (family of five trees of paradise. Vir. Mandara, Parijata, Santana, Kalpa and Haricandana). The wood should not be perforated, should not exude moisture and should not be hollow. (3)

The door bent in the middle like the middle of the Vajra should be carefully avoided with great efforts. It should be made auspicious and accompanied with figures on it. (4)

The image with the pedestal should be less by one eighth of the door. There the image should occupy two parts and the pedestal one part. (5)

O one with big hands! The learned should make the kati one eighth less than the door. The Vasudha i.e. Jagati (platform) should be one third of the temple, so also the kati and Manjari. The praiseworthy Garbha-dvara (the door of inner shrine) should be less by one fourth of the measurement of the main door. (6-7)

A learned man should make the wall of Garbha less by one eighth of the wall of the temple. When it is one fourth of the height of the temple it is praised. (8)

O King! the Vasudha-sancara (the jagati passage) should be as part of kati. The sopana, the flight of steps should be in the middle and less by one-eighth (of the passage). (9)

Always the number of the steps should be even. Similarly they should not be made very narrow nor very wide. (10)

O King! the steps should be made (in such a way) that they may have less width as they rise higher from the base. On two-sides they (the flight of steps) should be decorated with lions. (11)

The temple should not be Munda (skull-shaped) or should not be pointed like a sula nor bent (Ananta), but it should be made even beautiful and having auspicious figures. (12)

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The pinnacle (Srriga) should be white-washed with lime (Sudha) and the ornamentations on its kati (Waist part) should be variegated. At each side of the (main) doors there should be pratiharas (door-keepers), as in the case of Garbha-grha doors. (13)

The pedestal of the god (image) should be made in the middle of the Garbha-grha. It should be like the Bhadrakalpa beautiful, polished and void of indentations (ghata vivarjitam). (14)

The image installed in this kind of temple always brings auspiciousness. O bravest of men, therefore one should always think to install the god with great efforts. (15)

Thus ends chapter 88 entitled "The characteristics of a common temple (Samanya Prasada Laksanam)", in the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 89

Markandeya said : O the knower of religion-Dharmajna, now learn the entry in the forest (vana-pravesa) from me, who is telling it.

On an auspicious day, constellation Nakstra and time Muhurta-after worshipping, the sthapati (architect) follows an astrologer-Daivajna and enters a forest. There he should examine the trees and decide which are to be cut and which should not be cut. (1-2)

O King! He should avoid the tree which are hollows, entwined with creepers, eaten by worms and similarly touched by fire and broken by wind. (3)

Similarly the tree broken by elephants, which have the nests of birds in them, which are near Tapasas-ascetics, which are watered with Ghata-jars and the abodes of Sattvas-living things should be avoided. The trees which are crooked or dwarfish, which have many veins, which are dried up at the top and which have become old in their infancy should not be selected. (4-5)

O great King! similarly the trees growing in a cemetery-Smasana, a temple, an ant-hill, lonely trees of a garden, trees indicating boundaries and trees growing on a road should be avoided with great care. Similarly Palasa (Butea Frondosa), Kovidara, Salmali (silk-cotton tree), Pippala (holy fig-tree), Vata

(banyan-tree), Amra (the mango tree), Puspaka, Kapittha (wood-apple), Vibhitaka (Terminalia Belerica), Vetasa (the cane) and the trees under which one takes rest; should be avoided. (6-8)

Nandana, Syandana (Dalbergia Ougeinensis), Sala (Shorea robusta), Sirhs'apa (Dalbergia Sisson), Khadira (Acacia Pennata), Dhava (Anogeissus Latifolia), Kimsuka (Butea frondosa), Padmaka (Prunus Pudum), Haridra (Canna Indica), Cinaka (Panicum miliaceum), Arjuna (terminalia tomentoza), Kadamba (Anthocephalus cadamba) and Madhuka (Bassia latifolia) and similarly Anjana, Deva-Vrksa and jatya (Jasminum grandiflorum) and Rakta-Candana (Ptyerocarpus Santalum) - these are the best trees. They should be known as praiseworthy. Those which are not mentioned are good. They are said to give mediocre result. (9-11)

The trees whose core is red are auspicious for kings, whose core is white are auspicious for Brahmins, whose core is yellow are auspicious for Vaisyas and whose core is black are auspicious for 3udras. (12)

One should go to the west in the evening and should cut the tree after giving oblation to the ghosts-Bhutas-living in the tree. (13)

O King! They should be offered food of Kulmasa-ullopika and other flowers; incense (Dhupa) etc. and then O one coming from the Yadu dynasty this Mantra should be spoken. (14)

O the living beings-Bhutanl-ghosts living here, I bow down to you. May you be blessed. Accept this offering and change your residence. After getting your permission and worshipping Pramathes'varas-Lords of goblins - I shall surely use this tree in a temple. (15-16)

If you cannot leave this tree, you should kindly tell me clearly in the dream. (17)

O King! O fortunate one! saying this the architect and the astrologer, guarded by armed men, should sleep there. (18)

Then if one of them sees an auspicious dream or does not see, accordingly the tree may be cut without any doubt. (19)

If one of them sees an inauspicious dream, the tree should never be cut. If the tree is to be cut, a wise man after getting up should cut it, the next day. (20)

O King! then making a Pradaksina, one should cut it down with a clean axe smeared with honey and ghee. (21)

O King! the falling of the tree whose tops are towards east or north or (Isana) north-east is commended. The falling of the trees, whose tops are on other directions, is censured. (22)

The tree broken by wind or resulting in violence to animals should not be accepted. The excellent tree which is fallen by efforts should be accepted. (23)

Its front root should be marked with great efforts; the foremost part should be used for the head of the god and the root should be for the base. (24)

The trees which are worshipped wrongly or which are slanting bring death. The pillars made from the reversed top and root should be discarded. (25)

The temple made by reversing Agra-Mula-the foremost and the bottom it decays. Therefore the trees having the foremost part on the east and the north should be used for making a temple. (26)

The reversing of Maha-varhsa and Varhsa great family and ordinary family is censured. The house made of Daksinagra turned to the south or paragra tree causes troubles to the owner. (27)

O knower of the religion! Therefore with all the efforts a tree should be marked at the top and the root and then should be brought. (28)

O great king it should be carried by a cart, by men or by bullocks, on an auspicious day, Naksatra and Muhurta after worshipping the land. (29)

A learned man should bring it nicely and sthapati will use it according to the proper requirement, purpose and lucky signs (laks ananvitam). (30)

O king! The man who enters the forest brings wood in this way and makes the house, his money, grains and sons always increase. (31)

Thus ends chapter 89 entitled "Daru-pariksa" (the test of the wood), during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 90

Markandeya said : O king! with the aforesaid ceremonies the astrologer and the architect should go to amountain and examine the stone. (1)

For Brahmins white coloured stones are good and for Kstriyas red. For Vaisyas yellow is beneficial and for Sudras black is beneficial. (2)

The learned people say that the stones, which have uniform colour, which are even and glossy (Snigdha), which are under the ground which break only after severe blows which are massive and pliant and beautiful which are smooth, void of sand, pleasing to the eye and mind, which are washed by the water of the river, pure and plunged in water, which are hidden by the shade of trees, which are near a sacred place and which are extensive and broad should be selected. (3-5)

The stones which are licked by fire or heated by the rays of the sun and which are used for some other work and affected by saline water should be avoided. (6)

Similarly the stones which are very much damaged, which are rough and used by unholy people and which are spoiled by cavities and full of various dots and curved lines, which are pierced and are full of vimalas (metal-ores) should be avoided. The Vimalas (metal-ores) should be known of three types viz. resulting from iron, bronze and gold. (7-8)

The stone which contains iron-ore, decreases the people, that which contains bronze-ore destroys the honour of the people and that which is full of gold ore it brings famine and destruction.

The stone in which circular lines are seen when polished or cut it should be known as the (Sagarbham) one with some creatures in it. If the stone has the extremely red colour as Manjistha (Red as madder) then there is a frog in it. If the circular lines in it are of yellow colour one should know that a godha a big lizard lives in it and if black a serpent. If tawny a rat and if slightly red-Aruna-a krkalasa (a lizard) should be known. (9-12)

If stone shows Guda (molasses) colour of pigeon colour then a house-lizard (Grhagodhika) if the colour of sward water; and of ashes or Valuka is to be avoided. (13)

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In this way by the external colour the thing inside the stone, should be known and another one should be selected. (14)

When there are no outward signs for finding Sagarbha-s'ila, they should be smeared with (certain milks) Brahmi, Mahes'varl, Sakrl, Vaisnavl and Slaksana-pes'ita stones having tiny layers, should be smeared with the milk of the she-goat. If after one day and night the stone does not absorb it, one should know that it is sagarbha-having living things in it. Such stone should be carefully avoided. (15-17)

Kasisa and Plta-Kasisa stones should be smeared with the milk of a cow. When the stone smeared with it becomes variegated, it is not praiseworthy. It is said to be pranigarbha. A wiseman should smear Mustaka, Karavlr, Kustha and Tallsapatra stone with the milk of a woman. (18-19)

And if the smeared stone sticks (Simisimayate) it should be inferred that there is deadly poison and it should not be touched with hand. (20)

The stone which has one of the eight colours - white, lotus coloured, like the black pepper and a flower, yellowish and having the colour of Mudga - (Kidney bean), Kapota (Pigeon) and Bhrhga (a black-bee); should be certainly known as praiseworthy. (21)

The stone which is black in colour, but which is combined with white like the diamond is specially auspicious and it increases sons and grand-sons. But the stone which is white in colour and is variegated with black diamond or the black stone with red diamond creates many difficulties. In all the stones having white colour, the diamond is said to be the praiseworthy. (22-24)

In all types of stones, the mixture of other colour is censured. Going on an auspicious day O king, a wise man should take a stone and bathe it with milk with Gavayas (auspicious things of the cow) and fragrant water and covering it with flowers and Darbha, an oblation should be given as before. (25-26)

Similarly the astrologer and the architect should sleep there for a dream. If an auspicious dream is seen as before, the stone should be brought. (27)

If the dream is not seen or if a bad dream is seen on the next day worshipping the group of implements and then worshipping

the cutter of the stone, O king, should be carried and brought as told before in the case of the trees. (28-29)

O the best of kings, you should know with great efforts the Garbha-Vijnana - the science of secrets of the stones and trees (for the temples). (30)

The stone brought by performing proper ceremony brings all happiness. Therefore one should do all efforts to enter the forest as told here. (31)

Thus ends chapter 90 entitled "The testing of the stone, (sila pariksa)", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 91

Markandeya said : Hereafter I shall tell you about the collection of baked bricks. White clay is auspicious for Brahmins, red for Ksatriyas, yellow for Vaisyas and black for the Antyajas-Sudras. A wise man should make one to take the clay with auspicious colour for him. (1-2)

The clay should be taken from unmixed and auspicious ground and then it should be dried. This dried clay should be mingled with water and aquatic plant-saivala-moss. (3)

It is said that from that loam brick should be made with a machine (yantra) which is one hand in length, half a hand in breadth and half of that (one fourth hand) in height. (4)

O King! then they should be baked in fire of dried wood, dried Gokarl (cow-dung) and grass. (5)

O King! they should be baked with milked fire and not excessive. The bricks which are not properly baked or which stick together should not be kept. (6)

The bricks which are excessively baked, break when a Rupaka is made out of them. The bricks which are not (properly) baked are without strength. The bricks which are struck together destroy the maker. (7)

The man who puts fire in the collection of bricks-Istakanicaya) is considered as bad as the seller of Soma. He is known as a sinner. (8)

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Therefore the fire should be kindled at the bottom (of the Nicaya) by a pure person. One desiring happiness in the present, should separate (the bricks) with efforts. (9)

O King! when the baked bricks become cool, they should be arranged together in appropriate forms and in proper place. (10)

O tormentor of the enemy! a wise man should arrange together the baked bricks in a form-Rupaka, in a proper place. (11)

Similarly it is enjoined that the stones also should be arranged in a Rupaka form. Similarly the (trees) wood should be arranged skilfully. (12)

A learned man should join the wood very well with iron (nails). It is enjoined that the unbaked bricks should be joined with mud. (13)

O king! with great efforts the auspicious joint of the baked bricks and stones should be made of Vajralepa. (14)

O King! I have told you about the making of baked bricks. It should be accompanied with lime. The limestones should be used for the temple of gods. It should not be used for domestic houses. (15)

Thus ends chapter 91 entitled "The examination of bricks (1st akapariksa)", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 92

Markandeya said : Hereafter I shall you the procedure of making Vajralepa. O king! one should bring with care, Bilvaka, Kapittha, Amra as well as the flowers of Salmali, the seed of Sallaki, the skin of Dhanvana and the paste of Vaca. (1-2)

O best of the men they should be taken in equal quantity. Eight times water should be added and boiled till it reduces to one-eighth. Then the vinyasa of sallaki, the guggula of Bakula, Bhallataka, Bilva, Kunduru, Sarja and Atasl should be added and boiled properly then it is known as Vajralepa. (3-5)

O king! the mixture of Laksa, Kunduru, Grha-dhuma (smoke in the house), the pulp of Kapittha and Bilva, Nagaphala, Bala, Madhuka, Kinjapa, Madana, Manjlstha, Amalaka and Sarja is also renowned as Vajralepa. (6-7)

O King! the mixture of the horns of bulls and the buffaloes, the hide of the goats and the milk etc., of the buffalo and cow and the juice of the Kapittha and Nimba is renowned as Vajralepa. (8-9)

The mixture of eight parts of Naga (tin), two parts of Kamsya (bronze) and one part of Rlti (rust of iron) similarly make a Vajralepa.

O King! when lime is baked (first) and then moistened and mixed with the hide of cows and rough hair it makes a Vajralepa. (9-10)

O King! stone houses should be built using one of these varieties of Vajralepa. (11)

O the best of the men! the houses made of baked bricks last long. When they are joined with Vajralepa they are more stable. (12)

O great good king! they last for a hundred years and O the knower of religion they may last even for a million years. (13)

O the tormentor of the enemies! all of them should be plastered with lime and then it should be white-washed with the lime for beauty. (14)

O the sinless one! I have told you very well about the making of Vajralepa. It should be used for the interiors of the temples and for big buildings. (15)

Thus ends chapter 92 entitled " Vajralepana", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 93

Markandeya said : In Krta-yuga the temple was not made on this earth, O king! people could see the gods before their eyes. (1)

In Treta and Dvapara yugas though the people saw gods before their very eyes, they made images-Pratimas and worshipped them according to the ceremony. (2)

In Treta-yuga the images of gods were installed in the houses. Then in Dvapara the sages Rsis made images in the forests. (3)

O King; the siddhas always worshipped them. The sages were happy to install the images (in the temple). (4)

In this Kali-yuga all people do this activity of installing the images. In Krta-yuga jnana (knowledge was) supreme and in Treta Tapah - penance was supreme. (5)

In Dvapara similarly the same (Tapah) should be known as supreme, but in Kali-yuga the cities are full of temples. (6)

O the best of the kings : the kings wishing to get Svargaloka or heaven should make them but the king should not make them in the mutilated cities. (7)

The king who is not wounded (hata) in a battle is fit to make a city. The same king should mint emblems marked with his name. (8)

O the best of the kings, all the kings should build fortresses. They should always be established with giving land, etc., in charity. (9)

He should install all the gods, otherwise he acquires sins (papas). In Kali-yuga the worship done by him brings undesired results. (10)

The doer gets undesired results even in other hundred lives. One gets good results by installing images in Krta, Treta and Dvapara. (11)

As in those three yugas the Siddhas worship the gods sufficiently, there is no siddha-puja in the worship done in Kali-yuga. (12)

Therefore, in Kali-yuga land should be procured by donation, etc. In Kali-yuga one who kills a king in the battle becomes a king, not any one else. (13)

He should install the image in the city formerly built. O Yadava; other persons also may do it by getting permission from the king. (14)

A stable installation in the Grhyas is the cause of the permission of the king; the worship done by others should be done again. (15)

One should donate land, etc., according to one's ability. He gets two-fold results and uplifts his (kula) family. (16)

After worshipping with proper ceremony, if a king worships with pious-Istapurta-religion undoubtedly gets the fruits of Rajasuya and Asvamedha sacrifices. In Krta, Treta and Dvapara, O

king the dwellers of heaven (gods) personally come to this Nrloka, but they never personally come in this Kali-yuga. (17-19)

Then (in Kali-yuga) they come, when they are evoked by the Brahmins at the installation. Hence in this Kali-yuga; a wise man should install gods with great care. (20)

In this Kali-yuga all the people are maintained (Palyate) by the gods who are worshipped. When the gods are installed and worshipped they receive (the oblations). (21)

Therefore in Kali-yuga, it is beneficial to install with great efforts. So always the gods should be installed by donating land,

etc. (22)

As the men go to the abode of the gods, by performing a sacrifice, O king; similarly they go there by installing a god. (23)

Therefore in this Kali-yuga, one should install a deity, by giving much alms. They should perform auspicious installation with great efforts, donating land, etc. (24)

O king, it should be installed at a fort, in a city and in an auspicious place; and in a street where is a marked place O king it should not be installed elsewhere. (25)

O King, in the village or a small village, where there is no market place a temple may be made outside the garden. It should not be made in the heart of a village. (26)

They should be built on the banks of a river, in the forests and in the parks and on the bank of a lake and on the peaks of mountains. (27)

They should be particularly in a beautiful cave near a mountain. The gods stay near such places. (28)

O the best of the men gods never come near the province where there is no reservoir of water. (29)

Similarly O the Lord of men; a temple should be made on the left hand side of a reservoir of water, or it should be made on front of it. It should not be made in any other place. (30)

When a temple is made in an island, the water near it is praiseworthy. The land on which a temple is made, should be examined. (31)

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O king, it should be installed at a fort, in a city and in an auspicious place; and in a street where is a marked place O king it should not be installed elsewhere. (25)

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They should be particularly in a beautiful cave near a mountain. The gods stay near such places. (28)

O the best of the men gods never come near the province where there is no reservoir of water. (29)

Similarly O the Lord of men; a temple should be made on the left hand side of a reservoir of water, or it should be made on front of it. It should not be made in any other place. (30)

When a temple is made in an island, the water near it is praiseworthy. The land on which a temple is made, should be examined. (31)

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The land which is white, red and yellow or black are beneficial to the varnas (Brahmin, Ksatriya, Vaisya and Sudra) respectively. Similarly the land with Kusa, Sara, Kas'a, Durva is beneficial. (32)

The land which tastes Madhura, Kasaya, Amla and Lavana are beneficial for all the people of the varnas respectively, you have heard all before. (33)

The sites which are covered with thorny trees, full of pebbles and clods (losta), which have chasms, which are uneven, difficult to approach, covered with ant-hills, full of many rat-holes, covered with various kinds of ants, always broken by cart-tracks and formerly flooded with water should be avoided. (34-35)

O King! similarly the grounds which had on it the slaughter house or prison or where the residences have been burnt by lightning or fire or which suffers the from evil eyes of those who live there, whose back is like that of a tortoise or which is triangular in shape and which is void of turnings and the shape of a snake (Surpa), which is low towards the south or at the

back and which had formerly taken in water and which had many veins (Susira) should be avoided. (36-38)

The ground which after being dug cannot be refilled with the dug out earth or in whose pit a lamp becomes faith, the garland of flowers becomes withered and water poured for filling it, does not stay should not be selected and the ground which gives out bad smell should also be carefully avoided. (39-41)

The ground which is opposite of this, is preferred. The ground which gives out good smell and good sound which is glossy and firm, whose earth dug out from the pit not only is capable of filling it, but also remains in excess and in whose pit the lamp does not faint and the flower put in it, does not wither and water stays for a longer time, this ground should be known as praiseworthy. (42-43)

The work of examining the ground should be done on an auspicious day. If while looking for a good site one sees an auspicious thing or one hears something auspicious the ground of that site is good and Oh king! it should not be examined. It is always praiseworthy and renowned. (44-45)

O the best of the king! if one sees or hears something inauspicious, there is no need of examining it further because it is really inauspicious. (46)

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O brave amongst the men! one should install a temple at the site on an auspicious ground.

O the moon amongst the kings! (if it is done so, it is beneficial to the maker and for one's own expansion. (47)

Thus ends chapter 93 entitled "The examination of land", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 94

Markandeya said : After selecting the site, a temple should be made. At first a learned man should clear the ground on an auspicious day. (1)

The learned man should apply Gomayas (five auspicious things obtained from the cow). Then one should worship the god of gods Vinayaka. (2)

Similarly, one should worship the tools of Vis'vakarma used for the purpose. It should be filled with the edible cereal grains-palaollupika Kulmasa Odana-rice and parpatas Paramanna sweets and Puspa, Dhupa and Anulepana.

After worshipping the astrologer and the architect, O king, one should clear one's own land as far as one can see. (3-5)

Then the learned should clear the land from which salyas are removed. After that the ground should be firmly filled with the soil. (6)

It should be again filled solidly with the soil of the same recommended colour and from which the s'alyas are removed. (7)

The site filled with soil should be made very firm and quite levelled. Then to find out very small salyas, Salya-Parlksana the test of the salyas should be done. (8)

O King! an intelligent man should do it with effort, as I tell you.

O King! if the soil is full of salyas, after taking of the s'alyas, a learned man should nicely fill the site with good soil. Having cleaned the site in this way, the kurhbha (pot) should be installed. (9-10)

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On the same day on four sides, the Silanyasa (laying of the foundation stone) should be done. It should be done with fire-bricks, on four directions. (11)

The clay-bricks of wooden blocks should not be installed. On an auspicious day, auspicious Nakshatra and Muhurta, after worshipping the pot-shape should make of stone slab in the temple made of stone. In other places copper-pot should be placed firmly with it. (12-13)

Having don sixty-four round padas on the levelled place, O twice-born! there Devata-nyasa (installation of all the gods) described in the Vastu-Vidya should be done according to the rituals. (14)

Then worshipping Sri Vastudeva, the worship and Mandala of Vastudeva-gana and god Vinayaka and Visva-Karma and the vessels used in it, should be performed according to the rituals with Gandha-Puspa, Naivedya-Drpa-Dhupa. (15-17)

Then one should offer Ghee (Purified butter) sanctified by uttering Omkara in a sacrifice for god Sridhara, Visnu and then a sacrifice-Homa should be made for Brahma, in front of Brahma and Vastudeva-gana. Then putting the Kumbha-pot-Sila-nyasa should be made. (18-19)

O King! then in the north-east Ais'ana corner a stone-slab-sila (should be laid first and then make its Pradaksina. (20)

On the same day Sutra-nyasa should be done Yatha-Nivesa, according to the fixed plan of the temple. (21)

O Lion amongst men! After completing the lay out (Sutra-Vinyasa) nothing more should be done. If it is done, it is harmful for both. (22)

Then the place of the kurhbha and sila should be fixed with the astringent water of Vata (Banyan tree), Asvattha (Peepal tree) and other ausadhi (medicinal) vegetation. (23)

Thereafter smearing should be done with frequent things like candana-sandal wood, etc., then it should be covered with clothes and flowers. (24)

Then uttering the name of each one. DhQpa-Dlpa and su-naivedya should be offered in their names. After that the best of Brahmins are worshipped with Daksina. (25)

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Then the person knowing the name-Nama should worship the astrologer and the architect. Thereafter the performer or the architect or the astrologer should chant this Mantra. (26)

O Nanda, the heir of Vasistha by this worship kindly make us happy with vasus-wealth. O Jaya the heir of Bhrgu, kindly bring victory to our progeny. (27)

O Purna, the heir of Ahgirasa! Kindly fulfil my desire. O Bhadra, the heir of Kasyapa, kindly make my mind noble. (28)

O Charming and joyful Nanda and Vasistha having all the bija, all jewels and medicines, please rejoice over here. (29)

O Subhaga (very fortunate) suvrata (having good rite) Bhadra-Kasyapi the daughter of Prajapati goddess in form of four sided earth you also rejoice over here. (30)

O adorned goddess Kasyapi (the earth)! producing prosperity in life (bhvabhutikara), great Acaryas are worshipping with Gandha and Malya-fragrant substances and flower garlands, you rejoice over here. (31)

O Avyanga, Aksata, Purna and the daughter of Ahgirasa muni O Istaka (giving desired things) kindly give me my desired thing. I desire prestige. (32)

In the property of the lord of the country, the lord of the city and the lord of cattle. Kindly increase the people, cattle, elephants, horses and the wealth. (33)

According to these ceremonies the levelling of the land should be done. O great king! The doors should be placed and similarly the height of the doors. (34)

Similarly the height of the pillars and O the best of Yadu! the bamboos should be fixed and the height of the Amalasarakas and the symbols of the deity should be erected. (35)

Whatever the symbol of the weapon and the vehicle of a god be, one of the symbols should be placed on the Amalasaraka. (36)

When it is completed and white-washed, the drawing up of pictures should be done. The kati should be nicely pictured, the back should be white-washed. (37)

The picture fulfilling the desires and giving all prosperity, should be done scientifically. There in the picture other astonishing things should be painted with efforts. (38)

Or on the temple of Visnu the symbol of a Garuda should be made and on the temple of Durga a lion and on the temple of Hara trident should be placed. (39)

On the temple of Laksmi the symbol of a lotus, on the temple of Brahma that, of a Hamsa, on the temple of Kamadeva or cupid an alligator (Makara) and on the temple of Samkarsana (Bala-Rama) a Tala should be the symbol. (40)

On the temple of Aditya there should be a lion in a half moon and on the temple of the moon a Mrga-deer standing in the middle of a circle should be there. (41)

On the temple of Sakra (Indra), Thunder-bolt (Vajra) and on the temple of Vaivasvata a Danda should be made. On the temple of Varuna Pas'a and on the temple of Dhanada (Kubera) Gada (Mace) should be there. (42)

O king on the temple of Skanda (Kartikeya) a Sakti should be made and on the temple of Ganapati Parasu-an axe-should be the symbol. On the temple of Agni a Jvala-flame is prescribed. (43)

For Vayu, the wind god, the symbol should be Ambara-bhahga crumpled cloth and for Nirrti, goddess of Death a Camel-Ustra should be the symbol and for other gods the symbol should be their own weapon. (44)

O king! then Dhvaja-flag should be placed; because demons Asuras like to stay in the flagless temple. (45)

By Dhvaja all the sins of people are destroyed therefore by all means a Dhvaja should be placed on a temple. (46)

O King! by building the temple in this way, there is always growth. There is no doubt about it. Therefore O Adinasttva, (possessing goodness) by all means a temple should be made with ceremony. (47)

Thus ends chapter 94 entitled "Brahma-Sila-nyasa-Dhvaja-Vidhi", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 95

Lord Markandeya, having severe penance-Tapa and a very very long life said this. King Vajra asked, "O lord! How does one get the knowledge of eight Salyas (Asta-Salya-Jnana)!"

Lord Markandeya said to him : Once upon a time a great creature Bhuta (Mahad Bhuta) arose to destroy the three worlds. The gods quickly caught hold of the creature and threw him down with his head fearing that it may rise, the gods sat on its limbs. Parjanya (rain god), etc., sat on the right hand side limbs, in order, on the left Nega, etc., an inverse order, Parjanya and Hutas'ana on head, two Kara-grahas Mahendra and Aditi, on ears Khyaditi, on the chest and shoulders Satya-Bhrs'a-antariksa Pavanah, on the hand Nagarajanah headed by Chandra-Bhallat, on the other hand Savitr and Savita, on the arm Rudra and Vyadhi, on the other arm Aryama, on the armpit Prthivl-dhara, on the sides (parsva) puspa-Vitatha and Brhat-Ksata, on the other side Sosa-Soka and Yaksas, on the heart Brahma on the jathara-belly Vivasvana and Mitra, on the Medhra (Penis) two Jayendras and on the Vrsana Testicles, Yama and Varuna, on Sfija-hips-two vrsasuras on two (Urus) thighs Gandharva and on (Janghas) upper part of the legs pus padantas and on the knees two Mrga-grivas, on the legs Pitrdauvarikas should be placed. Similarly on the North-east direction (Is'anl dik) the head of the Vastu-purusa and on the south-west (Nairrutl dik) direction the feet of the Vastu-purusa should be placed. The Salya should be fixed on that part of the Vastu-purusas body, on which the Prasta-inquires touches or on the limb of the Grhapati where there is frequent ailing. Then addressing Vastu-purusa, the oblation of purified butter - Ghrta should be given one by one. Or it should be offered at the place where the characteristics of the fire (Agni) become inauspicious, when Ghrta is being offered.

Now I shall gladly tell you about the sixty four Pada vibhagas of the same god. Outside it on the east there is ardha-pades'vara (The lord residing in the ardha-pada). Parjanya is the presiding lord of the Adhyardha Pada. Parjanya, adhyardhapadesvara takes the hand. Mahendra, Ravi and Satya and Vrsa are the lords of two-two padas respectively. Antariksa is the presiding lord of the ardha-pada. On south Pavana is the presiding lord and Puspa is the lord of ardha-pada. Vitatha is the presiding lord of the adhyardhapada. Brhat-Ksata, Yava, Bhrriga and Gandharva are the lord of two padas, Kos'a is the lord of adhyardha-pada. Sesa is the

lord of ardha-pada and here Din-nagaraja is the lord of ardhapada. Mukhya (the main) is the lord of ardha-pada. Bhallata, Candra etc. gods are the lords of two padas. Raga is the presiding lord of adhyardha-pada. Tadas'ana is the lord of the ardha-pada after that from the east are the masters (Natha) of ardha-pada (Ardha-pada-natha). Yaksha is the master of two padas. Aryama is ardha-pada-natha, Savitra is ardha-pada-natha on the south, Savita is dvipadanatha-master of two padas, Vivas van is ardha-pada-natha, Jaya is ardha-pada-natha on the west. Indra is the natha of two pads, Mitra and Rudra are the master-natha or ardha-pada. On the north Vyadhi is the natha (master) of ardha-pada. Mahldhara is the natha of two padas. Kama is the ardha-pada-natha. In the middle Brahma is the lord of four padas. In this way there are thirty-two gods outside it. Inside there are thirteen. In that way there are forty-five gods.

At the time of asking the question, one whose name or sound (Ruta) is heard should be considered; or from the first letter of the word asked by the person asking the question should be considered. And in the group of Akara etc. horse, man, dog, jackal, sheep, donkey and goat should be understood. In reality in the middle of nine fold divisions (Navadha Vibhaktasya madhye) Va-kara A-ka-ja-ta and Sa-ga-are the letters found amongst the ancient (or in the directions beginning with east-Praacyadisu). The Salya should be placed in the direction from which the first syllable of the Vastu is heard. In the centres devoid of the Lagna, Salya becomes solid. In the sinful centres the direction is fixed with Salya, according to Rasi for controlling Bali the Salya of the bone should be used, when strengthless sugar, burning charcoal (angara), wood, Tusa (Husk), ashes etc. are used, the builder dies under all the circumstances; when sugar, husk, kesa (Hair), burning charcoal are used as Salya calamities such as sorrow, unfortunate happenings, disease, death or theft occur. A god is

not installed in the temple where there is Salya. Therefore all efforts should be made to make a temple of Vastu having no Salya. On the south of the temple there is Kosabhavana, treasury of the god, on its south-east corner there is the Mahanasa (kitchen). On the south there is the Snana bhavan (bathroom). On the south-west corner

1 These letters mean the group of verses beginning with the letter a, ka, ja, ta etc.

there is kupya-grha. On the west corner is the water-room. On the north-west corner there is Bhandagrha. There is Preksagara-auditorium in the north. On the north east corner there is the ejya-grha worshipping chamber.

In front there is Karma-kara-grha-the house for all the workers. All of them should be made without Salya. Everywhere by the Dravina-Salya (substance-Salya) there is expansion. It is learnt that way. It is said -

In Urdhvastha, Kendraga and Saumya, there is Salya called Dravina. There by the Kendra-ras'i the direction should be known. (1)

The Place where Usma-warmth is found or where the earth has the shape of an umbrella or if the ground has a peak, one should know that there is Vitta (money). (2)

If the land is possessed with bluish flies with white wings and the land which has bad smell, under that land there is money. (3)

The place where two Puskaras are seen rising from one Nala, people often say that under that there is much wealth. (4)

It is said that if the (Aksira and Ksirina Vrksaha) trees having milk or no milk are surrounded by (Tantus) fibres, also people say that there are thornless or thorny plants, there is wealth. (5)

O King! it is said that the place where a Vandaka is found on the tree and where the Kirhsuka is white there also wealth is found. (6)

It is said that the place where the Himambhasa-waters of the snow is found and trees do not grow or where the trees produce flowers out of season, under that there is money. (7)

O the lord of Kings! the place where the Sarangaka couple and where there is a snake with variegated head, under that there is wealth. (8)

Thus ends chapter 95 entitled "Salyoddhara in the Pratistha-Kalpa", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

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Chapter 96

Vajra said : O one from the Bhrgu family! At what time should the installation be done? Of what type does it become when done at a particular different time? (1)

Markandeya said : O Yadava! Now here I tell you about the time of the installation, when done at a particular time it becomes of a particular type. (2)

When in this world the installation is done in Krta age it is Vaisnavi always stay near. It gives money, grains, boon and prosperity. (3)

When it is done at the age of Tridasesa-guru of the gods, it is Aindri. It is lustrous (Tejovati) prosperous and controlling the ghosts. (4)

Similarly when done in Agneyakala it brings Bhuta-daha. The people should understand that Tvastra is always wonderful. (5)

When done in Ahirbudhnya, it is always firm and bestows mercy on the people. When done in Pitrya-Kala the performer is ruined and it brings death. (6)

In Vaisva-Kala it brings the welfare to the performer and it is desirable to the people. When done in Saumyakala it is Saumya and Kanta. And it is beneficial. (7)

When done in the Aindragna-Kala it is destroyed and destroys the installer. When done in As'vina it becomes prosperous, but it is destroyed soon. (8)

When desired by the people done in Bhagya-Kala, it is sinful on the part of the performer. O the best of men! At an inauspicious age, the installation should be done. (9)

A particular god who is the lord of the Yuga is praised. That installation is full of money, grains and prosperous. It brings welfare to the performer. (10)

When done in the year called Sarhvatsara, it is always permitted. When done in Paripurva time, it is called Bhutaghni and well-known in this world. (11)

If it is done at Ida-purva-Kala it is Varada, Saumya and thought beautiful by all. When done at Anu-pQrva time, it is boon-giving and full of money and grains. (12)

If done at Tat-purva time it is destroyed and it brings destruction to the installer. There also that of Sambu, Mrtyu and Yama are beneficial. (13)

If done during the Uttarayana-period it is Saumya and it increases the wealth! It is full of money and grains, prosperous and produces joy among the people. (14)

When done during the Daksinayana-kala, it increases the sins. And there too when the Devesa is sleeping (after Deva Sayani Ekadas'I) it increases all the bad things. (15)

O King! when done in Sisira Season (winter) it becomes Drdha-firm. When done in Vasanta (spring) it is Saumya. It is prosperous and boon-giving. (16)

When done in GrIsma (summer) it is lustrous, lovely and controls the ghosts. If done in Pravrt-kala the rainy season it is destroyed along with the performer. (17)

If done at Sarat-kala - the autumn, it soon meets destruction. If done in Hemanta it is boon-giving and pleasing. It increases Dharma, religion. (18)

If done in Magha month, it brings destruction of the performer. In Falguna it is Subhaga-fortunate, if done in Chaitra month it gives joy to the people, if done in Vais'akha month it is accompanied with money. (19)

In Jyestha it is permitted, if done in Asadha it gives prosperity to the performer, if done in Sravana it is without money, if done in Bhadrapada (Prosthapada) it is destroyed. (20)

If done in As'vina and similarly in Kartika, it is destroyed by fire. If done in Saumya it becomes fortunate and in Pausa there is the best growth. (21)

If done in Adhika-masa it is sinful to the performer and the self, but if done in the first 1/3 part of it i.e. first five days of the dark half, it brings auspicious things. (22)

If done during the second part that is the days sixth to tenth day, it is of middle type (Madhya) and if done in the third, one third part i.e. from the 11th to 15th day it brings destruction of the performer. If done in the bright half Sukla-Paksa in the first 1/3 part i.e. from 1st to 5th it is said that it brings destruction, if done in the second one-third part i.e. from 6th to 10th its result is

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mediocre and if done in the third one-third part i.e. from 11th to 15th day it brings auspicious things. It augments prosperity, wealth and grains and is beneficial. (23-24)

If it is done during the first or second half in which there is Vrddhi tithi, it brings auspicious things. If done at the time of Sun-god it is bright and if done at the time of moon it is also auspicious. (25)

If done on Tuesday, it is burnt by fire and if done on Wednesday, it gives wealth. If done on Thursday it is always firm, bright and giving joy to the people. (26)

If the Pratistha (installation) is done during the time when the moon and sun are in the saura it is good. If it is done in Krttika it is bright and it controls the ghosts. (27)

Or one giving honour if done after that at the time of fire, sun, bahuma-Mangala or Kumara it is burnt by fire. (28)

If done at the time of Gariga it is not burnt by fire. If done at the Prajapatya time, it is always firm and merciful to the people.

When done at the Saumya kala it gives boon, but it is destroyed by the rats. If done in Ardra Naksatra it soon brings the death of the installer. (30)

If done in punarvasu it is destroyed and then repaired again. If done in Pusya it grows with wealth and fame. (31)

If done in Sarppa-kala it brings destruction but it is beneficial to the Nagas, if done at the Pitrya-kala it results in the death of the installer and it is ruined. (32)

If done at the Bhagya-kala it is desirable to the people (Loka-gamya) and it destroys the installer. If done at the time of Kamadeva, it brings happiness to the installer. (33)

If done at the Aryamna, it is firm, prosperous and it brings mercy to people. If done in Hasta as permitted it is destroyed in the long run. (34)

If done in Citra-Naksatra it is astonishing in this world and it is beneficial. If done in the Svati-Naksatra, it is boon-giving, Saumya and brings mercy to the people. (35)

If done at the time of Aindragna it brings destruction to the installer, if done in Maitra-kala it increases the friends. If done in Jyestha it is full of lustre and it brings wealth and grains. (36)

If it is done in that way in Mula-naksatra the ghosts take shelter in it; if done in Apya it brings anxiety, but if done in Vaisvadev it brings happiness. (37)

If done in Sravana-naksatra it is full of wealth and corn; if done in Vasava-kala it is full of money and O the best of men! if done in Varuna-kala and Aja-kala it is soon destroyed. (38)

If done in Ahirbudhnya Naksatra (uttara-bhadra-pada), it is firm and prosperous and it gives the desired objects to the installer. If done in Pausna and As'vina, it destroys the disease. (39)

If done in Yamyā, it brings death to the installer and is beneficial to Yama; if done at the time of Vyatīpata and similarly Vaidhṛta it should be known as bringing death and it ruins the installer. If done at the Sārka-kāla it produces anxiety and if done at the Saurā-kāla it brings death. (40-41)

If done at the Sa-Bhāuma time there is the danger of fire and if done at the Satamaska time it is not firm. If done at the time when the Rukṣa-bear-is adorned with Ketu, it meets with the burning fire. (42)

If it is done at the time of rising of Ketu, a famine occurs there, if done at the rise of Bahuma (Mahgala), it is burnt by the fire. (43)

If done at the rise of the Saurā the installer is ruined. If it is said that if it is done at the time of Sa-Parivesa Nakṣatra there is the danger of foreign rule. (44)

If it is hit by an Ulka-meteor, with an earth-quake, it is dangerous. If an Ulka falls there, it spreads disease. (45)

If it is done when there are three types of calamities, it is said that it is not auspicious. If done at the time of Divyā (celestial), it ruins the installer, if done at Bhāuma it destroys one's own self. (46)

If done in the Antarikṣa it should be known that it ruins the people. The bear (Rukṣa) with Vaidhṛta and Vyatīpata should be avoided. When done at the time of Agaman-adrava, all the remaining faults accompany it. If done at the Janma-nakṣatra, it becomes beneficial. (47-48)

If done in the second Nakṣatra it gives wealth, if in the third there is the danger of the enemy. In the fourth it becomes auspicious, in the fifth it increases the disease. (49)

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In the sixth it increases the work, in the seventh it causes destruction. In the eighth it is boon-giving and Saumya, in the ninth it increases the wealth. (50)

It is said that if done in the tenth Naksatra from the birth it completes the action and in the eleventh it produces prosperity and in the twelfth, it causes the danger of the enemy. (51)

It should be known that if done in the thirteenth it brings welfare, in the fourteenth it causes disease. If done in the fifteenth, it brings expansions in the sixteenth it causes death. (52)

In the seventeenth it gives prosperity, in the eighteenth it gives wealth, if done in the nineteenth it causes death to the installer.

In the second from that it gives wealth, in the third it causes danger from the enemy. In the fourth it begets welfare, in the fifth it increases disease. (54)

It should be known that in the sixth it produces wealth and it increases wealth and grain. In the seventh it is said that it gives pain and it is said that in the eighth it gives wealth. (55)

In the ninth it gives wealth and it increases happiness and all types of good fortune. If done in the second, fourth, fifth, eighth, twelfth and ninth candra (moon), it inflicts sins on the installer. If the moon is in the Janma-naksatra, third, sixth, eleventh and similarly tenth, seventh is pierced (Viddha) by grahas and when in fifth, ninth, twelfth eighth and fourth or second it gives one fourth result according to the sequence. If on the contrary it is Vedhastha, it is said that it is auspicious though it is a (Papa) bad graha. (56-59)

If the sun goes in the twelfth or second place from the moon, it is dangerous, but if it is in the twelfth or second and Bhauma it meets with burning. (60)

If it is in the twelfth, sixty-second or in Saura it brings death and if the moon is in the middle, of Papa-graha, it surely causes death. (61)

If the moon is nicely placed in one Kendra (centre) or in other three centres combined with Surya and Asurya grahas, then O King the installation ruins the installer. If done when the moon (candra) sun (Sarka) are together it brings destruction and in Bahuma it causes burning. (62-63)

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It should be known that if one at Sa-Saura (Saturn) time it causes death and if with Raha (Sara) it brings poverty. If done at the Naksatra with Uparaga (Soparaga) it causes death of the installer. '(64)

If done when the moon is surrounded, it gives death. When the moon moves in a serpentine way (Sarpantya-padaga) or moves at the end of the Jyestha (Jyesthantapadaga) or moves at the end of Pausna (Pausnanta-padaga) it ruins the installer. O the best of the king. One gets the result as told by me, according to the place of Ruksha, the bear. (65-66)

O Yadava, I have told you the result one gets over here according to the fixed time Muhurta. When the sun is in the middle of the day and the Muhurta is the eighth place from Abhijita (Abhijite-astame), it is prosperous with all desires and without any of the calamities. If done when the low Guru (Nlcastha) is setting it kills the installer. (67-68)

When it is powerful (Balastha) Brhaspati it gives wealth and grains to the people. If done at Brahma and Raudra it should be known as firm (Drdha) if in Prajapatya it brings happiness. (69)

If done in Svargya it gives Svargaloka (the heaven) if in cakra it brings sovereignty (cakrapravartinl), if done in Vanaspatya it is boon giving and if in anna, it increases the grains. (70)

If done in Vasa, it is full of clothes, if in Kala it results in death. If done in Agneya it brings burning, similarly in Abdaivata-Varuna it causes dampness (kledam). (71)

If done in (solar) Saura it becomes prosperous and in candra (lunar) it gives the boon. If done in Sambhudaivatya it is ruined, if done in Go-devl (cow-goddess) it gives prosperity. (72)

It is said that if done in Vaisnava it gives Pusti (Nourishment) and if it is worshipped in Kaumara it results in expansion; similarly if done in Pitrya it brings destruction. (73)

It is said that if done in Varuna, it causes diseases; and in Anantadaivata (Ananta-deva) time it is auspicious. If done at the time of Pavana-deva it is not steady (cala) and if done in Yamyā it causes death. (74)

If done at the time of Vagdevata (Sarasvatī) it is always loveable and at the time of Śrīrodha it is full of wealth, if done at

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Dhanada time it is endowed with Sri (wealth) at Saila-devata it is very firm (Sudrdha). (75)

If done at the time of Prthvīdevī, it is firm and gentle (Saumya), if done at Veda devata it becomes auspicious and at Paurusa and Raucya it increases the religion very much and it brings happiness to the installer and moreover it is imperative. If done on Pratipada it is firm, full of money and prosperous. (76-77)

If done on the second day it is full of money, on the third day it is boon-giving, on the fourth day it meets with destruction and only gives happiness to Yama. (78)

Similarly the installation of Vinayakadeva, (Ganapati) it is beneficial. If done on Pancamī (fifth day) it is full of wealth, pleasing (kanta) and boon giving. (79)

If done on the sixth day it is always full of wealth, on the seventh day it destroys the diseases, on the eighth day it is full of abundant grains, but if done on the ninth day it is ruined. (80)

If the installation of Bhadrakali is done on that (ninth) day, it strengthens the installer. It should be known that if similarly it is done on the tenth day it increases the religion. (81)

If it is done on the eleventh day and on twelfth day it fulfils all the desires. It should be known that if it is done on the thirteenth day the result is the same; but if done on the fourteenth day it is ruined. (82)

If it is done on the fifteenth day of the dark half Krsnapaksa of the month, it brings destruction of the installer, but if done on the fifteenth day of the bright half it fulfils all the desires. (83)

O great King! if it is done on the Qnaratra it causes the death of the installer. Similarly O King! if it is Tryaha-Sprsa (touching three) it should be known as sinful. (84)

The installation which is done at the time when the Bhauma (Mahgala) is in Divya-antariksa and which is combined with catastrophe, should be done at the end of separation - Viprayoganta, if it is to be done. (85)

If done on Ksaya-tithi (a missing date) it brings destruction, if done on a Vrddhi tithi (additional day) it is praised. If done on Sakunau (omens) it begets sin and if it is catuspadi (with four legs) it is dangerous. (86)

If done at Naga (snake) it becomes Sunya (empty) at Kirhstughna it is auspicious; at Bava the first Karana it is firm. Similarly it should be known that in Balava (the second of the eleven karana) it is auspicious. (87)

In Kaulava it is said to be boon-giving, in Tautila it destroys the diseases, in Garadi it is the progenitor of diseases similarly in Vaniji it is nourishing. (88)

In Visti it causes death and the installer commits sin and if done at the rising of Janmarasi it ruins the installer immediately. (89)

On the second it becomes the cause of the loss of money, on the third it gives prosperity to the installer, on the fourth it causes the ruin of the house and on the fifth it produces disease. (90)

If done on the sixth it causes the destruction of the enemy, on the seventh it destroys the wealth, on the eighth it causes death. It should be known that if done on the ninth it destroys religion. (91) If done on the tenth it increases business, in Labha it gives some advantage, if done in the twelfth it increases the expenditure. Therefore the installation is to be done in an auspicious way. (92)

It is best if it is done at the time of (Janma Lagna-Udipay), rising at the Lagna of birth. It gives wealth and grains. In all other places the Janma-rasi-phala should be mentioned. (93)

O King! if it is done at the rise of Mesa (the ram) it soon destroys, if done at the rise of the bull, it is said to be firm as well as full of wealth and corn. (94)

If done in Mithuna-rasi it is very much loved by the people (Loka-Kanta) and very auspicious. If done in Kullra (cancer-zodiac) it is soon destroyed, but if done in Sirhha (the lion) it becomes firm. (95)

If done in Kanya-ras'i (the Virgo-zodiac) it is loved by the people; if done in Tula it is unstable; if done in Vrsika, (the scorpion) it is said to be steady and if done in Dhanur-dhara it brings welfare. (96)

If done in Makara, (crocodile) it is soon ruined, if done in Kumbha Lagna (the pitcher) it becomes firm. If done in Mlra, (the fish) it brings good things to the installer, if done in Kalpa it remains empty (Sunya). (97)

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If done in Surya-Hora it is fiery, but it is said that if done in Soma (the moon) it is gentle, if done in the Dreskana of Papa-graha it is said that it ruins the installer. (98)

If done at the time of Saumya-graha it is auspicious and it brings prosperity to the installer, the phala (result) is according to the navamsa of the Lagna. (99)

O the best of men! the result of Dvadasarisa the twelfth degree should be known as the same, but if done at thirtieth arsha of Bhauma (mahgala) and Saura, it should be known that it ruins the installer. (100)

O King! if it is done, at the Sita-Jlvendu-Putras it brings welfare of the installer, but if the Arsha is auspicious, in Papa-lagna also the result is good. (101)

It should be known that in a very good Lagna also the Papamsa produces sin to the men. If it is done when Bhaskara, (the sun) is Lagnastha, it is auspicious (Sahkara) for the installer. (102)

If it is in second place there is loss of money, in third it brings money. (If done when it is in the fourth it decreases life and in the fifth the son dies. (103)

If in sixth it destroys the enemy, in the seventh it causes poverty, when the sun is in the eighth place it causes death and in the ninth religion is suppressed. (104)

In the tenth, there is the increase in the number of son, if done in Labha it is profitable, if done in Dvadasa, the twelfth it is full of expenditure and poverty. (105)

O the best amongst the men! if it is done when the moon is in the Lagna, it should be known as very firm, if the moon is in the second place it is full of money and in the third it is advantageous. (106)

In the fourth it is beneficial to Bandhus (the relatives-brothers) and in the fifth it increases the sons, in the sixth it destroys the enemies and in the seventh it brings wealth. (107)

It is said that if in eighth it is accompanied with death, in the tenth it gives good results of the actions and in Labha it gives benefits. (108)

O King! if done in Vyaya it is full of expenditure. Now learn from me the result of the installation, when Ardhabimba, the half moon is decreased gradually in sequence. (109)

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O one with long hands! when the moon is in the Lagna, it should be known that it will be ruined soon, if in the second it brings poverty and in the third it is accompanied with money. (110)

If it is done when the moon is in the fourth many bad things happen, if it is in the fifth it causes the death of the son, If it is in the sixth the enemies are ruined and if in the seventh the wife dies. (III)

It is said that, if done when in the eighth it causes death, when in the ninth it kills religion, if done in the tenth it brings wealth and if done in Labha it is profitable. (112)

If done in Vyaya it is always expensive, similarly it brings poverty. If Bahuma is in its Lagna, it causes death and if in Dhana it produces poverty. (113)

If he does it when it is in the third place, it spreads brilliant fame in all the three worlds. When in the fourth, it results in the destruction of Bandhu (the relatives-brothers) and if done in Suta, it kills sons. (114)

In the sixth it destroys the enemies; if done in the seventh it is destroyed in the fire, in the eighth it causes death of the installer, if done in the ninth it causes downfall of the country. (115)

In the tenth, the objectives and actions are realised and if in Labha it is profitable. If done in Vyayaga, it causes separation from wealth, wife and children. (116)

If Budha is in its Lagna, it is accompanied with wealth; similarly in the second also the result is the same. In the third it is said to be boon-giving and in the fourth it brings wealth. (117)

It should be known that in the fifth it gives fame. In the sixth it ruins the enemies. If in the seventh it gives happiness, similarly when in the eighth it should be known that it gives pleasure. (118)

O King! if done when in the ninth it gives happiness and when in tenth it increases the labour. If done in Vyaya, it should be known as steady, advantageous and full of money. (119)

When JIva is Lagnastha, it is full of wealth; in the second also it is the same. If done in the third it is steady and in the fourth, it is combined with wealth. (120)

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It is said that if in the fifth it gives happiness, in the sixth it destroys the enemies. If done in the seventh it gives kingdom to the installer and when in the eighth it gives prosperity. (121)

If done in the ninth it should be known as giving fame; if done in the tenth it gives prosperity. If done when it is in Labha, it should be known as profitable; in Vyaya (expenditure) also it is advantageous. (122)

If it is done when Sukra is in its Lagna the installation is steady. It fulfils all the desires. When it is in Dhana it gives wealth and when in the third it increases the number of the brothers (relatives). (123)

When it is in the fourth place it should be known as giving good luck and when it is in the fifth it increase the number of sons. When in the sixth it is respectable and in the seventh, it increases wealth. (124)

It should be known that, when in the eighth it gives happiness and when in the ninth it gives happiness and wealth and in the tenth it is loved by the people, similarly when in Yuga it destroys the enemies. (125)

When it is Vyayastha it should be known that it brings wealth and similarly expenditure. When in Lagna it brings death, when in Saura it brings poverty. When in the second and third it brings forth wealth and when in the fourth it causes death of the doer. When in the house of son (Sutaga) it destroys the sons and when in the house of the enemy (Ariga) it destroys the enemies. (126-127)

When it is (Jayastha) in the house of the wife it destroys the wife and when in the house of death (Mrtyugrhopage), it brings death; when in the house of Dharma it causes the loss of Dharma and when in the house of Karma, it increases activities. (128)

When it is in Labha it brings profit of land and when in Vyaya there is expenditure. The void centre (Sunyam kendram) should be avoided and it should be done in an auspicious centre. (129)

Thus the astrologer should carefully find out the auspicious time, with the shadow and water (chayambubhihi) and every effort should be made carefully. (130)

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Then on an auspicious day and the auspicious time written the Yantra, (Purvam Yantrastham Tat-Kalam) the architect himself should install the image in the pit of the Plthika, the pedestal. (131)

Then and then only the name of the image should be given. When the image is installed at the end of giving its name, it becomes a Vaisnavi Pratima. (132)

The names of the females (goddesses) (?) should end with Kes'ava, that of the Brahmana should end in Netha; it is said that the names of Hara (Siva) should end in Is'vara and the names of the Sun-god should end in Mihira. (133)

It is said that the names of the images of other gods should end in the name of a particular god. In the Adhivasana a second minute (Suksma) image should be made. (134)

It should be made of clay and should be painted. Its Adhivasana, dwelling should be made in a sacred place. (135)

The Adhivasana should be done for one year or for six months or for a fortnight or for twelve nights or for a week or for three days or for one day and one night according to the Adhivasana. It should be done with great songs, dances and decorations. (136-137)

The Adhivasana should be made by announcing one's own name and every day it should be accompanied by the distribution of food and fire-worship. (138)

Then the installation should be made at a suitable time of the year. When done in an auspicious time, it brings supreme prosperity. (139)

O King! O great king! when it is done at the auspicious time, it brings prosperity to the King, the people, the installer and similarly to the astrologer and the priest. (140)

The installation properly done by the persons knowing sastra at an auspicious time and with all good qualities (Sulaksana) it brings happiness to the people, it is commendable and pleasing due to boon. (141)

Thus ends chapter 90 entitled "The characteristics of installation of the image showing the time", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 97

Vajra said : O Lord, by what procedure is the installation done?

Markandeya said : Now, in the installation of the god, there are sixteen Rtvijas-priests.

They are the astrologer, the architect, (Kalpakah), the performer, (Vacakah) the reciter, Ardhabahu knowing the Yajurveda, Hota, the one who gives oblations and who knows the Yajurveda and guards the substances, the knower of the Rgveda, the knower of the Yajurveda the knower of the Samaveda and the knower of the Atharvaveda. These four, holding the four Kalasas (pitchers), one of them holds the image and the other is the expert of doing the rituals of the gods. The third one safeguards the mantras and the substances. These the holder of the Kalasas should be helped by Sakti. All these Rtvijas-Priests should not be without a limb, Akapila (with tawny hair) a-kekara (squint eyed) and having more limbs. They should be having firm faith in their own Sastras, gentle and should not be the son of a widow, who has remarried. Then on an auspicious day, the Yajamana (the host) should be initiated by the Rtvijas, who are nicely bathed, whose (body) limbs are smeared, who wear flower garlands, give oblation with pious hands and sing with a rich voice. He (the host) should have taken a bath and should have put on rich garments. At his place smeared with cow-dung, the Brahmanas tie the Kankana with a white string. Having tied the Siddhartha-Kavacah with white cloth, the Pratisara Kankana (wrist bracelet) should be tied on the right hand. Since then, drinks and wine, sex-enjoyment, anger, envy, pride and uncivilised things should be abandoned till the time of the installation and one week after that. And there should be -

Installation should be done on the seventh day from the day of the initiation. Till then the host should have self-control. (1)

He should observe Brahmacharya, he should eat the oblation, he should win anger, he should not have envy. O King of Kings, he should sleep on the ground and similarly he should bathe every day. (2)

Thus ends chapter 97 entitled "Diksa (initiation) at the rituals of installation", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 98

Markandeya said : Now begin the characteristics of the temple. Or in front, on a very pious part of the land (Sthandilatravam) three altars should be prepared with the clay of the said colour and sand. Then the three altars should be smeared with the cow-dung, not fallen (on the ground). In the middle of the land the perfume should be sprinkled. On its right hand side there should be the altar of sacrifice. On its north there should be the altar of the sacrifice. On the Adhivasana-Sthandila-the altar of the Adhivasana (Preliminary consecration-Pratistha-of an image), four Toranas, arched doors should be made. All the altars should be four-sided, four hands high and one third of the arched-doors in width. Two altars should be adorned by the top arches reaching all sides (of the altars). Bringing praiseworthy other trees for the arch-door (Torana), by the rituals described for Vana-Praves'a-entering the forest, they should be put at the altar. The Torana should be made from two logs of wood or from the wood that is not bent. All the Toranas should be of equal measure. At the first it should be made on the west of the Adhivasana. The front Kalpaka should not be the master.

The Sattvata should be in the front on the south of the Kalpaka. On his south the priest knowing Rgveda (Rgvedavit) should be there in the front. On the left of the Kalpaka in the front the host should be there. On his left, in the front, the Ardhabahu priest knowing the Yajurveda (Yajurvedavit) should be sitting on the altar and facing the south. On the altar the priest knowing the Samaveda (Samavedavit) should be on the east of the altar facing the west. On his right there should be the (Vams'avadaka) the flute player. On his south there should be the Vacaka, the reciter. On his north the singer. The musical instrument players and the dancers (Vadanaka-Nartaka) should be at the back. On the south of the altar the knower of the Atharvaveda (Atharvavedavit) should sit facing the north. Hota, the priest giving oblation should sit facing the front, at the Homa (Sthandila) the altar for the sacrifice, on the west of the Agara-place. Near the Caturasra there should be

Agaras, measuring a hand and having Mekhalas. On its north there are the guard of the mantras and the guard of the substances-Mantra-raksita and Dravyarakshita-On the Ijya Sthandila, the altar for the sacrifice, the Sattvatas made for Ijya should be there. On its south the guards of the mantra and the guards of the substances should sit facing north.

Elsewhere the Sarhvatsara should sit observing the time with great concentration. There is no rule for the architect. Then the Kalasas made of gold, silver, copper and clay or Akalamula and filled firmly, with the waters of sacred places, all the vegetations, all the fragrant things, all the seeds, all the jewels, gold, sandal and fruits and smeared halfway up to the mouth and whose neck is tied with a flower-garland should be placed before the Kalpaka. Before placing the Kalas'a, in the middle of the altar a lotus with eight petals should be drawn. Then the beginning of the rituals should be done. Sasiraska, Gayatri with Pranava in the beginning should be chanted. Orhkara, Namaskara and the Karma-rambha beginning of the ritual is auspicious. Then sometimes stotra is sung. Then with Raksoghna-Mantras the Siddharthaka (Sarsava) white mustard should be laid in all the directions and the corners. After that beginning from the east the Toranas should be laid in a wooden beam dug twelve Ahgulas (about a foot) deep. The Toranas are the four Yugas (ages). On the east is Krta Yuga, on the south is Treta, on the west is Dvapara and on the north (Uttara) is Kaliyuga. Thus laying the Toranas all the four Toranas should be wrapped with fresh fragrant, Darbha, dried leaves and the flower garland. Then on the Toranas flags should be placed. On the east should be Garuda with a yellow flag, on the south Tala with a blue flag, on the west the Makara with a white flag and on the north Rsya with the red flag. On the two sides of Garuda there should be Gada and Cakra-the mace and the wheel, on the sides of Tala should be Hala and Musala-the plough and the club, on the sides of Makara Dhanu and Bana-the bow and arrow and on the sides of Rsya there should be the sword and the shield. In the middle of the Toranas in the area of the fire there should be a chatra-umbrella. On the Southwest corner there should be Vaijayanti Pataka (banner) on the north-west there should be a flag, on the north-east should be a Danda (a stick). On the altar there should be a vitana (a canopy). On every Torana there should be a bell and a mirror. On Ijya-sthandila-the altar of the sacrifice there should be a canopy. There on the east should be painted

Pratihara-door keepers Subhadra and Bhadra. On the south there should be painted Asaha and Yajna-tata. On the west Jaya and Vijaya and on the north Moda and Pramoda. After doing that Dhruva and Dyau the pole-star and the earth should be illustrated and Mathura Mantra should be chanted. Then the water of the Kalas'a should be sprinkled by the host and the priest and the Bhoga-things to be offered as sacrifice. Beginning with medicinal herbs from the north-east direction on the timber four arrows with the feather and the

sharp end of an arrow (phala) should be carved. Their names are Kandarpa, Saumana, Durdhara and Sikhara; Indra, Yama, Varuna and Dhanada are their four Lokapalas. At the Nives'ana, time of their laying Kandat-Kandat should be spoken. Then five coloured sutra-thread should be tied from one section to the other saying Kandat-kanda. "The direction surrounded with the Panca-sutra with five colours is the Sarhsara-sutra made of Panca-mahabhuta (five chief elements). The blue represents Prthivi (the earth), white the water, red the fire, yellow the air and the black the sky. While tying it saying "Dusya-dusya" is the mantra, saying, Indrahya-Klrititam. The Sutra is sung by Indrani-the wife of Indra. Thereafter four filled pitchers should be placed on the Kanda-portions, root, in the space between the altars and four directions. These four should be believed to be the seas. There in the north-east direction the first pitcher (Kumbha) should be installed. Then another should be laid in order. Their names are Sahasravrya, Vimala, Satadhara and Pramandana. Gold, Candana, flowers, vegetations and fruits should be put in them. The first should be chanted saying 'Sanna Apa'. The second, saying 'Sanna-Dev!', the third saying 'Apohistha and the fourth saying Idamapah Pravahata'. Then in the east a vessel full of Laja (fried grain) should be placed; on south a vessel of Tila, on the west Siddhartha-Patra-the vessel of Siddhartha, on the north the vessel of the Aksata-rice. On every vessel Abrahman-Brahmana should be spoken. Then on the four corners, between the pitchers four lamps should be placed. Beginning from Is'ana they are the Vedas, Rg, Yajur, Sama and Atharva. At their Nivesana 'Tejosi Sukram' should be said. Then, again Siddhartha white mustard-Sarsava should be strewn with 'Raksoghna' mantras. "Ye devah purassadom" should be chanted and the advent of the Varaha, the bear incarnation should be read; Sri-SQkta should be sung. Then with that Pancagavya (the five sacred things of the cow) the place should be purified. And the

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Toranas also for the purification of the images (area) it should be applied. Only that is done, in the Brhat-snapana (great-bath) anything else is not done.

Now the Arghya-

O the best of the kings when Torana-Vinyasa laying of the Torana is done like this all the obstacles are cut down and the highest prosperity is produced. (1)

Thus ends chapter 98 entitled "Placing the Toranas in the rituals of installations", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 99

Markandeya said : Now the making of Pancagavya is described. There the milk of the brown cow, the curd of the black cow, the ghrta (purified butter) of the Nila-cow, the cow-dung of the white cow, the urine of the reddish cow, should be taken chanting the Gayatri Mantra. While chanting 'Gandha-dvara' the Gomaya should be taken chanting, Apyayas'va' the milk chanting, 'Dadhikravna' the curd chanting, 'Ghrtavati Bhuvananam' the ghee (purified butter) chanting, "Devasyatva" Kusodakam (the water of the kusa) darbha-grass, should be taken and mixed while chanting Aghmarsana' mantra and Gayatri-mantra should be chanted. Then with that Pancagavya the temple should be purified. The Toranas and the Area (Saucartha) best for purifying should be fixed. In the great bath (sprinkling) the same may be used or the other may be imagined. Now the preparation of the Arghya (oblation) to god : It should be made in a silver vessel from Sankha-the conch, Bilva, Lotus, Uslra, the roots of Darbha grass, DQrva, Kslra (milk) Aksata (rice) Siddharthaka (white mustard the Sarsava) and from the whole rice (Tandula). It should be floated in the water. The Aks

amantra Ratha.... " etc. should be chanted. Purifying substances

Drupadam Pavitram (Kus'a-grass) and Sankha Mani Sri-Sukta and

Kandat-Kanda"..... etc. should be chanted. Then in an auspicious

sound, nicely smeared with sandal pulp etc. in nicely worshipped vessel (Svarcita) the Padya the water for washing feet should be prepared."

O King! it should be prepared by chanting three Rcas beginning with 'Hiranya-Varne' or by three mantras. 'Apo hi stha' etc. or by 'Sanno devf etc. (1)

And there the Vacaka-announcer should tell Tirtha-mahatmya muttamam (the best greatness of the sacred place) with holy Brahma-Sukra Sutra. (2)

Thus ends chapter 99 entitled "The procedure of preparing Arghya, Padya and Pancagavya for the rituals of the installation", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 100

Markandeya said : Now (I tell you how) Arca-Sauca the paste for sanctifying the image is prepared. The Sauca should be Mrnmaya or citra-Karma-Krta. In both s'auca Darbha should be used and Adhivasana should be done. The name of the Sauca should be given from the material used. It should be prepared in the beginning. Then it should be prepared with water and with Gayatri. The second is prepared with clay chanting 'Akramya' etc. This is another mantra :

O the earth! which is trodden on by the horse, by the chariots and by Visnu, kindly remove the sins of my bad deeds that I might have committed. (1)

O earth! you were lifted by the Varaha-the Boar incarnation and by Krsna with a hundred hands; you give me the desired thing and fulfil all my desires. (2)

The third is prepared from the Bhasma-ashes chanting "Bhutistvam" etc. The fourth with cow-dung chanting 'Tha Gavah', etc. The fifth is made of Gaura-Sarsapas, chanting Visnoh Prst hamasi etc.; the sixth by Brhat-Samna tretagni-bhasma, the seventh by Pancagavya chanting 'Sakvarena' etc., the eighth from Kustha chanting "Manasah Kamamakuti" etc. the ninth with the water of gold chanting "Hiranya-Varna" etc., the tenth with Darbha-Pinjala chanting. "Tarasamardi" etc., the eleventh with the sacred clay of the Tirtha-sacred place, the twelfth with the clay of a river, the thirteenth from the summits of the mountains, the fourteenth from the clay dug out with the horns of a bull, the fifteenth with the clay trodden by and raised by the tail of a horse;

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the sixteenth with the clay from the Valmīkagra-the top of a white anthill chanting "Kusmanda" etc.; the seventeenth with the clay of a sacred place, chanting the mantra "Prthivīdeva" etc., the eighteenth with the clay of a lake chanting "Brahmajānana" etc.; the nineteenth with the curd chanting 'Dadhi-Kravna' etc., the twentieth with Ghrta (purified butter) chanting 'Ghrta-vata' etc., the twenty-first with jewels chanting "Aghamarsana" etc. Thus purifying oneself with these twenty-one Saucas, the Parama-pavana-best purifying mantras should be chanted.

The Aghamarsana made by the gods instantly purifies.

These things are the purifier-Kusmanda the goddess Durga and Sarasvatī, Candrayana Vrata, a bull, the path of the chariot of Vasudeva, Purusa-Sukta or Śrī-Sūkta, Apsaram and the Abhijna and similarly the sacred life history of a Vaiṣṇava. (1-2)

O king! after doing purification with the sounds of musical instruments (Vaditras) mixed with Jaya-Sabda (the word victory) and similarly with the dances of the beautiful ladies, in the Area of gods Adhivasana should be done in the way I shall tell you now. (3)

Thus ends chapter 100 entitled "Arca-Sauca" (Purification of the image), during the discourse between Markandeya and Vajra, in the third part of Śrī Viṣṇudharmottara.

Chapter 101

Markandeya said : Now after the Arca-Sauca (smearing purification of the image) then the purified (Pavitraka) image should do the Adhivasana (causing a divinity to dwell in an image). A bed having the head towards south or east should be placed, with "Kamala-Karnikayam dhruva dyau" mantra. Then it should be covered with five bed-sheets of five colours and "Suddhavatya" should be chanted. Then the cover sheet and the Gandopadhana-the pillow should be placed chanting. "Yuva Suvasa" etc. Then a Garbhamaya Ananta Naga, with seven heads should be made and he should be put in bed. Then the soul (jiva) should be evoked; and Siva-Sankalpa" etc. should be chanted. Then the invoking of Ananta should be done. Then after the sacrificial thread with arghya (oblation), sipping the padya (water

for washing feet) then anointing, garland, dīpa and dhupa and Madhuparka every one should be adored with savitṛa one by one. Then the adoring snakes "Namostu Sarpebhyah", etc. and "Yoge Yoga" mantra should be chanted or the Mahatmya (greatness) of Ananta should be said. Then chanting "Dhruva dyauh" mantra Śrī-Bhagavad-arca and Pavitraka should be placed. Then jīva should be evoked and "Siva-sankalpa" should be chanted. Then the Lord should be evoked. Then all should be worshipped with the placing of the knees on the earth and utter Agatah Bhagavana (God, please come). Then should be worshipped with the sound of Sankha, Pat aha, Bherī and Jaya-(Conch-shell, drums, bugals and victory). Thereafter each lord should be adorned with Arghya, Padya, Acamanīya, Anulepana, Malya, Dhupa, dīpa, madhuparka, Prapanaka and Matra-dana with savitṛa. Then "Svasti na Indra", etc. should be chanted. After that chanting Yuva Suvasa', etc. the honourable lord should be covered with two cloths and flowers should be strewn on chanting "Yunjate mana" etc. The Siddhartha-white mustard-should be strewn chanting, "Bodhasca ma pratibodhasca", "Pradurbhavan", etc. should be spoken. Adhivasana should be done in this way. When the lord is made to rest adhivasita-having put the Vēdi, the altar, on the Arcasthandila (the altar of Area) the Asanani Padaplthani (the seats and the foot-rests) and the altars and the Asanas should be purified by Arca-Sauca Vidhana (the procedure of Arca-Sauca). Then Sattvatas should be worshipped with Sankara-gltokta-vidhi. Simultaneously at the time of oblation Hota should purify the homa, vēdi and asanas of the place of sacrifice according to the rules.

When the adhivasana is done every day Ijyahoma should be done.

Till the installation is complete the worship is done with singing and dancing. It is Adhivasana, which I have illustrated to you! (1)

Thus ends chapter 101 entitled "Adhivasana" (requesting a divinity to dwell in an image), during the discourse between Markandeya and Vajra, in the third part of Śrī Viṣṇudharmottara.

Chapter 102

Markandeya said : I invoke the Jiva in the form of Blja, the seed of the Lord who lies in everything. He dwells in body in five ways and again he is in five forms. (1)

In the Vayavya or air form he always dwells in five ways. Similarly he dwells in five ways in Agneya fire-form. (2)

I invoke the lord who dwells in varuna water-form in five ways. He is again there in five ways in the form of the Bhuta-creature. (3)

I invoke Paramatma, who is very fierce and the lord of the worlds-Jagadls'vara, who lies in everything, who holds everything, who is the master of all and who is invincible. (4)

I invoke the lord who is the master who is very minute, Varada-(giving boon) and Kestrajna, who is the lord whom all the worlds bowed down in the past and will bow down in the future.

(5)

I invoke the lord who is the support of all the good qualities who is the birth place of the world and greater than the greatest. O jiva deva-the god in the form of jiva (the soul) I pray you come and personally enter into this Arca-Pratima. (6)

O faultless, O the lord of all the gods make it sajiva-(living). This is Arghya, Padya and Dhupa, kindly accept them. (7)

Thus ends chapter 102 entitled "Jivavahana-the evoking of the soul", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 103

Vajra said : O the best amongst Bhrgus! kindly tell me the invocation of the gods, by which mantras the invoked gods stay near. (1)

Markandeya said : O the best of Yadava! I tell you the invocations of gods. Some are avoided and some are told again. (2)

At the end of all invocations half the verse (one line) Idamarghyam ca padyam ca dhupoyam pratigrhyatam (there is the Arghya oblation, padya-the water for washing feet and dhupa, fragrant incense). Kindly accept them. (3)

I invoke two gods Nasatyas, the sons of the sun. O having great luck, O both the Asvinas giving boons, kindly come. (4)

I shall invoke eight Vasu gods, giving boons. O Vasu gods, who destroy the sins and give boons, kindly come. (5)

I shall invoke the Vis've devah gods, who have a wonderful lustre. O mighty all Vis've devas giving boons, kindly come. (6)

I invoke the Ahgirasa gods having a wonderful lustre. O Ahgirasa gods having great might and valour (Parakrama), kindly come. (7)

I shall invoke the Rudras having three eyes and the bulls as vehicles. O auspicious Rudras giving boons to all the three worlds, kindly come. (8)

I shall invoke the Adityas who have a shining lustre and who give boons. O all the suns giving boons and having shining halos, kindly come. (9)

I shall invoke Bhrgu gods shining with the lustre of penance (Tapa). O Bhrgu gods giving boons and having a shining lustre, kindly come. (10)

I shall invoke the Maruta gods having a great lustre. O Maruta gods! The lords of the worlds and the giver of boons, kindly come. (11)

I shall invoke all the Divaukasah (gods living in heaven). O all the gods desirous of Mantra and PQja (worship), kindly come. (12)

I shall invoke the Daityas (demons) having great might and valour. O my religious-minded demons, the followers of the lord of gods! kindly come. (13)

I shall invoke the Gandharvas having beauty and money. O Gandharvas giving boons and taking any desired form, kindly come. (14)

I shall invoke all the Yaksas with the Dhanadhyaksa (the treasurer of gods-Kubera). O my Yaksas well-known in the three worlds and giver of boons, kindly come. (15)

Similarly I shall invoke the Raksasas having various weapons. O brave Raksasas, the followers of the lord of gods, kindly come.

Similarly, I shall invoke the group of Vidyadharas, O different Vidyadharas moving in the sky, please come. (17)

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Similarly I shall invoke the Kinnaras who are the singers of the gods. O Kinnaras having a charming voice and beautiful eyes, all of you, kindly come. (18)

I shall invoke the Nagas, serpent-demons moving in the regions of serpents. O my serpents giving boons and well-known in the three worlds, kindly come. (19)

Similarly I shall invoke the auspicious Apsaras. O my very lucky and lustrous damsels of the gods, kindly come. (20)

I shall invoke the wives of Tridasa-gods. You all giving boons and having the hot lustre of sun-dial having the rays of gold, kindly come. (21)

Similarly I shall invoke the boon-giving mothers of the gods. You all auspicious and giving boons and happiness and having nice garments, kindly come. (22)

I shall invoke the Pitrs-ancestors having minute forms. O you all Pitrs living in a group, kindly come separately. (23)

I shall invoke very mighty and invincible suparnas-(Garudas). O Suparnas shining with the lustre of Visnu, kindly come. (24)

I shall invoke all the Prajapatis who give boons. Let all the Prajadhyaksas, the maintainers of the three worlds, kindly come. (25)

I shall invoke Devendras, the chief of the gods of the world. O my Devanatha giving boons and taking the desired form, kindly come. (26)

I shall invoke the Manus who is lord over the world. O all Manus! whose impurities are destroyed by penance, kindly come. (27)

I shall invoke the medical herbs who are auspicious and who maintain all the creatures. O the medical herbs who are auspicious and fulfilling the desired things of all, kindly come. (28)

I shall invoke the sages whose lustre is brightened by Tapa-penance. O all my sages who are siddhas and having a bright lustre, kindly come. (29)

I shall invoke the Sailan (mountains) along with all the medicines. O all my mountains holding this earth and the lord of the non-moving things, kindly come. (30)

I shall invoke the trees having different forms. O all the trees having speed of mind and wind, kindly come. (31)

Similarly I shall invoke the Patalas-(underworlds where the senses go. O Patalas, the praised places of Daityas-the demons, you all kindly come. (32)

I shall invoke all the islands, the sustainers of all the wonderful things. O the islands, the dwelling place of the people and beloved of the world, kindly come. (33)

I shall invoke the beautiful worlds which have become the living places of all. O all the worlds loved by all, kindly come. (34)

Similarly I shall invoke the seas, loved by the world. O Seas, sustainer of the Rasas and loved by the world, kindly come. (35)

I shall invoke the rains, upon which all the creatures depend. O the rains, charming to all, you come here. (36)

Similarly I shall invoke all the four seas. O all the seas holding the water, kindly come soon to me. (37)

I shall invoke the rivers who are the mothers of the world and bestowers of boons. O you all the rivers auspicious and removers of all the sins, kindly come. (38)

I shall invoke all the group of clouds. O the clouds with great fortune, you all kindly come soon to me. (39)

I shall invoke the Pisacas-(goblins) who go everywhere, O the Pis'acas who can take any form, you all kindly come to my place. (40)

I shall invoke the associates of Skanda-(Kartikeya). O the associates of Skanda-having different forms, kindly come. (41)

Similarly, I shall invoke the associates of the gods. O the associates of the gods having various forms, kindly come to my place. (42)

Similarly I shall invoke all the associates of Hara-(Siva). O you associates of Siva-Sankara, having various forms, kindly come. (43)

Similarly I shall invoke the Matrs the mothers of the world. O you auspicious goddess Matrs, bestowers of boons and going everywhere, kindly come. (44)

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I shall invoke the Grahas-planets, who are the masters of all the worlds. O planets shining and the leaders of the world, you all kindly come. (45)

Similarly I shall invoke the Naksatras-(constellations) the bestowers of boons. O Naksatras, the leaders of the world, kindly you all come. (46)

I shall invoke all the very beautiful directions, east and others. O you all the direction bringing happiness to all the creatures, you all kindly come. (47)

I shall invoke all the divine auspicious Vithis-(orbits)-having nine planets. O you all Vithis adorned with grahas and Naksatras you all kindly come. (48)

I shall invoke the Muhurtas-auspicious times having minute forms. O you Muhurtas, auspicious parts of Kala-the time, you come soon. (49)

I shall invoke six seasons which are lords of this world. O you all seasons, the initiators of Kala-cakra (the wheel of Time), you come. (50)

Similarly I shall invoke Panca-Sarhvatssaran (five years). O you all years, the initiators of Kalacakra, come. (51)

I shall invoke the four yugas (ages) having a bright lustre. O you ages having four images you all kindly come. (52)

I shall invoke fourteen Manus, six Manvantaras living till the life-time of Tridasa-gods, kindly come. (53)

I shall invoke kala, the time god who has auspicious parts. O lord Kala, the lord of the gods, Janardana, kindly come. (54) .

I shall invoke the Vedas having the form of sacrifice. O Veda gods, bestowers of boons and having many forms, kindly come.

I shall invoke the Graha-(planets) particularly in the place of all Vidyas-(the learning). You all come here for the benefit of the people. (56)

I shall invoke the (hundreds of) weapons which are worth looking at and shining. O the weapons, the best adoration of armies, kindly come soon. (57)

I shall invoke the missiles, which are capable of going in all the three worlds. O missiles, spreading the bridge of religion. You all kindly come here. (58)

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I shall invoke Veda-Sastras in many ways. O the Veda-Sastras ready to protect the world, kindly come. (59)

I shall invoke the conveyance of Tridas'al gods.. You all kindly come with Tridasa-conveyance. (60)

I shall invoke the Nagas, very mighty sons of gods. O you best Nagas brought near by gods, kindly come very quickly. (61)

I shall invoke the treasures-(Nidhis) beginning with Sarikha and Padma-(the conch and the lotus). O you treasures having the same attitude of all people, kindly come. (62)

O the lord of the Yadu dynasty if one god is to be invoked from the whole group, the proper invocation Mantra for that one should be done here. (63)

Thus ends chapter 103 entitled "The invocation of a group of gods in the rituals of installation", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 104

Markandeya said : I invoke god Lord Brahma, the cause of the creation, maintenance and destruction of this world. (1)

(I invoke) the four Vedas having four mouths who is the lord of four castes. The shelter of four Asramas, the bestower of boons and Bhutabhavana (causing-the welfare of living beings). (2)

(I invoke) the lord of this world Padma-Yoni-(Brahma)-born from the lotus, from whom this world was born, Yajna-sacrifice was born, he was born of himself. He is the lord of this world, the sustainer of the sacrifices and is invincible. (3)

(I invoke) the supreme god-Head who is the lord of the sacrifices, the incarnation of the sacrifice and the only cause of the three worlds and who is omnipresent, gentle and the bestower of boons. (4)

(I invoke) Him who is the master of all the creatures born in the past and yet to be born, who is eternal and known by yoga, O Lord Brahman, kindly come for the expansion of the host. (5)

1. $3 \times 10 (=30)$ (in round number for 3×11 deities. 12 Adityas, 8 Vasus, 11 Rudras and 2 As'vins. cf. R,V. ix 92, 24)

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I invoke the god of gods, god Hutas'ana (the fire). Here is Arghya, here is Padya and here is Dhupa. Kindly accept them. (6)

I invoke the lord who is the cause of the creation, maintenance and destruction of this world, the image of god, its support and the mouth of the gods. (7)

I invoke Vibhavasus having a flag in the form of smoke-(Dhumaketu) who has reddish brown eyes and reddish brown Jata-(the matted hair), who moves in the vehicle of the parrots and who is adorned with all ornaments. (8)

(I invoke) Him who can go everywhere, who is the bestower of boons, who lives in the stomach (Jathara) of the creatures and who is the image of lustre and is invincible and who has seven tongues and great strength. (9)

I invoke the Jata-Vedas (all-possessor) Bhanu who is the indescribable part of Visnu, who has seven flames and who is Acyuta-(imperishable) and seven fire woods of seven sages. (10)

O you purifier and kind one, giving strength and increasing the prosperity of the devotees; kindly strengthen the Yajaka and the Yajamana-the sacrificer and the host in every way. (11)

Here is Arghya and here is Padya and Dhupa, kindly accept them.

O the best of the Kings! now I shall tell (you) about the invocation of the other gods. (12)

At the end of the invocation of all (the gods) this s'loka is to be recited, "kindly enter into this Arca-(image) nicely made by me with devotion. (13)

This is Arghya, this is Padya and this is incense (DhQpa). Kindly accept them. Now I shall invoke Dhruva who is the lord of the group of all gods and by whom this Bhacakra is bound and spun with the lord of wind. O Dhruva who is the lord of gods and who is Kesava whose (Vikrama (valour) is unimaginable. (14-15)

I shall invoke the sky the master of the group of all planets and before whom all the worlds bow down and which is adorned by hundreds of Vimanas-aerial cars. (16)

O supportless gentle lord sky, the third pada-foot-step of great-souled Visnu the god of gods, kindly come to me. (17)

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I shall invoke the endless, vast upward direction which is not understood, very deep and adorned by hundreds of aerial-cars. (18)

I invoke the downward direction which is protected by Sesa and which is endless, vast, spotless and doing good to others.

O unknowable, supportless, very fortunate goddess without the rays of sun or moon and worshipped by the Siddhas, kindly come here. (19-20)

O great mighty, under direction which is very deep, vast, huge and adorned by many places, where multitudes of Nagas, Daityas and serpents dwell and which is full of many jewels and having many forms, kindly come to me. (21-22)

Now I shall invoke Divakara-the sun god having a thousand rays and who is invincible and the incarnation of light and who bestows boons and removes the fear of the devotees. O god, the lord of the world and the master of Rgveda, Samaveda and Yajurveda, kindly come. (23)

In invoke Lord Aditya, the lamp of the three worlds who destroys all the diseases and who sleeps in the waters. (24)

1 invoke god Varuna, who is like smooth Vaidurya-emerald- (gem) and having great splendour. O the god of waters and lord of group of sea-monsters (yadogana), Mahes'vara and always served by the groups of Nagas, Daityas and serpents, kindly come here. (25-26)

I invoke the moon god having cold rays, who is the lord of nectar, master of the vegetation and the head of Dvijas and delightful to the eyes. O moon god, having a hare-mark and spots like those of a deer, kindly come. (27)

Now I shall invoke Lord Bhauma-(Mars) who is the incarnation of light, who is very difficult to be pleased and who is merciful to the devotees and always worshipped by all nakshatras, who is the image of auspiciousness, unpredictable, crooked and having red light. O Lord Bhauma having light like a burning charcoal, kindly come. Everything good or bad on this earth is in your hands. (28-30)

I shall invoke Skanda, having six heads, who bestows boons and who destroys the armies of the enemies of gods and increases the joy of Parvati. O god Kartikeya, the lord of this world and

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having the peacock as the carrier, O Kumara, whose thief was Mahisasura, kindly come today. (30-31)

I shall invoke Budha the impartor of knowledge, the lord of this world and belonging to the moon the Chief of the planets, the image of lustre and very difficult to please. O Budha, wishing to conquer the world and Janardana, with great strength and great lustre and strong-armed, kindly come. (32-33)

I shall invoke Visnu, who holds Sariksha, Cakra and Gada (the conch shell, the wheel and the club) who is as dark as the Atasi flower, who wears yellow garments and who is infallible. O

the lord of gods, of immeasurable Narayana, the creator of mankind and holding great Sarnga bow, kindly come. (34-36)

I shall invoke god Sakra (Indra) the lord of all the gods, having huge hands, holding Vajra in the hand and busy with the welfare of the cows and the Brahmins. O god having a thousand eyes, O the destroyer of the armies of the enemies of gods, O moving on Airavata elephant, O delighter of the heart of Sacya, kindly come. (36-38)

I shall invoke Jiva who is the priest of the lord of gods and Brhaspati, expert in the Veda and Vedariga and having large sentences. O fortunate Jiva living on this earth, kindly come; the increase of crop is in your hands and you increase the prosperity. (38-40)

I shall invoke goddess Parvati, Uma bestower of boons who is the beloved wife of Hara, (Sankara) who has beautiful limbs and who increases prosperity. O goddess, the mother of the world and the delighter of Mena's heart, O pious, gentle and always loving the devotees and giving boons, kindly come. (40-42)

I shall invoke Sukra, (Venus) the lord of this world and born in Bhrgu family, who is eternal and the head of all the wealth and with shining lustre due to penance. O fortunate lord Sukra giving boons and always the controller of the years, kindly come for sixteen kinds of area-worship. (42-44)

I shall invoke the god Prajadyaksa having no sins, who is merciful to the devotees and the creator of the people. O Prajadyaksa, creating people, kindly come, in your hands are the increase or decrease of the people. (45-46)

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I shall invoke Sauri (Saturn) who moves very slowly and who is infallible and invincible ascetic-(Tapasvi) removing the fears of the devotees. O god having sharp rays and showing likes or dislikes kindly come. You are unknowable and auspicious and inauspicious things on this earth and pertaining to the king are in your hands. (46-48)

I shall invoke god Ganes'a having the head of an elephant and who is the controller of hurdles, destroyer of hurdles and dear to the heart of ParvatI. O god Ganadhyaksa the head of Ganas, having a long belly and huge hands, kindly come. O the lord of all the people, the achievements of the works lie in your hands. (48-50)

I shall invoke Rahu, the king of the demons who became a planet and who is brave, who got a boon from Kes'ava and who burnt his sins with Penance. O the best of demons, bestower of boons and having unimaginable valour, the image of darkness, invincible and having the garments of inverted sky, kindly come.

I invoke god Vis'vakarma, who is infallible and the establisher of all the Silpa (sculpture) of all the gods. O the best of gods, always establishing the sculpture and unthinkable one, kindly come. O the lord of all, the results of all are in your hands. (50-54)

I shall invoke Ketu, the banner of all gods. He knows the sacred scriptures, knows all regions and gives fearlessness to the devotee. (55)

0 Dhumaketu, (the comet) having the lustre of fire, whose flames are terrible and spread out and the destroyer of the sins if worshipped, kindly come here. (56)

1 shall invoke auspicious Krttika worshipped by the gods. O ordinary auspicious goddess, the eldest daughter of Daksa, kindly come. (57)

I invoke Rohini the dear wife of the moon, O Rohini knowing religion, bestower of boons and beautiful due to fixed actions, kindly come. (58)

In invoke Iluvila, the dear wife of the moon. O goddess Ulvila, bestower of boons and beautiful with gentle actions, kindly come.

I shall invoke Rudra having three eyes and a trident in the hand. O Sankara, the soul of everyone and the lord of great Ganas, kindly come. (60)

I shall invoke Ardra Naksatra (constellation) called Bahu. O Ardra, having all beautiful limbs and terrible as Rudra, kindly come. (61)

I shall invoke Aditi, who has burnt her sins by Tapa (penance). O the mother of Adityas, O goddess knowing religion and observing great Vratas (vow), kindly come. (62)

I shall invoke the star Punarvasu, knowing religion. O Punarvasu fulfilling Cara-Karma, the work of mars and action of Astrology (Cara-Karma-Prasadhaka), kindly come here. (63)

I shall invoke Pusya constellation called Ksipra. O fortunate Pusya, kindly come and increase the Posa (nourishment) everywhere. (64)

I shall invoke the serpents who can move in endless three worlds. O serpents! kindly come from everywhere. Let your form be gentle. (65)

I invoke Aslesa, who increases the Sri of the devotees, O terrible and victory giving, kindly come here. (66)

I shall invoke Pitrs having material form. O imperishable Pitrs enjoying the oblations of Sudha-nectar, kindly come soon.

I shall invoke Magha, which is a terrible constellation due to Anjasa (velocity). O fortunate goddess, cutting all the sins, kindly come to me. (67-68)

I shall invoke Bhaga, who increases the good-luck of the devotees. O the best god, inconceivable lord Bhaga, kindly come. (69)

I shall invoke the best Purva-Phalgun. O fortunate god, fulfilling the acts of planets, kindly come. (70)

I shall invoke the Aryamn-Aditya who is the treasure of lustre. O Aryama, destroying the sins of devotees, kindly come here. (71)

I shall invoke the auspicious best Uttara Phalgun. O fortunate immovable goddess having beautiful limbs, kindly come. (72)

I shall invoke Hasta (constellation) of the Sun family which is quick due to velocity. O Savitra, knowing religion and destroying the sins of devotees kindly come. (73)

I shall invoke god Tvasta, having bright lustre. O lord Tvasta ready to maintain people, kindly come to me. (74)

I shall invoke attractive Citra, who has variegated beauty. O Citra who bestows boons and fulfils gentle works, kindly come. (75)

I shall invoke Vayu the wind who can go everywhere and who has a shining lustre. O god Vayu dear to all the creatures and the world, kindly come. (76)

I shall invoke Svati, whose light increases day by day, O goddess Svati very nice in the work of moving, kindly come here. (77)

I shall invoke Indra and Agni together, who have bright lustre. O Indra the lord of the world kindly come and O Agni giving victory come here. (78)

I invoke the best Visakha, who has terrible light. O auspicious and common goddess Vis'akha, you kindly come here. (79)

I shall invoke god Mitra having shining rays of light. O fortunate Mitra! Kindly come and destroy the sins of the devotees. (80)

I shall invoke the best Anuradha giving boons. O Anuradha adorned with gentle works, kindly come. (81)

I have described the invocation of Sakra. Now, O king, hear that of Jyestha I shall invoke constellation, which has the power of Sakra. O terrible Jyestha having beautiful eyes, you come. (82-83)

I shall invoke god Nirrti, before whom the brave bow down. O god having ugly eyes and great strength and valour, kindly come. (83-84)

I shall invoke Mula constellation which is terrible and vast. O Mula having great luck and giving fearlessness to the devotees, kindly come. (84-85)

I shall invoke waters (Apah), which are auspicious bestowing boons and going everywhere. O (Apah) waters called Purvasadha terrible and giving boons. (85-86)

I shall invoke the best which is called Abjijit. O highly honourable and the first one (Dhisnya-varisthadya), completing the work very quickly, kindly come. (87)

I shall invoke the best Sravana fulfilling every desire. O Asvattha doing the cara-Karma (moving action), kindly come. (88)

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I shall invoke the Sasivallabha (dear to the moon), which is the most honourable (Dhisnya). Dhanistha performing moving action you come here. (89)

I shall invoke the auspicious best named Satabhisa O Satabhisa nice at moving action, kindly come. (90)

I invoke Rudra, unborn who has not got one leg and who bestows boons. O Rudra having trident as the supreme weapons and bestowing boons, kindly come. (91)

I shall invoke the best Purvabhadrapada. O Purvabhadra-pada, performing terrific works, kindly come. (92)

I invoke Ahirbudhnya Rudra who is very fortunate. O Ahirbudhnya adorned with big matted locks of hair kindly come. (93)

I shall invoke Dhruva, that is (Bharapadauttara) at the north of Bhadrapada. O Bhadrapada-uttara, having very great luck, kindly come. (94)

I invoke the god Pusana, who destroys sins. O Ptisan destroying all the sins, kindly come here nicely. (95)

I shall invoke the best constellation RevatI which looks very beautiful. O RevatI knowing religion and performing the mild deeds, kindly come. (96)

I shall quickly invoke the constellation called Asvini. O fortunate Asvini bestower of boons and desired things, kindly come. (97)

I shall invoke Yama-raja, the king of death, who is Dharmaraja the king of religion and infallible. O the best of religious persons Vaivasvata having huge hands, kindly come. (98)

I shall invoke the terrible constellation named BharanI. O BharanI having good luck and beautiful look, kindly come. (99)

I shall invoke Praci, who is the ornament of sunrise. O goddess Purva bestowing boons and performing good deeds, kindly come. (100)

I shall invoke the south-east direction giving boon. O south-east beloved of Agni (the fire) giving boons, kindly come. (101)

I shall invoke the clever south direction. O south direction very clever in doing all the deeds, you come here. (102)

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I invoke auspicious south-west direction. O goddess Nairti continuously increasing prosperity, kindly come. (103)

I invoke Varum (west) direction, always giving boon. O goddess Pascima (west) the beloved of Varuna bestowing boons, kindly come. (104)

I shall invoke the Vayavya or Pascimottara direction. O Vayavya (Pascimottara) north-west direction bestowing boons, kindly come. (105)

I invoke god lord Vaisravana who gives wealth. O king of kings, the lord of all the sacrifices, kindly come. (106)

I shall invoke the utara-direction who is gentle and who is protected by Dhanada (wealth giver). O Utara giving fruits of all religions, kindly come. (107)

I invoke the Prag-utara (north-east) direction with its lord. O fortunate goddess continuously protected by Siva, kindly come. (108)

I shall invoke all the seas in the full pitchers. O four seas, the lord of jewels, kindly come here. (109)

Let the sea full of waves and ripples come to the full pitcher in the east, in the north-east direction. (110)

O the eastern sea, the abode of the sea-monsters (Nilaya Yadasaiii) and full of hundreds of waves and the halo round the rising sun, kindly come here. (III)

And in the Agneya (pitcher) in the south has come the auspicious reservoir of water on right side which is full of the multitude of lustre of jewels. (112)

O the southern sea, the abode of sea-monsters and washing the toes of the feet of the firm summit of Trikuta mountain-by the waves, kindly come. (113)

Let the western sea, whose great waters are adorned by a heap of jewels and huge flames, kindly come into the pitcher at the south-west corner pitcher. (114)

O western sea, adorned by the waves and very difficult to be looked at due to the disc of the setting sun reflecting in it, kindly come soon. (115)

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O lord North sea, which looks like the Kslrodadhi (the sea of milk)-due to the reflection of the peaks of the snow-covered mountain, kindly come into the pitcher in the north-west direction. (116)

O very fortunate north-sea having very holy water in it, kindly come quickly here for the prosperity of the host. (117)

To the invited gods one should bow putting the heads on the ground and greet by salute and then the mantra should be chanted. (118)

Due to your mercy I shall try to worship you as far as possible, so kindly give me permission. (119)

Who can worship you according to the proper procedure? Without worshipping you who can get great result? (120)

Then the devotees should do homage according to their ability. I shall bestow them boons if they have taken permission and deserve. (121)

O Dikpalas having bright lustre presiding over your own direction, kindly remove all the obstacles that arise. (122)

These terrible leaders of the trouble makers and the Pisacas hating the sacrifice, are scattered by me with Siddharthakas, the white mustard (Sarsava) like Vajra. Let them go away in other directions. (123)

Thus ends chapter 104 entitled "Deva-Disam-Avahanam-the invocation of the gods in different directions", during the discourse between Markandeya and Vajra, in the third part of Sri Vis nudharmottara.

Chapter 105

Markandeya said : I shall invoke beautiful Lokas-persons having the form of Hamsa-the swan. O lords living in the form of carriers, kindly come. (1)

1 shall invoke the bull having four legs and the hump. O the

bull having great luck, O the image of religion bestowing boons
kindly come. (2)

I shall invoke Sula-the trident-who is the support of good qualities and observing a great
vow. O fortunate Sula, the killer of groups of Demon-kings, kindly come. (3)

I shall invoke the god lord Nandisvara. O lord Nandi, to whom all people bow down, kindly
come. (4)

I invoke Virabhadra bestowing boons and having great strength. O Virabhadra, the lord of
great Ganas, kindly come today. (5)

I shall invoke lord Jvara having three legs and three hands. O greatly fortunate Jvara, bright
with a thousand rays, kindly come. (6)

I shall invoke goddess Bhadra-kali giving happiness. O Durga bestowing boons and
worshipped by all the worlds, kindly come. (7)

I shall invoke goddess Paulomi-Saci bestowing boons. O wife of Sakra (Indra), bestowing
boons and taking the desired form, kindly come. (8)

Similarly I shall invoke the Naga (elephant) named Airavata. O fortunate elephant of Indra,
bringing victory, kindly come. (9)

I shall invoke Vajra which can pierce everything and can come soon. O Vajra destroying all
wicked persons, kindly come soon. (10)

I shall invoke the horses having the beautiful form of Chanda (metre). O horses moving in
the sky, today come to me. (11)

I shall invoke him who is called Danda (the staff) and having excellent strength. O Danda
having great strength and valour, kindly come soon. (12)

I shall invoke Pihgala having good great strength. O Pirigala having great strength and the
witness of the world, kindly come. (13)

I shall invoke the flag-simha, having lustre like the sun. O Dharma descended from Sun, O
infallible, you quickly come. (14)

I shall invoke the goddess Niksubha taking the desired form. O Niksubha worshipped by all people, kindly come. (15)

I shall invoke Rajni the beautiful wife of the Sun. O Rajfii bestower of boons, holding the world and worshipped by all, kindly come. (16)

I shall invoke Suvarcasa, the wife of the Sun. O Survacasa the wife of the suns and having lustre, kindly come. (17)

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I shall invoke Chaya, the wife of the sun, having great lustre. O goddess Chaya, thinking what to do and what not to do, kindly come. (18)

I shall invoke ten horses of the Moon. O the horses of modh taking desired form, kindly all of you come soon. (19)

I shall invoke Kanti, the dear wife of gods (Tridasa). O Kanta auspicious dear wife of the moon, kindly come soon. (20)

I shall invoke Sobha desired by the lords of this world. O Sobha the only beautiful woman of all the worlds, kindly come soon. (21)

I shall invoke Dina (the day), the destroyer of all darkness, O Dina (day) showing the whole world, you kindly come soon. (22)

I shall invoke Ratri (the night) bringing happiness to all creatures. O goddess Ratri bestower of boons upon all creatures, you kindly come. (23)

I shall invoke Sandhya, the goddess whom the Brahmins worship. O Sandhya, bestower of boons and worshipped by all creatures, kindly come. (24)

I shall invoke Svaha-the goddess worshipped by Brahmins. O fortunate Svaha bestower of boon and taking a desired form, kindly come. (25)

I shall invoke the Vedas taking the form of Suka. O Vedas living as Dhumra-ketu (one whose flag is the smoke), kindly come in the form of the Carrier (Vahanatvena). (26)

I shall invoke the buffalo (Mahisa), having great strength and valour. O killer of all wicked persons, you kindly come here quickly. (27)

I shall invoke Danda, worshipped everywhere by those who are hit by him. O fortunate Danda destroying all bad spirits, kindly come. (28)

I shall invoke goddess Dhumrorna having beautiful eyes. O goddess Dhumrorna, worshipped by all the worlds kindly come. (29)

I shall invoke Kala, who is worshipped everywhere by those who are hit by him. O greatly fortunate kala controlling all the creatures kindly come. (30)

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I shall invoke goddess Mrtyu-the death-who takes away everything. O goddess Mrtyu, going everywhere and taking a desired form, you kindly come. (31)

I shall invoke Citragupta, bestowing boons and giving happiness. O Citragupta, seeing every one equally, kindly come. (32)

I shall invoke Virupaksa, having great strength. O Virupaksa, the lord of the Nisacara-gana- (the group of Raksasas moving at night), kindly come. (33)

I shall invoke Ustra (the camel) who is well-known as Mahamoha. O Ustra having a huge body, a huge neck and great speed, kindly come. (34)

I shall invoke Gauri, the beautiful lady of the lord water. O great goddess Gauri, bestowing boons and taking a desired form, kindly come. (35)

I shall invoke the Hahsas, the swans highly worshipped by the sea. O Hahsas, bestowing boons, sky-going and grazing only the juice of plants. (36)

I shall invoke Pasa ready to attract all. O Pas'a controlling all creatures and fortunate one, kindly come. (37)

I shall invoke Gahga, the destroyer of all sins. O Gahga whose waters are like nectar you come soon. (38)

I shall invoke Yamuna, the younger sister of Yama. O goddess Yamuna destroying all sins kindly come. (39)

I shall invoke Siva the lustrous wife of Vayu (the wind). O very fortunate goddess Siva bestowing boons and taking a desired form kindly come. (40)

I shall invoke Rddhi who is alluring people. O Rddhi bestowing boons and taking a desired form, come soon. (41)

I shall invoke Sibika that is very broad. O Sibika giving pleasure to all the creatures, you kindly come. (42)

I shall invoke Nara, the carrier of the king of men (Kubera) O Nara, whose leader is the king kindly come soon. (43)

I shall invoke Sahkha (the conch-shell), the best of the treasures. O Sahkha dear to the lord of Dhana-(the wealth), kindly come soon. (44)

I shall invoke Padma the best of treasures. O Padma, producing great prosperity, kindly come soon. (45)

I shall invoke Parvatī, the beloved wife of Hara-(Siva). O goddess bestower of all desired things and boons, kindly come soon. (46)

I shall invoke Jayanta the son of Sakra-(Indra). O Jayanta the destroyer of all demons, kindly come soon. (47)

I shall invoke the lord Puskara, producing wealth and bestowing boons. O Puskara bringing out all knowledge, kindly come. (48)

I shall invoke Jyotsna (the moon light), the only beautiful lady of the three worlds. O Jyotsna bestowing boon and giving happiness to all creatures, kindly come. (49)

Similarly I shall invoke Nala-Kubera. O fortunate son of Kubera giving wealth, kindly come. (50)

I shall equally invoke Purojava. O fortunate sons of Vayu having great strength, kindly come. (51)

Similarly, I shall invoke Revanta who is unconquered. O son of the Sun, the bestower of welfare (Kalyana) to the devotees, kindly come. (52)

I shall invoke Dharma-religion, bringing happiness to all worlds. O fortunate Dharma, maintaining the worlds, kindly come. (53)

I shall invoke Artha bringing happiness to all the worlds. O fortunate Artha, destroyer of all obstacles, kindly come. (54)

I shall invoke Kama, the result of all deeds. O Kama living in the hearts of all creatures, kindly come soon. (55)

I shall invoke goddess Rati dear to all the worlds. O goddess Rati always victorious and bestowing boons, kindly come. (56)

I shall invoke Nidra, the sleep, giving happiness to the whole world. O Nidra, bewildering three worlds and giving boons, kindly come. (57)

I shall invoke the great goddess SarasvatI bestowing boons. O goddess giving all desired things and boons, come soon. (58)

Similarly, I shall invoke lord Dhanvantari-(the physician of gods). O Dhanvantari, removing all dangers, kindly come. (59)

I shall invoke Uccai'srava who is groom. O king of horses, sprung from Ksira-sagara, kindly come. (60)

Whoever is invoked, their mantras should be chanted. O two As'vina gods (As'vinau), holding Darbha grass in hand who is alert, bowing down I carefully worship you. (61)

Thus I have told you about a group of invocations which are very auspicious, holy and removing sins.

The gods born in the best families when invoked surely come near. (62)

Thus ends chapter 105 entitled "Lokadyavahana-Varnana" (the description of invoking the various gods beginning with the world (Loka) etc.), during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 106

Markandeya said : O son of Yadu family, in the invocation which I tell you at the end of them. O with huge hands the mantra of each of them should be chanted. (1)

Here is Arghya, here is Padya, this is Dhupa, (incense) kindly accept them and arrange for the welfare of the Yajaka and Yajamana-(the performer of the sacrifice and the host). (2)

I invoke Lord Vasudeva, the lord of this world, having the lustre like the cloud full of nectar and having the garments like lightning. (3)

I invoke the lord (Brahma) who has four heads and huge hands, who holds the four Vedas, who hides the four Asramas and similarly holds the four Varnas (casts). (4)

(I invoke) the lord who has four Yugas (ages), four banners, who takes four forms, whose body has four feet and who is the lord, who thinks in four ways. (5)

(I invoke) the lord of gods, who creates the creatures born from the womb, born from the eggs, born of the sweat and born by division. (6)

I invoke the all-pervading lord (Vibhu), who can go anywhere, who bestows boons and who is eternal, very minute, yet very huge, unborn; Atmasta living in the self, living outside, living in a distance and living near. (7)

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(I invoke) the lord of the worlds, who is the resort of qualities, without qualities, beyond qualities and higher qualities, with qualities and who is unconquerable and a soul devoid of all qualities. (8)

O Pundarikaksa (lotus-eyed one), having love for the Saranagata (the persons seeking shelter), having the gap of the mouth up to (Ksara) cloud (Ksaraparyanta-Vaktrantara) and who has destroyed the group of demons, kindly come. (9)

O the Ganesvara who has destroyed the lord of the leading demons with the mace in force who has beautiful lotus hands like beautiful blossomed lotus, kindly come. (10)

O great god who has stunned great demons with terror created by the sound of conch-shell. O one who is adorned with lotus-like hands and who has two feet on the earth (kindly come). (11)

O lord! Having beautiful eyes, demons are killed by the web of rays rising from your Kaustubha jewels, O one whose chest is marked with Vanamala, (the garland of the flowers from the forest) and whose face is shining with the crown, kindly come. (12)

O Yajna, Upayajna, Yajnayoni (the sacrifice, having the body of small sacrifice, O the master of the world, fulfilling all desires unconceivable, almighty and having great strength kindly come. (13)

I invoke Lord Sarikarsana who is unborn (Ayonija), who is

like a hundred moons and whose garments are like clouds full of water. (14)

(I invoke him) whose fiery anger has brought the three worlds at the end of the Kalpa and who destroys the three kinds of impurities of speech, mind and body. (15)

O god Sankarsana, unconceivable and dear to the devotees, who has pulled the lord of demons by the plough and who is eagerly seen by the eyes of the humble, kindly come. (16)

O the destroyer of the tamo-murti, the image of darkness with the end of the Musala (the mace), O the incarnation of love and kindness (Harda-Murte) and the destroyer of the darkness of the night (Nisithasya). Kindly come. (17)

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I shall invoke the god Pradyumna who is never defeated, who is as dark as the sprouts of DQrva grass and whose garments are like the rays of the moon. (18)

(I invoke him) who is Kamadeva, the god of love, who fulfils desires and who is calm, beautiful and of best art and who in the body of all living things can be understood by mind. (19)

O Pradyumna, the lord of gods and spreading light on the movable and immovable, O the incarnation of light, invincible and having the light of crores of suns, kindly come. (20)

O killer of the groups of enemies of gods, whose middle or the end is not known and by whose arrows discharged from the bow all the three worlds are struck, kindly come. (21)

I shall invoke lord Aniruddha, the master of the worlds who is like the tip of the petal of the lotus and who is adorned by red garments. (22)

(I invoke him) whose road is not obstructed anywhere, who is like a burning fire, who is the action of the supreme Isana and the cause of the causes of the world. (23)

O Aniruddha, who is spread in all the moving and non-moving objects, who is like the sky and who has torn off the enemies of the gods, kindly come. (24)

O Maha-Carma, the maintainer of the world, the image of the lustre, completely covered by carma, the shield or skin and having the valour of the Adityas of this world, (kindly come). (25)

I shall invoke the Ananta, who is endless and having bright light, who is the lord of the Nagas, Sesa who holds the globe of this world. (26)

O one holding Larigala (a plough) whose hand is shining with Musala (club) and who is adorned with a very tall palm tree and its mark, (kindly come). (27)

O greatly fortunate Ananta called Sesa and holding the earth, who looks like a hundred moons and is having the garment like the sky, kindly come. (28)

You are the only creator of the creatures and you are the supporter of all things. O the lord of the worlds, all the three worlds are upheld by you. (29)

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I shall invoke Laksmi resting on the chest of Visnu and who is having lotus-like face, lotus like hands and the garments like the moon. (30)

(I invoke Lakshmi) the goddess who is working for the benefit of the whole world, who bestows the boons, takes the desired form, goes everywhere, mother of all and the goddess of all the three worlds. (31)

O Lakshmi irresistible darling of Hari (Visnu), having large eyes, creating the creatures and worshipped by all, kindly come. (32)

O auspicious one, having the best complexion, all the three worlds live where you live. You give all the Bhogas (enjoyments) to the prosperous persons whom you remember. (33)

I shall invoke Tarkasya (Garuda), whose speed is like thought or wind and by the wind of whose wings all the three worlds are shaken. (34)

O Garuda like the heap of burning fire, O infallible, who removes deadly poison and the darkness of a person, kindly come here. (35)

I shall invoke Tala, the palm tree who is the banner of Sankarsana. O Lord Tala, the lord of the whole world kindly, come to me. (36)

I shall invoke Jhasa, (large fish), who is the banner of Kama, the god of love and who bestows boons. O the lord of all the worlds and the leader of crocodiles, kindly come here. (37)

I shall invoke Rasya (white footed antelope) very mighty king of the deer (Mrgaraja). O very fortunate Rasya, the incarnation of action and very difficult to be pleased, kindly come. (38)

I shall invoke Nrsimha having the form of knowledge and having a ferocious face due to terrible canine teeth and having fierce eyes. (39)

(I shall invoke him) whose anger is like that of a thousand Yamas, the god of death; and whose parakrama (valour) is like that of a thousand Indras, who is a hundred times fairer than the giver of the wealth (Kubera) and who can run swifter than the mind. (40)

(I invoke him) whose tongue is like the lightning, whose mouth is wide open and whose face has crooked eye-brows. On

whose face has the multitude of the flames of fire in rows and whose face is difficult to see.
(41)

O Nrsirhha, having great strength and valour, who attacked on the life of the great king of Demon, by the sharp nails like Vajra (steel), kindly come here to-day. (42)

O one whose mane (Kesara) is very clear due to the destruction of the elephant in the form of the darkness of ignorance, O great controller, whose valour is unimaginable and as terrible as the wind, kindly come. (43)

I shall invoke the god having the tawny body (Kapilirh tanum), who is the reservoir of light, who is never conquered and who is the son of the sea the Vadava-(submarine-fire), (or who is the son of Sagara). (44)

O Lord Kapila and others who are eternal, who are the establisher of Sankhya-marga (the Sankhya-sect) and in whose meditation there are different multitudes, kindly come to me. (45)

I shall invoke Nr-Varaha (the Incarnation of man boar). Who has lifted the whole world as if in play as dark as the (Bhinna-Anjana) powdered black shoot. (46)

(I shall invoke him) who is the sun destroying the poverty and the darkness of great ignorance and who removed the terror of the devotees and killed the leader of the demons.
(47)

O Nrvaraha, the killer of Hiranyaksa, who put his great lotus feet on the hood of the Sesa, kindly come. (48)

O one born from the sound of the conch-shell, the controller and the leader of the gods, kindly protect me. I shall invoke Varaha, the most arrogant one; who lighted all the three worlds by the pointed tusks like the crescent moon and who has the body that intended to see the world with eyes widened with astonishment. (49-50)

O Lord Varaha, having immeasurable valour who has the end of the tusks like the crescent moon and who has lifted the world very easily, and who has killed all the kings of Demons looking with a miserable sight, kindly come. (51-52)

1 shall invoke Dharma, the god of religion, who brings happiness to all the creatures, who is difficult to be understood, having many doors, the incarnate of the result and difficult to be

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achieved. O Dharma, the supporter of three worlds and pacifying all sins and the destroyer of all obstacles, kindly come to me. (52-54)

I shall invoke Rudra the incarnation of light who is very difficult to be achieved, very sound of wealth and the destroyer of all. O Lord Rudra, very difficult to be seen due to the circles of matted hair and who has burnt the whole of the world with the light of the third eye, kindly come. (55-56)

I shall invoke Brahma having bright light, four faces and four hands and who is transcendental to the qualities-Gunatita, who has the best qualities. O the god of gods, grandfather, the lord of gods, the head of all the worlds and the cause of all causes of the world, kindly come here. (56-58)

I shall invoke the earth carrying all the creatures, on which all the creatures live and who is (also called) Ksiti, Ksoni and SarasvatI. O goddess Vasudha bestower of boons and creator of all creatures. O fortunate one, the resort of all, having gods and remover of all danger, kindly come me. (58-60)

I shall invoke Sahkha (conch-shell) the incarnation of the sky and who is endless, the birth place of sound, supportless and the resort of all the worlds. O the best of conch-shells pancjanya having great sound and who has completely destroyed the group of great Demons, kindly come. (60-62)

I shall invoke the lotus which is the resort of all the worlds, the incarnation of water, gentle and called Pundarika. O fortunate Padma, Brahma born from the lotus, the lord of all that is created in past and will be created in future, in the form of the world, kindly come. (62-64)

I shall invoke Cakra, the wheel, circular up to the edge and who is endless, the incarnation of Vayu (the wind) and having the navel of the steel (Vajra-nabha) and having wide eyes. I invoke Sudarsana cakra who is Kala-cakra, (the circle of time), Jagat-cakra (the circle of worlds), Dharma-cakra (the circle of religion), which is eternal, constantly moving and the god satisfied with the blood of the demons. O Cakra who has great valour of striking the group of the enemies and the sun destroying the darkness of terror of the heart of the lord of gods, kindly come. (64-67)

I shall invoke the invincible club (Gada) who is the incarnation of lustre, Gayatri the mother of gods and terrible (Kala-ratri (the night of death) O Kaumodaki club of Visnu, the destroyer of all "the demons and called Gahvari and nicely worshipped, "kindly come. (67-69)

I shall invoke Lahgala, (the plough), called Samprata. O Lahgala dragging and killing Demons, kindly come here today. (69-70)

I shall invoke Lord Musala (the mace) called Saunanda. O Musala (mace) killing the enemies of Gods kindly come here. (71)

I shall invoke the bow Sarriga, the killer of the enemies. O bow bestowing boons and dear to the gods and demons, kindly come.

I shall invoke the arrow, Mohana enchanting the enemies. O the lord of the three worlds, who pierced the army of the enemy and who can pierce the world, kindly come. (73)

I shall invoke Carma, (the shield) which is well-known as avarana (hiding). O great shield called the covering of all, kindly come. (74)

I shall invoke the sword named Nandaka. O sword the killer of all the families of the lord of Demons, kindly come to me. (75)

I shall invoke Vana-mala (the garland made from the flowers of the forest), which brings happiness. O Vanamala binding all the three worlds, kindly come. (76)

I shall invoke Kaustubha Mani (jewel) worn on the body of Kesava. O Kaustubha springing from the shining Marici (rays of light), kindly come. (77)

I shall invoke Hari having the head of a horse. Hari who is like a hundred moons and assigned for uplifting the Vedas. O Hayagriva, holding Sahkha, Cakra and Gada-(the conch-shell, the disc and the club)-O lord who consoled Padmaja Brahma born from the lotus, unhappy by the theft of the Vedas, kindly come. (78-79)

I shall invoke the Rgveda decorated by Padas (the words) O Rgveda the incarnation of Brahma, bestower of boons, kindly come. (80)

I shall invoke the Yajurveda which is very dear. O Yajurveda, the leader of the group of the king of gods, kindly come. (81)

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I shall invoke the auspicious god Atharvaveda. O Atharvaveda doing all the deeds and infallible one, kindly come here. (82)

I shall invoke god Bhogi, the enjoyer who is seated on Bhogasana (seat of enjoyment). O Bhogi sitting on Bhogasana the spiritual master of the world, kindly come. (82-83)

I shall invoke god lord Bhogi resting on Bhogasana. Who is accompanied by Laksmi, bestower of boons observer of the world and infallible. O Pundankaksa, O Bhogi intending Bhoga, O Acyuta infallible, Lord of three worlds, O Govind, the killer of Madhu and Kaitabha demons, kindly come. (84-85)

I shall invoke Lord Visnu having three strides (Trivikrama) who is transcendental to the whole world and who has stepped all the three worlds. O Trivikrama having joyful wide eyes, looking at the humble Demons and the king of gods, kindly come. (86-87)

I shall invoke god Lord Visvarupadhara, who is omnipresent, who is the god sustaining all, who completely kills enemies; who creates by his sweet-will, all the creatures in many ways and who sustains this whole world, by his body. O Visvarupa adorned with all the weapons and whose body is adorned with different kinds of ornaments and taking different Varnas. O sustainer of the world, kindly come. (88-90)

O god in whose body all the worlds rest and who is the cause of causes of the world, O unthinkable taking various varnas and whose body is shown by Maya, kindly come. (91)

I shall invoke god Matsya moving in the sea. O Matsya deva, the sustainer of the lives of the world, O infallible, kindly come. (92)

I shall invoke Hamsa-(the swan), the lord giving knowledge. I shall invoke the lord who is the destroyer of all ignorance. O Hamsa destroyer of all ignorance. Kindly come soon. (93)

I shall invoke Kurma-(the Tortoise), who held Mandara-mountain. O lord Kurma, creator of Syama (dark-colour) infallible, kindly come. (94)

I shall invoke the lord who took the form of a woman. O lord taking the form of woman-(Mohini-svarupa) giving the nectar (soma) to the gods, kindly come. (95)

I shall invoke god Nara, who did penance (Tapasi nisthita). O very fortunate Nara incarnation of religion, the lord of the world, kindly come. (96)

Similarly, I shall invoke Lord Narayana. O Narayana destroyer of the pride of the enemies, kindly come. (97)

I shall invoke Hari, the lord of gods, having the lustre of the gold. O lord Hari, destroyer of the pride of the enemies, kindly come. (98)

I shall invoke Krsna who is like the cloud full of water. O very fortunate lord, the lord of gods, dear to the world, kindly come.

I shall invoke god Dattatreya, having great penance. O Dattatreya, ready to save the Vedas, kindly come here. (100)

I shall invoke Valmiki the reservoir of penance. O Valmiki describing one's own deeds, O infallible kindly come here. (101)

I shall invoke (Paras'u) Rama, who killed the circle of Ksatriya. O Bhargava, my lord, very difficult to look at due to matted hair, kindly come. (102)

I shall invoke the axe - (Paras'u) with bright lustre. O Paras'u who made this earth light (reduced in weight), kindly come soon. (103)

I shall invoke Prthu, the great cakravarti-monarch. O Prthu, the lord of this earth, having great strength, kindly come. (104)

I shall invoke Rama, who controlled Raksasas. O Rama the bridge of religion, invincible one, kindly come soon. (105)

I shall invoke lord Pradyumna in the form of Bharata. O Bharata who controlled the Gandharvas, kindly come here. (106)

I shall invoke Lakshmana the killer of the enemies. O Lakshmana the stealer of the missiles of Meghanada, kindly come here. (107)

I shall invoke Satrugna, having shining lustre. O Satrugna, killer of Lavana and destroyer of enemies, kindly come here. (108)

I shall invoke Vyasa, Vedavyasa the spiritual master of the world. O Vedavyasa showing all religion, kindly come here. (109)

I shall invoke Yudhishthira the son of Dharma. O Yudhishthira, holding all the best religion, kindly come here. (110)

I shall invoke Bhima, the thorn to the Demons. O Bhimasena, the killer of the enemies and the remover of darkness, kindly come here. (III)

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I shall invoke Partha, who slayed the enemies. O Arjuna who removed the burden of this earth, kindly come soon. (112)

I shall invoke Nakula who had matchless beauty on this earth. O Nakula carrying the sword and shield and who is infallible, kindly come here. (113)

I shall invoke Sahadeva who liked the battle. O Sahadeva having beauty and money, kindly come here. (114)

I shall invoke Krsna-Draupadi, the charming celestial beauty (Svarga-Lakshmi). O Yajnaseni who lightened the burden of the earth, kindly come. (115)

I shall invoke Sita, the celebrated wife of Rama. O goddess Sita born of the earth, kindly come. (116)

I shall invoke Devaki the mother of Krsna. O Devaki the mother of gods and dear to the world, kindly come. (117)

I shall invoke Yasoda dear to the world. O Yasoda who reared up Janardana (Krsna) kindly come. (118)

I shall invoke the goddess well-known as the Ekanamsa. O Ekanamsa, who became ready to protect Krsna, kindly come. (119)

I shall invoke goddess Rukmini, the dear wife of Krsna. O Rukmini, the only beautiful woman of the world, kindly come here. (120)

I shall invoke charming goddess Satyabhama. O goddess Satyabhama the darling of Kesava, kindly come. (121)

I shall invoke all the auspicious wives of Krsna. O all the goddesses headed by Gandhari, kindly come here. (122)

I shall invoke (Bala) Rama, whose eyes move due to Mada (pride or wine) and who wears one Kundala (earring) and who is intoxicated (Matta) and is adorned with Vanamala (the garland made from the forest flowers). (123)

O very fortunate (Bala) Rama dear son of Revati, infallible one who killed Pralamba demon and who dragged the waters of Yamuna with the edge of his plough, kindly come. (124)

1 shall invoke Krsna having the complexion of the cloud full of water and who destroyed Canura's pride of strength and who killed the demon Kamsa. (125)

0 Krsna, who defeated the best Demons, reduced the burden of this earth and held Govardhana mountain, kindly come. (126)

1 shall invoke Pradyumna like the colour of Makara (the crocodile) (or who is Makaradhvaja-the god of love), who took away the life of Sambara, the enemy of gods and who is the dear lord of Rati (the wife of cupid). (127)

0 Pradyumna, the destroyer of the armies of the enemies and who adorned the surface of this earth, with the heads of the king of the Demons, cut off by the arrows, come here. (128)

1 shall invoke Aniruddha, the master of the world, who was like the sub-marine fire (Vadavanala) to the great army of Banasura. (129)

0 Aniruddha, having great strength and valour, having a sword in the hand. O very fortunate one rejoicing the heart of Usa, kindly come. (130)

1 shall invoke Samba having great strength and carrying a club in his hand. O Samba having great strength who killed the Demons completely, kindly come. (131)

I shall invoke Yuyudhana having excellent strength. O Yuyudhana having long hands, killer of the enemies, kindly come. (132)

I shall invoke Saubhadra who is never defeated and Vasubhadra who knows religion, both of them wearing Nllambara-blue garments. (133)

They are the two door-keepers of Vasudeva (Krsna). They both have huge hands, beautiful eyes and great strength and valour. They are like the river of melted gold. (134)

O Subhadra, kindly come with a group of servants and ganas, always sit on the left side of the eastern door. (135)

Similarly I shall invoke Asadha having great strength and Yajnatata, who knows religion, both wearing yellow garments. (136)

They are the door-keepers of Sarikarsana. They are like blue clouds and carrying clubs. They are beautiful and charming. (137)

O Asadha, you come here with the group of your assistants and sit on the left side of the southern door. (138)

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O Vajna-tata, you come with the group of the assistants and sit on the right hand side of the door. (139)

1 shall invoke Jaya, infallible and having bright lustre and I shall invoke Vijaya, huge one, both wearing pinkish garments./140

Both of them are like the rays of the moon and carrying swords. They are the door-keepers of Pradyumna. They are Kamadevas-gods of love having very good lustre. (141)

O Jaya, kindly come soon and always sit with your groups of assistants, on the left hand side of the western gate. (142)

O Vijaya, kindly come with the group of assistants and be on the right hand side. (143)

Similarly I shall invoke Amoda, loved by the world and Pramoda having great valour; both of them wearing white garments. (144)

They are the door-keepers of Aniruddha. They are like Sindura or Aruna. They have immense strength, carry Sakti in their hands and have great strength and valour. (145)

O Amoda, kindly come soon and with the group of assistants sit on the right hand side of the door. (146)

I shall invoke all the Ganas-group of Vasudeva, who are having the shape of Vasudeva and valour like Vasudeva. (147)

O the Ganas of Pradyumna, the lords of this world, who have the shape of Pradyumna and the valour of Pradyumna, kindly come soon. (148)

O the Ganas of Vasudeva, O brave lords of this world, the masters of all, having all the powers (Saktis) and fulfilling all the desires, kindly come soon. (149)

I shall invoke all the Ganas of Aniruddha, who have the shape like Aniruddha and the valour like Aniruddha. (150)

O the brave Ganas of Aniruddha, the lords of this world, the masters of all, having all the powers and fulfilling all the desires.

When the invocation of the incarnation of Visnu having immeasurable lustre is not done, the invocation of Lord Vasudeva who can go anywhere and who having a great soul should be done or the invocation of Visvarupa told to you, should be done. (152-153)

The mantras which are told for invocation should be known as the Mantras for Vibodhana (awakening) also. So the lord of Yadu family, the learned should use them in Avahana as well as Vibodhana. (154)

Thus ends chapter 100 entitled "The invocation of all the remaining gods", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 107

Markandeya said : O brave king! the mantra for chief gods, Vibodhana (awakening) is not told. I shall tell you about Vibodhana (awakening) which is not told. I shall tell you about the Vibodhana (awakening) of Vasudeva. (1)

I shall awaken Vasudeva who is unborn and all pervading, not having a beginning, middle or end, yet having great strength and valour. (2)

(I shall awaken him)-who is endless, the lord who can go everywhere and greater than the greatest, more minute than the minutest and living at a distant place as well as coming near. (3)

I shall awaken Narayana, who cannot be understood very easily, who holds the Saranga bow, who is infallible and as dark as the Atlas-flower, who wears yellow garments. (4)

He is enlightened, having eyes like the lotus and kind to the persons who seek shelter. O Lord who showed mercy on the wounded Naga, (the elephant) drowned in the lake of this world and who cut the front portion of the irresistible (Durdhara) to hold (crocodile) in the form of a bad dream. His eyes remain closed due to great yoga-nidra (the sleep of Yoga). (5-6)

O Acyuta-infallible-whose bed is so wide to reach the hood of Sesa serpent and upon whom is made a canopy of the rays of the jewel on his (sesa's) hood. (7)

O Lord who looks beautiful as Lakshmi massages your two lotus-like feet, who killed the great Demon and who did welfare of all three worlds. (8)

O Acyuta-infallible-resting on the Dugdha-Ambhodhi (the sea of milk) like the web of moon rays and destroyer of the fear of the devotees about falling in the svabhra (hole) of hell. (9)

O Janardana! who gives the support of his hands to them (devotees) and who is a great ship to cross the sea of this material world (Samsara). (10)

O lord with great strength, who destroys the dense clouds of sins, by taking only the name and who fulfils all the desires only by prayers. (11)

O lord, who walked on the upper pavilion-Mandapas-of this Brahmanda-universe by only three strides and who easily lifted this earth on his tusks like the crescent moon. (12)

O greatly fortunate one showing the sinless path to all the three worlds! these gods led by Indra and the sages awaken you. (13)

O Lord Acyuta-infallible the best of gods! the auspicious Brahma, having four mouths awakens, you, by the speech coming out from the Vedas. (14)

O Lord of the three worlds! the killer of the enemies of the group of gods, kindly leave the sleep now and be the destroyer of the heap of my sins. O lord, who does your keen devotion, progresses extremely by its divine power. (15)

Thus ends chapter 107 entitled "Vasudeva Vibodhana" (The awakening of Vasudeva), during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 108

Vajra said : O lord, the best of Bhrgus, the images of all the gods are made from five elements (Pancabhuta yuta) and for them you told the procedure of invoking, which was thought proper. When invoked they come to the desiring people. (1-2)

The gods have Mahima-the power of being great and Laghima the power of being small, take resort of Lord Visnu dwelling in everything, is bigger than the biggest, he is more minute than the minutest. He is omnipresent and full in the world. There is no world where Janardana is not present. (3-4)

O very fortunate one, everything that exists and does not exist is filled with the great soul. It is said that he saturated with great powers of senses, is omnipresent. When he is in everything why should invocation be done? Kindly remove this doubt of mine, because it is said that you know everything. (5-6)

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Markandeya said : O Vajra! as all the gods have the images made of substances, Lord Madhu-nisudana (the slayer of Madhu demon) is also like that when he is manifested. (7)

All the images when carved are made from five elements. O the best of Yadus, they all have the beginning, the middle and the end. (8)

When Visnu is manifested he is like the group of other gods. It is certain that when he is invoked he resides in it. (9)

The gods have two types of images, Para-the transcendental and Apra-that which is not transcendental (i.e.. worldly). The image of the Para form is Paurusi Murti (divine personality) which is devoid of five elements. (10)

That image of the Supreme Lord is omnipresent. There is nothing in this world where that personality does not exist. (11)

O King! He has no beginning, middle or end. Similarly he has the powers of all senses and mind. (12)

O King! he possesses the same almightiness when he is manifested. That power is shown to them who desire, not to those who do not desire. (13)

O one of Yadu family, O king! the almightiness that he possess, when he is endless personality, the same almightiness is naturally possessed by Him always and everywhere. (14)

The invocation of the lord of this world, the supreme personality of god-head, (who is eternal and who lives everywhere), is done only for the satisfaction of the mind. So it is proper if He is invoked though he is in the vicinity. (15-16)

The invocation of the omnipresent personality is only for one's own satisfaction, similarly, O greatly fortunate one, the Area (worship) is also for the sake of one's own satisfaction. (17)

What has the eternally satisfied one to do with the (Area) worship? It is only for the satisfaction of the pious faith. That is why He receives it (worship) from him. (18)

Know that when god is worshipped by the learned, the worshipper, the one who makes him worship and the sentiment with which he is worshipped-all these are permeated by him. (19)

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Know that the worshipping is done only for the sake of love of the doer. Similarly one should know oneself who belongs to Him who is omnipresent. (20)

O one of the Yadu family, the Area (worship) etc. of the eternally satisfied is showing favour to the devotees and for one's own activity. (21)

O king! as the bodiless soul resides in the body, similarly that one (god) is invoked for the fixing of concentration of the devotion. (22)

O great king! it is very difficult to concentrate on the formless thing, but concentration on Sakara, (a thing with form) has power to give happiness. (23)

O the tiger amongst kings! therefore I have related according to the Sastras, the Akara (form)-image of the lord when manifested. (24)

Man experiences the sentiment by which he sees a thing. O one of Yadu family, similarly the Bhavana-sentiment should be done in an Area (worship). (25)

O greatly fortunate, at first having concentration on a Sakara Image (with form), then O best of men, one can concentrate on a formless one. (26)

O one of the Yadu family! in that way his invocation and worship is carefully done to the enlightened only for favouring one's self. (27)

Eternally satisfied one does not wish to have offering for his own satisfaction, but, O great king, he wishes to get it only for obliging the devotee. (28)

O one having long arms! you should know that both of them-Jnana-marga and Kriya-marga (Path of knowledge and action)-when done without desiring of fruits, lead one to salvation (Moksa). (29)

O Vajra, when the act is done with some desire it is for bondage, when it is done without any desire it is for Moksa-salvation. (30)

O king! when invoked with mantra, gods surely come there. O Vajra, the learned have shown the invocation of Visnu, the best of god, only for one's own satisfaction. (31)

Thus ends chapter 108 entitled "The reason of invocation" (Ahavana prayojana), during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 109

Vajra said : O lord! kindly describe the procedure of the sacrifice.

Lord Markandeya told him : After making the lord to rest, (Adhivasita), the fire having lit, bringing ghee (purified butter) (Villnena utplutena) merging and drenching, chanting (Raksoghna-mantra) the mantra for protection, before giving oblation of ghee, speaking the names of the gods in the fourth Vibhakti and uttering Svaha at the end, with yava-Tila-Siddhartha (Barley, sesame and white mustard (Sarsava), ghee should be offered eight times or twenty eight times or one hundred and eight times. The sacrifice should be done speaking Om namo bhagavate Vasudevaya. Om namo bhagavate Sarikarsanaya. Om namo bhagavate Pradyumnaya. Om namo bhagavate Aniruddhaya. Om namo bhagavate Purusaya. Om namo bhagavate Satyaya. Om namo bhagavate Acutaya. Om namah Srlyai. Om namah Kala-ratryai. Om namo Ratryai. Om namah Srustyai. Om namo Garudaya, Om namastalaya. Om namo Makaraya. Om namo Rsyaya. Om namo' nantaya. Om namah Kaustubhaya. Om namo Vanamalayai. Om namah Prthviyai. Om namah Sankhaya. Om namah Padmaya. Om namo Gadayai. Om namascakraya. Om namo Halaya. Om namo Musalaya. Om namascapaya. Om nams'carmane. Om namah KhadgS. Om

namah Subhadraya. Om namo Vasubhadraya. Om namah Asadhaya. Om namo Yajnatataya. Om namo Jayaya. Om namo Vijyaya. Om namo Amodaya. Om namah Pramodaya.

Then Vyahrti Homa (the sacrifice for Vyahrti) should be done. Then Gayatri-Homa should be done. Then 'Tad-visnoh Paramam padam', etc., should be chanted. Then with Vaisnava-Gayatri and then 'Yunjate mana', etc., mantras should be chanted. Then with Purusa sukta, then 'Ratho Aks'esu', etc., four Rk should be chanted. Then with Camak satka and then doing Samvatsara-devata homa with ghee, the latter portion of the rite should be finished with the verse:

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This sacrifice is praised at the time of installation of Visnu. For other gods oblation of Tallinga, etc., should be offered. (1)

Thus ends chapter 109 entitled "The procedure of Vaisnava Homa", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 110

Markandeya said : Now on the day of installation the lord should be awakened with conch-shell, drum and with musical instruments. Vibodhana mantra-awakening mantra should be chanted. Then the Kalpaka, Murtidhara the first carrying the image and with raised hands, the priest holding the Kalasa-pitcher and the architect should enter the Devagara-(the chamber of god), while chanting the "Yasceha bhagavanniti bhagavanniti" mantra. Then all the herbs mixed with Pancagavya (five things of cows) all the fragrant things, all the gems and gold should be dug in the pindika (pedestal of the image). There the Mantra O blessed one "Bhasah", "Trisuparnah", "Bharundam", "Mrtyulangalm". "Svasti na Indrah". "Dvadasadhyatmam" and "Atma-Vyuham" are chanted. Then at the fixed time of the year the lord should be placed on a very levelled and good-looking pedestal with the mantras "Dhruva dyau" and "Niscalamanen" (fixed mind). The name of the lord should be spoken and the installation of Sama should be said. All the people should do laja kusum-(Barley and the flowers) and loudly shout the word Jaya-(Victory), musical instrument should be played and chant 'Om namo bhagavate Vasudevaya' etc. And should speak Brahma-sukta." Jlvadhanam (the putting of life) should be done with "Agnarayurasi", etc., mantra and the Kalpaka and the holder of the Kalasa-pitcher should speak-

Om, O lord here is installed and let this installation be a nice one. And kindly stay here for the prosperity of the host. (1)

Let there be always prosperity to the biped men, let there be prosperity on four-legged animals. Let all the people be prospered and let there be prosperity of the kings. (2)

O Lord, I bow down to you! You should always protect this host (Yajamana) with servants, his sons, cattles and relatives. And this place-country also. (3)

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Thus ends chapter 110 entitled "The installation (Pratist hadhyaya)", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 111

Markandeya - Now one should begin the great bath Brhat-snapanam-of the Lord for installation. Then Gayatri should be chanted. A Patat-graham (receiving pot) should be offered saying "Ise tveti"...etc, two wooden slippers-(Paduka) (should be offered while) chanting Vaisnava Gayatri, the clay while chanting "Bhumya vrtvaya no 'si", Arhanam- (adoration) with, "Sanna apa", etc., the dental herb-brush with "Devebhyo Vanaspata" iti, the tongue-cleaner with "Yama likha" etc., Acamana (water) with "Apo hi stha" etc., the Arghya homage with a vessel. The bathing-cloth (Snana Satakam) with "Yuva Suvasa" etc. The seat with "Dhruva dyauh" etc., the foot-rest with "Pratistha (Samna)"V the song of installation, the seed-vessel (Bija-patra) with "Kanikrad" etc., the lamp with "Tejo'si Sukram" etc., the mirror with "Mukhadindra" etc. Similarly the face cream-mukhalepah, with rodhram, tvak, Kolamajja, vaca, kustham, Nilotpala, Kurhkumam" etc., the oil with "Sahasra-sirsa", Udvartanam with "Bhadram Karnen" etc., the camasa Snana-bath "Supratika etc. the Nis purisanasnana-with "Rsabha" etc., the ghrtasnana (bath with purified butter) with "Ghrtavati" etc., the curd bath with "Dadhi-Kravna" etc., milk bath with "Payasvati" etc., cow-dung bath with "Gandhadvara" etc., bath with cow urine with Gayatri. The bath with five sacred things of the cow with "Aghamarsana", the bath with Nispurisana with "Dhruva dyauriti dhruvam, honey-bath with "Madhu vata ruta-yata etc., bath with sugarcane-juice with "Supratikena", etc., the bath with molasses-water, with "Bhauma", etc., the sugar water with "Atharva-sirsa, bath with the clay of both banks of river with "Vamadevena" etc., the bath of clay from Sangama (the sacred place where two rivers meet) with "Santa dyauh", etc., bath with the clay of a lake with "Prana-sukta", bath

with Varahoddhrtamrda (the clay raised by a boar), with varahena etc., with the clay from the tusks of an elephant, with "Vamadevana" etc., the bath with the clay from the horns of a bull with "Vrsabhena" etc. bath with all the clays with "As'vakranta"

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etc., the bath with Amalaka (Amblic myrobalan) with "Bharunda" etc., bath with water of Rodhra tree-with "Vikarnena" etc. bath with Kaleyaka (black sandal-wood) with "Jyestha Samna" bath with Bljapuraka (citron tree) with "Brhatsamna" bath with Varnaka-snanlya (coloured substances) with "Krsnajinena" etc., bath with Tagara-plant with "Agnerayurasi" etc., bath with Priyangu herb with "Sri-sukta", bath with Siddharthaka (white mustard) Sarasava-with "Visno raratam" etc., bath with Kusta herb-with Kusta-manina" etc., bath with the water of kusa with s'irinbhitena etc., bath with all herbs with "Ya osdhaya" etc., bath with seeds-blja with "A brahman brahmano" etc., bath with flowers with "Puspavati", bath with foliage of herbs with "Vanaspate Vldvariga" etc., bath with fruits with "Puspavati" etc., bath with gems with "Asuh Sisana" etc., bath with fragrant substances with "Gandha-dvara" etc., bath with the herbs for washing the head should be done with "Orhkara-namaskara Pavitraih. The kalasa-dana should be thus-Kustha, Sarodhra, Musta, Vaca, Sarsapah, Jayanti, Vijayanti, Visnu-kranta, Punarnava, Brahml, Tagara, Bala, Atibala, Navabala, Nagabala, Tvakpatram (the inner bark leaves of Nagabala), Agurubalukam, Harenukam, Lavangam, Agurum, Tagaram, Usiram, Nalika-curakam and two Haridra. The Kalasa-pot of a bath is prepared in this way. Right in the beginning of it, a Sattvata-Vaisnava should give twelve Adhyatma Mrt-pinda-divine lump of soil, knowing it by Oihkara, Namaskara and Pavitras. Thereafter a Samavit (a scholar of Samaveda) should chant Mahavamadeva, laksa and then with Sakvara-bharunda and Brhatsama. The Atharvavid (a scholar of Atharvaveda) should offer Atharva sirah pratyangirah Sarikha-mani--prana-Sukta and Mani pratisaramani. A Rgvedavid should be given with Gayatn-Savitn-Gosukta, Stirya-sukta-Navo-navo"

"Purusasukta and Srisukta. Yajurvedavid should be given Krs najina (black hide of the deer), six camakas (sukta)-(satka) sad Rtukusmanda (pumpkins of six seasons) and Rudra-dravina. Then with Sva-sakti (own ability) thousand pots or eight hundred pots or five or four hundred or one hundred and eight or twenty eight or eight Kalasa-pots, worshipped by one's self and filled with a group of herbs should be given with the big sound of Sarikha-conch-shell, musical instruments and with "be victorious" words of the bards-possessing good fortune and with bowing down. Then the

upakalas'a (subsidiary pots) should be placed with 'Pavitra' on the altar. Ghrtapeksa should be shown with the Ghrtavati etc. Sikhandodgrahana, Sataka (cloth for absorbing the water of hair) should be given with mantra "Sahasra-Sirsa" etc. Prati-nirvsa-s'at aka-(the garment for changing dress) should be given with mantra "Yuva Suvasa" etc. Acamanlya should be offered with mantra "Idamapah" etc. and with "Pravahata" etc. Then one should bow down with knees, hands and the head.

The man who does this Brhat-snapana (great bath) of Hari, becomes free from all the sins and lives in Visnuloka (the world of Visnu). (1)

The desirable and the best great bath giving peace and strength should not be done only in installation, but should be done always. (2)

O great King! This great bath of the lord of lords should be done when calamities from the heaven, sky and the earth arise. (3)

There is no calamity in this world, which cannot be subsided by this. The person desiring health, money, one desiring liberation from bondage and the person desiring all good luck and peace should do this Brhat-snapana. By that a student gets Vidya-(knowledge), one desiring a son gets many sons and if a man desires in his heart he gets a prominent woman and one desiring nothing gets the ultimate position of Visnu. (4-6)

Thus ends chapter 111 entitled "Brhat-snapana" (great bath of Sri Visnu), during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 112

Markandeya said : Om Sri Bhagavant, when lord bathed, one should be worshipped with Bhoga-(offering), Candana, Bakula, Niryasa, Jatiphala, Mrgamada (Musk) and Karpura (camphor) should be offered separately or in a smearing paste. The lord should be smeared with the mantra 'Gandhadvara' etc. The fan should be offered with the mantra "Vayuragrega" etc. He should be fanned with the mantra "Vata a Vatu Bhesajam" etc., The

camara should be offered with the mantra Savitrani Savitrasya" etc. The bijas (seeds) should be offered with Visnugayatri. The lord should be covered with very costly garments chanting the mantra "yuva

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Suvasa" etc. He should be worshipped with ornaments not used before or not having blue or golden colour. He should be offered Kahkata (comb) with mantra 'Kahkato na Kahkata" etc. You are not dusya and adusya, bad and good-with Pratisamkh'ya, the lord should be worshipped with Afijana prepared from Anjanamani and with Atmavyuha and with Kurcaprasada and with flowers woven as garlands and not woven (separate), while chanting the mantra "Puspavati" etc. He should be offered the cloth garland-Patavasa-with the mantra "Prajapate na hi tvadetanyanya" etc. He should be worshipped with a Dipa-lamp while chanting "Agnimurdha" etc., with Dhupa-incense "Dhurasi Dhurvam iti" and umbrella while chanting "Abhi tva sura nonuma" etc. He should be worshipped by offering two upana-(shoes) while chanting Visnu-gayatri and yana (vehicle) while chanting "Idaih Visnur-Vicakrame". With the same mantra Pravahana-a carriage Dhvaja-(a flag) while chanting "Ketum Krnvan" etc. and Pataka-etc. should be offered with the same mantra. Then Sri Bhagavana (lord) should be worshipped with stotra-prayers. Thereafter all the offerings should be given while chanting "Agnimurdha" etc. Then the lord should be worshipped with Tantrivadyas (stringed musical instruments) and there with the sounds of Sankha-Pataha-Bheri (the conch-shell, drum and bugles) or with auspicious songs.

One who worships nicely Janardana (Krsna) with offerings-bhogas (objects of enjoyment i.e. food etc.) according to these rituals, gets all the desired things and goes to Visnuloka. (1)

Thus ends chapter 112 entitled "Bhoga-dana (the offering of Bhoga)", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 113

Markandeya said : Now the Lord should be worshipped with Madhuparka while chanting "Hiranya-varna" etc. Curds should be offered chanting "Dadhikravana" etc., Ghrta-(purified butter) with "Ghrtavati" etc. Madhu-(honey) while chanting "Madhu vata rtayate" etc., submission should be done with Savitra, having mixed with three golden things. Tarpana-(libations) should be offered with the mantra "Apo hi stha" etc., Nispuhsanam with mantra "Vata a vatu Bhesajam" etc. the Acamanlyam-(drinking

water) with "Sanna apa" etc. mantra. The best should be offered with Astaka vidhi-(ritual) or Matra should be offered chanting "Hiranya varna" etc. with the same mantra Bimba, Saiikha, Padma (Bimba fruit, conch-shell and lotus) etc. should be offered.

O sinless one! I have related nice Madhuparka ritual, O great king! Doing this one can go to Visnuloka-(the world of Visnu). (1)

Thus ends chapter 113 entitled "Madhuparka rituals", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 114

Markandeya said : The arhana-(homage) should be given while chanting "Hiranya-varna" etc. Then with food, manifesting, good behaviour Savadamsa (stimulant) fruits should be offered with Savitra. The Lord should be worshipped offering drinking water, making sweets according to the ability made fragrant "Apo hi stha" etc. And Tarpana-(offering) Nispumsana while chanting, 'Vata a Vatu bhesjam', etc., and then sanna apa etc. and sipping water offering Matra-again with the same procedure while chanting, "Agnirmurdha" etc. and with Sarhvibhagarthya annayajfia should be offered to god. Then tambula-Betel leaf should be offered with 'Mukhadindra' etc. with that mantra, fragrant Mukhavasa (cloves etc.) and Darpana (mirror) should be offered. Again the lord should be nicely worshipped with songs, instrumental music and dancing.

By worshipping the eternal god of gods, with Annayajfia a man gets the desired things and goes to Visnuloka-the world of Vis nu. (1)

Thus ends chapter 114 entitled "Ijyadhyaya (making offering to god)", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 115

Markandeya said : Then the Sattvata should do the sacrifice (Ijya) with the procedure described in the Sankara-glta (the song of Saiikara). The Karinah those who get it performed-should ,be worshipped with Bhoga (offerings). In front of the god himself

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each of the Rtvijas should be offered much gold, Vasah (garment), cow and a karhsya (vessel) full of ghrta (purified butter milk) and they should be worshipped according to one's capacity. Then dinner should be given to the Brahmins. When they take dinner, the praises of the greatness of the lord - (Sri Bhagavan-mahatmya) should be told. Then the Yajamana (the host) should eat the Havis ya (the remaining of the sacrifice). After that one should stay in the temple of the god taking part in songs, dances, instrumental music and listening to the (sacred) books.

Performing the installation a Sarangina-narah (man with bow and arrows) according to this procedure, gets all the desired things and goes to Visnuloka. (1)

Thus ends chapter 115 entitled "(Sattvatejyadhaya)-the worship of the Sattvatas", during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 116

Markandeya said : For a week one should daily worship the lord with the rituals of Vedic sacrifice and the Homa sacrifice described by the Sattvatas. Then on the seventh day

performing the great bath (Brhat-snapana) the Kalpakah (performer) with a Kalasa (pot) in his hand should sprinkle water on the Torana. While chanting, 'Ya Osadhaya' etc. He should be worshipped with anulepana (ointment) while chanting 'Gandha-dvarena' etc., while chanting 'Agnirmurdha' etc., with flowers while chanting 'Pus pavati' etc. with Dlpa (lamp) while chanting 'Agnirmurdha' etc., with DhGpa (incense) while chanting, "Dhurasi" etc., with Naivedya (food offering) while chanting "Savitrani Savitrasya" etc. Then first from the north, then from the east, then from the south and then from the west the Torana-decorating garlands should be raised up with Sri Visnugayatri. All the Rtvijas carrying the Toranas-decorating garlands should sit on the back of the elephant, on the back of the horse; on the chariot, on the bullock-carts or in the Sibika-(palanquin) and go to the river and throw them (the decorative garlands) into the river while chanting the mantra "Bhadram Karne" etc., should be followed with all the Bhoga-vidhi the procedure of the kankana (the bracelet of the initiation) of the Yajamana (host) should be untied with the mantra

"Bhuktavatsu Vipresu muncami" etc. Protection should be done with 'Kavaca' (armour). Every month for the seven days the said procedure, except taking off decorative garlands, should be done. Till the end of the year daily these rites giving all desired things should be done.

O the best of the kings! I have narrated to you this procedure of the installation. It should be known that it removes all the sins, gives long life and makes one invincible. (1)

Establishing the Saranginah narah (man with Sarariga i.e. Vis nu) with this procedure, gets all the desired things and goes to the world of Visnu. (2)

All the herbs and sacred trees and everything which is made sacred in the installation-reside in the world of Visnu. (3)

O King! The persons who witness the installation or who congratulate the devotees, obtain Svarga (heaven). (4)

And everyday one should worship the lord of the gods according to the procedure narrated by the Sattvatas and should wish to get the eternal place. (5)

Thus ends chapter 110 entitled "Toranocchraya-Vidhi" (the procedure of abandoning the Torana-the decorative garlands), during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 117

Markandeya said : Now the procedure of Deva-yatra (the procession of the god) is narrated. The procession of the god should be arranged on the Tithi (date) mentioned as the fixed date of the particular god. The procession of the god, whose Tithi (date) is not known- should be arranged on Purnima (full moon-day). For Sri-Bhagavana Vasudeva (Lord Krsna) all the dates are good. His date is not mentioned. Before that white-washing the temple and drawing nice pictures, on an auspicious day Vinayaka-pujanam-the (worship of Vinayaka) should be done; on the second day the worship of Graharksa (of the planet), on the third day the worship of Naga-the serpent, on the fourth day the worship of Pramatha, on the fifth day the worship of the Brahmin and the alms to the poor and orphan-(DInanatha-danam) and on the sixth day Snapana (bathing) should be done. Then after taking a great bath, all the

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(Nagara) citizens wearing very white clothes and washing their legs should go to the near lake, river or stream which is nearest to the city. While making loud sounds of the musical instrument and dancing nicely from that Udaka-kalasan (the water-pitchers), put on the back of an elephant or covered with an auspicious cloth, should be brought to the temple. Having brought it the lord should be bathed, should be worshipped with the ritual of offering (Bhoga-vidhi), according to the procedure narrated in the Pratistha. The lord should be worshipped with dances, instrumental music and songs. Then on the day of Yatra-procession a small image called Arca-Pratima should be covered with various garments; should be firmly put in the beautiful kutagara-upper apartment-of the chariot with small bells (SakimkinI) and adorned with gems, garlands and Patakas-banners. It should be drawn by horses or by Danta and Vyayata purusah (restrained and disciplined men). The citizens and the people wearing nice garments and having only capa (bow and arrows) in their hands should go before the Kfjt agara, other persons should offer only flower garlands; should sing prayers (songs of praise). The Bandi-ganah (bards) and pathakah (persons chanting auspicious mantras) should be in front of it. The king, followed by the Caturanga-bala (four sections of the army) playing musical instruments, should follow. The officers of the city (Nagaradhikrto) or their representatives sitting on the back of the elephants should follow with Sarhvatsaras-(astrologers) and observe the Nimittani (omens). If the flag is broken

without wind, it indicates the death of the king; the breaking of chatra (umbrella) or breaking of cakra (the disc) indicates the destruction of the janapada (community). By the breaking of Isa-pole of the chariot the death of the wife of the king, by cutting of the rope trouble to the children, calamity to horses and Danta (restrained men) trouble to the Janapda (community) are indicated. By the cutting of Matrka's trouble to the king's mother, by the breaking and falling of Area (image) the destruction of the people and by the falling of the entire Kutagara- (top apartment) the destruction of the nation with the government are indicated; if the musical instruments produce bad-tunes it indicates the coming of the rule of the enemy. By the fall of the Gavya-yellow pigment etc. in the flag, the danger of war and by the aprstha-janapada (untouched community) the danger of famine are indicated. When the children do auspicious or unauspicious things, the result is also of the same kind. It should

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be known that the man who experiences happiness or pain on that day, gets the same during that year. Therefore the citizen and the people should have Svasita and Suvasah (good food and clothing and good garments). In this way moving in the city, knowing the signs of inference the great festival of the Area-image should be done. From the next day till that day if one can afford every day the shows of Nata-Nartaka, Nartaki, Malla, Aindrajalikas (players, dancers, courtesans, wrestlers and magicians) should be arranged and money should be given. At the time of the show the spectators should be honoured with garlands, betel-leaf, scented cream or ointment (Anulepana) etc. for invisible spectators (spirits) on (four) directions and corners of the stage, food with water, fruits, flowers, (Pallolapikamodakani) flesh, sweets indicating joy should be strewn. It should be said that the spectators who had come might get sreya (welfare). And it should be said that the spectators who had come might see the next-ensuing Yatra (procession). The Yatra procession should be nicely carried out with this procedure, to pacify the calamities indicated by the omens.

One who carries the Yatra (procession) in the temple according to this procedure, gets all the desired things and goes to the world of Visnu. (1)

This act of Yatra is praised as giving wealth, fame, long life and victory to the king and it gives welfare to the citizens. (2)

O King! This work of Yatra (procession) giving victory to people, should be done for the satisfaction of gods and for the welfare of the city. (3)

It is said to remove Ativrsti-excessive rains and to destroy famine and similarly it destroys the diseases of the citizens. (4)

It should be known as the subsider of (calamities) (Iti) and it is said to be the producer of all the good luck. It is called the utmost auspiciousness and the accomplishment (Prasiddhida) of all the deeds. (5)

It destroys the calamities caused by gods, sky and on earth (Divya-antariksa-bhaumanamutpatanam). O king, always in a temple this Yatra-karma (the ceremony of the procession) should be done, by the king desiring victory every year. (6)

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Thus ends chapter 117 entitled "Yatra-Vidhi" (the procedure of the procession), during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Chapter 118

Vajra said : Which bodies of Visnu, a devotee should worship, for which desire? You know everything, so kindly remove this doubt of mine. (1)

Markandeya said : One should worship the god having four forms and fulfilling all desires. A man desiring religion (Dharma Kama) should always worship Aniruddha. (2)

Similarly one desiring wealth Arthakama should worship Sarhkarsana. O King! One desirous of love (kamakama) should worship lord Pradyumna. (3)

One desirous of liberation (Moksakama) should worship Vasudeva the lord of the worlds. Similarly O King! One desiring a son (Putra kama) should worship Padmanabha. (4)

Similarly one desiring Vidya (knowledge) should worship god Asva-sirah (having the head of a horse). But one desiring bhogas (enjoyments) should worship Bhoga sayl (lord Visnu) resting on the hood (of s'esa). (5)

One desirous of some position or place should worship Lord Visnu resting on the hood of the snake and a man desirous of grains should always worship the Fish (Incarnation of the Lord).

Similarly one desirous of health should worship the Kurma-rupa (Tortoise Incarnation) and a man desirous of knowledge should always worship Harhsa or Nrsirhha (swan or Man-lion) Incarnation. (7)

One desirous of learning should worship Vyasa or Valmiki and for the knowledge of Sankhya Kapila should be worshipped.

One desirous of prosperity should worship Varaha or Nrvaraha (the Boar or Man-boar Incarnation) and one desiring victory in Vyavahara (business), battle and gambling should worship different gods. (9)

Similarly one desirous of religion should worship Yudhisthira (Dharma) and Brahma and one desiring the destruction of the enemies should worship Mahadeva (Sarikara). (10)

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For the desire of fulfilling the vow, (Pratijna Paraneccaya) one should worship Bhargava Rama-Parasurama or Rama, the son of Das'artha who was the tiger amongst the kings. (11)

O great king! One desirous of wealth Sri-Kamah should worship (Sri Sahaya) the companion of Sri (Laksmi) and one desirous of strength should worship lord Bala-bhadra. (12)

One should worship the same lord, who takes for fulfilment of the work of Agriculture the desired form and who fulfils all the desires. Due to his almightiness he fulfils all the desires. (13)

A nirasah (non-blessed, wretched) worshipping the Purana-Vasudeva, the lord of gods, who is to be praised (Varenya) goes as the hero amongst men and obtains the place which is described. (14)

Thus ends chapter 118 entitled "Pradurbhava-Pujana" (worship of the incarnations), during the discourse between Markandeya and Vajra, in the third part of Sri Visnudharmottara.

Here ends Third Part of Sri Visnudharmottara.